

What Goes On: Or production of an anxiety dream machine

By Eric Harper, Matt Lee and Charity Njoki Mwaniki

*What goes on in your mind?
I think that I am falling down
What goes on in your mind?
I think that I am upside down.*

(Lyric from 'What goes on', The Velvet Underground)

"In my history lessons. I look at a map of the world, run my fingers along the surface, and stop at: Sudan, Palestine... Uganda... Zimbabwe... and wonder how there aren't any open bleeding holes in the paper, wonder how the gaping wounds in the soil of these lands, lands that have been fed misery and pain, do not show up, and do not transfer onto my fingers."

(Hana Aylid, Scarf Magazine – Freedom to Wonder 2010)

Introduction

It was only when we began to understand that there were moments when speaking to us that Marcus was dreaming whilst awake that we opened the possibility for a productive transformation. We began to understand that the flight into dreamspace took place when he started to feel anxious, and language was starting to fragment. In this moment he felt acute isolation and alienation. He was using the dream in a similar way to way one might produce an artistic image, to communicate something very real, in this case something that was causing him terrible distress.

We accept that there are those who find it helpful to think of their experiences, called schizophrenia or psychosis, as an illness but there are others who do not and who would like to create 'other kinds of spaces' that sidestep the western 'language game'¹ of diagnosis, medication, and symptom management. Once trapped within these language games of truth the person's likelihood of recover without long term medication and continuous hospitalisation is seen as improbable and implausible. The truth game is framed by the intersection of those 'authorities' who assume the rights to define what mental distress is as well as negate the experiences of other cultures.

¹ The concept of 'language games' derives from the work of the philosopher Ludwig Wittgenstein and is used loosely here. Wittgenstein offers a working definition of a language game in Section 7 of the Philosophical Investigations, where a language game involves a tapestry of both words and actions. Broadly speaking this is a pragmatist understanding of meaning.

The experience of hearing voices amongst different cultures, as anthropologist Tanya Luhrmann's research discovered, involved similarities but also significant cross-cultural differences in the interpretation of this experience. People from California most readily described negative feelings about their voices - for example voices telling them to hurt themselves or others – whilst those from Ghana and India were “more likely to report having intimate—and, they felt, constructive—relationships with the voices in their heads. In Chennai, interviewees rarely used clinical language like ‘schizophrenia’ or ‘disorder.’ Most—13 out of 20—regularly heard the voices of family members. ‘These voices behaved as relatives do: they gave guidance, but they also scolded,’ writes Luhrmann”

<https://newrepublic.com/article/119017/schizophrenia-experience-and-symptoms-differ-between-cultures>

Madness is a waking dream state and the work of madness is the attempted opening up of a body-space for dialogue², feeling, play, dream process, thought that embrace new assemblages. These new assemblages of the body-environment-community are productive when the treatment centres and community networks can tolerate these productions. For example, the peer support approach by the Hearing Voices Network who support each other to find their own understandings and create a space where they learn from each other and build social connections. Having no connection and space to exist can quite literally ‘drive one mad’ in that the experience is one of a terrifying acute alienation and disconnection.

The work of Laing, which emphasis the experience of going mad due to damaging past events, overlaps with a Trauma Informed Approach that points to mental distress as a reaction to multiple and complex traumatic life events such as abuse. These events, resulting in somebody feeling helpless, terrified, and out of control and leave a residue of something that cannot be digested. We suggest that productive dream spaces can enable the work of madness to be grounded in relative connection as opposed to states of mind where there is an attacking of links, connection, thinking, as Bion proclaims. The work of madness is a joyful delirium when body, self, memory is creatively embraced by the community and brings about a new assemblage with life. The pioneers of the Recovery Approach invited the community to work collaboratively with people enduring mental anguish in a style that encourages choice, hope and uses tools like the wellness action recovery plans (WRAP) which create safety nets for the difficult moments.

Madness becomes a sad passion and psychotic hell when it remains trapped within an enclosed ‘black hole’ of disconnection, one in which the person attempts to

² As another example of opening up space see the ‘Open Dialogue’ approach which is an innovative approach getting used in Finland.

<http://www.theicarusproject.net/files/OpenDialog-ApproachAcutePsychosisOlsonSeikkula.pdf>

communicate through waking dream process but at the same time is unable to structure the dream into language due to a breakdown in witnessing. The failure to provide a witness leaves the person at sea within the fragments of the waking dream as her communication is rejected or ignored by the community as simply psychotic talk and not seen as a dream process trying to undergo some kind of transformation.

The delirium of madness needs to be witnessed for without this process anxiety will increase resulting in a break down in the capacity to communicate. Language breaks down when overtaken with intolerable levels of anxiety that are not witnessed and result in a confusion of the register of I, you, past, present, wake and dream. The organisation of message to be communicated to another gets entangled as conflicting voices demand attention such that the person can no longer find their own voice. However, when madness unfolds within rites of passage provided by non pathologizing narratives, for example witnessed by the community and ancestors and seen as dreamtime, both the *process* and *content* of the waking dream undergoes bodily transformation. This is radically different to those moments of absolute disconnection of the body through the pre-given objectification of the medical gaze and demand to take your medication.

Whilst psychoanalysis offers key ideas with regard dreams - the 'royal road to the unconscious' - and while we use terms that may echo these ideas, we part ways with psychoanalysis in much the same way that Fanon did. In particular we want to think dream work as no longer located in the individual, as no longer 'pinned' to the subject³, but as part of a wider, much more fluid and incarnate spatial and temporal reality. Jung in a sense anticipates this mad call for the *non-anthropomorphic* with his statement that "The assumption that a dream wants to conceal is a mere anthropomorphic idea (Ronald Hayman A life of Jung Bloomsbury, London 1999 page 336). Moreover, it is interesting to observe that Jung's self imposed isolation and disconnection from contemporary technologies, for in his tower, he described embracing a kind of 'silence' in which it seemed "possible to make contact with thoughts that were centuries old, to experience trees and birds as an extension of himself" (Ronald Hayman A life of Jung Bloomsbury, London 1999 page 251).

³ The modern person is individualised through his/her body-memories and it is the providence of the triumphant therapeutics to reify this and render body-memory to certain bodily techniques under the gaze of experts. Experts, as Antze and Lambek point out, seek evidence of psychic and bodily trauma by means of interrogation, confession, physical probing, and similar techniques so as create a shift from talk about memories to expert investigation of memory. Antze and Lambek go further and argue that alongside the increasing isolation of the nuclear family there "is the increasing burden put upon the individual body to serve as the sole site of memory. Photographs, personal artefacts, and signs of ageing play their part. This public history places tremendous weight upon individuals to seek the sources of identity and value within themselves, via memory, albeit as shaped by collective narratives and the knowledge of experts "(Antze and Lambek 1996). See Antze, P and Lambek, M (eds.). (1996). *Tense Past: Cultural Essays in Trauma and Memory*. London and New York: Routledge

W R Bion also pushes in the direction of not getting in the way of dream process when observing that "free-floating attention, regarded as necessary in analytic work, might be described as that state of mind in which the analyst allows himself the conditions in which dream-work-alpha can operate for the production of Alpha-elements. The psychotic knows this...." (W R Bion *Cogitations* Karnac Books London 1992 page 150). It is the alpha elements, the dream production, that become the thoughts in search of a thinker, human or animal. However, Bion is wrong to reduce all madness to an attack in which he conclude that the psychotic destroy this process by "anything and everything that makes the production of alpha elements possible" (Bion 1992 page 150). It is not only the psychotic part of patient, attacks on binding, to use Bion's language, but also the pre-thought of the analyst and collusion between analysts and patient, in the name of rationality, that attacks the production of Alpha-elements. It is the rationalist demand to master nature that gets in the way of the 'thought from the outside' by attempting to colonise what is deemed irritation.

Central to this is the idea of the 'colonising of the mind' that Fanon developed. What is vital in this concept is the way in which what goes on 'outside' is not some mere context for the 'inside' but is rather the very ground in which any sense of an 'inside' versus an 'outside' is produced. Psychoanalysis flounders and steps back at the moment that it is invited to become a philosophy of life - the unconscious, the real as *productive*, not as negation of what Deleuze and Foucault call the thought from the outside or what Bergson calls the virtual, duration. This can be seen with Freud's reluctance to go public about his belief in telepathy - for him a kind of primary process preverbal language, the "residues of a phase of development in which they were the only kind of mental process" (S Freud SE Vol XII 219). Primary process thinking is dominate in dreams and special waking states, usually when in a state of distress, hence Ehrenwald challenge to psychiatry to allow for the possibility that a person, besides suffering from a schizophrenic may in actual fact be subject to telepathic or 'psychic' experiences" that make it possible to communicate thoughts from one person to another. RD Laing speaks of this in terms of the loss of ego time and a journey from outer space and time to an inner space. Shamanism and madness are for Laing two different paths to the same place.

The work of madness can be seen in Nietzsche's struggle to embody life drives as productive, creative. "Nietzsche, as the unconditional worshipper of 'life' is less concerned with the human life" (Wicks 2010 p.91) even if the "form of the human being needs to be modified" (Wicks 2010 p.91) to embrace the life energies on earth. Life as opposed to the death of colonial capture is seen, in a different context, in the struggle of Biko and his great refusal to give up on life: "You are either alive and proud or you are dead, and then when you are dead, you can't care anyway" (Steve Biko, *No Fears Expressed*, Mutloatse Heritage Trust 2007 page 169). Nietzsche, the advocate of the drive, worshipper of 'life,' foregrounds and embraces the life energy of the earth over human life. The work of madness is an alignment with life, a coming to the support of life, even when this is through the prism of pain. "Nevertheless,

during a breakdown, though disturbed, a person is alive- living a painful but real experience” (Salomon Resnik page 1992 222). The work of madness is the healing from the perspective of life which comes to the human when the alpha dream elements, thoughts from the outside, allow for life affirming actions that produce new productive assemblages - from the unconscious, life as if some alien force or drive that offers productive real transformation when witnessed by the community in a supportive manner.

Madness is an enforced embrace with something alien⁴ hence it is closely connected to the way that a dream space is often experienced as something uncanny. The alien always affirms a double life - virtual and actual, conscious and unconscious, reactive and active, individual and collective - which is to say, is always multiple. When finding a way to dwell and befriend the alien there can be a productivity to the situation, the ‘art of life’ as Foucault implied, one that expresses itself in what is commonly called ‘creativity’. However, when this enforced encounter is contained by dialectical opposition, the western history of negation, master and slave, it is

⁴ The alien is an anomaly existing inside and at the same time, outside the national order. What Sinkwan Cheng (1999: 76) says about foreign words applies to delirious speech of madness. “Both nationalist and the bourgeoisie find foreign words offensive because by remaining the absolutely other in language, these words prevent a non reflected affirmation of society. As Adorno puts it, foreign words take on an ‘alien’ posture in language. They (foreign words) are residues of the operation of the social contradiction between cultured and uncultured strata”. The alien often represented as the foreign body is like a Möbius strip, the foreign body that cannot be assimilated but at the same time this refusal, when twisted and shown as the ‘other side’ side of Möbius strip is a refusal of that which is already assimilated.

appropriated, or worse colonised by external impingements.⁵ The alien encounter becomes a state of radical alienation which ends with the classification 'psychotic' and is put to work as the binary opposite of some taken for granted normality. The thread between what is alien and alienating lies along the lines of a body and it is here that the life of the organism can turn on itself. The body is 'that which questions' and whose entire existence is continually put into question and when that is constricted by containment⁶ it forecloses the question of existence and in doing so prevents 'life' from flourishing by choking the breath out of the body.

Wilfred Bion who pioneered the concept of psychoanalytic containment explained this by stating: "I am trying to put into terms of a verbal communication some idea that is felt to be too vast. Either the speech, formulation, grammar is destroyed, or the vocabulary and grammar get the upper hand- in which case the idea is destroyed" (Bion Cogitations: 1992 356). Instead of words and the game of representation we invite communal dream spaces for "the true container is not the cup but the sensuous quality, the flavour" ((Deleuze Proust and Signs 200: 78). This kind of machine is a "production of partial objects, fragments without totality, vessels without communication...if dreams appear in this group it is by their capacity to telescope fragments, to set different universes in motion and to cross, without

⁵ This might be thought about as a development of Winnicott's concept, giving it a more inclusive political dimension and not limiting it to mother and child. For Winnicott a failure in the provision of an adequate maturational environment through 'good enough mothering' leaves the child with excessive and overwhelming anxiety. This is the result of environmental impingement that undermines the child of the opportunity of having felt omnipotent and subsequent frustration, thereby scrabbling the child's capacity to negotiate frustration. There is a breakdown of basic trust in the world and the sense of inner security (feelings of omnipotence). The child will as a result find it difficult to judge the limits and boundaries which surround him/her. In the look of the other, instead of the jubilant anticipation of the (m)other's maternal preoccupation, s/he sees a fragmented, broken figure bursting open and splitting into bits. In this theory it is through the negotiation of the absence of the mother ('object not me') that a potential space opens up. This potential space allows the infant to explore and play with a new experience of self and develop the capacity to be alone. Without this space for self exploration, the child's sense of self will become toxic from the invasion of foreign bodies - environmental impingement due to inconsistency in maternal care, intrusive behaviour and neglect/deprivation. The child is left with the pathological alternative of either building a complaint shell (mask) to cope with the outside intrusion or undergoing psychic annihilation. The child constructs a false self in response to environmental impingement. S/he needs to integrate this foreign body into his/her experience of self and through the use of the false self so a form of mimicry can take place. The effect of trauma is that the child is frozen with fear. S/he fears fragmentation and as a defence against excessive and overwhelming anxiety shuts down contact with the outside world. The child freezes the situation with the hope that at a latter stage a new situation will arise which will provide the child with a safe space to pick up the pieces and start from where s/he left off in a defrosting of that which has been put on ice. Intrusion into the private space of the person is an attack on the individual's creativity. Instead of having a potential space from which experiences of creative living can flow, s/he is filled with a dread and the fear of fragmentation. This dread and fear of fragmentation overwhelms the person with a very primitive and intense state of anxiety. The maturational environment breaks down. The (m)other has failed to provide a facilitating environment in which the child's inner potential to develop his/her true self can grow.

⁶ The container and contained goes beyond the envelope, box containing the nipple-mouth, penis-vagina, feeling-word representation as it includes the relationship between the parts and the whole which unfold content that is incommensurable, multiplying the noncommunicating - see Deleuze chapter on cells and vessels in Proust and Signs.

annulling enormous distances” (Deleuze Proust and Signs 2000: 97). Bion approximates this with the concept of alpha function in dreams.

It is crucial here to repeat the warning that Deleuze and Guattari make with regard their work in Anti-Oedipus - nothing here is metaphorical⁷. It is necessary to stop thinking the psyche as some ‘ideal’ object and to work with the most material, actual, concrete and everyday forces that surround, inhabit and constitute the person. It is also here that we might think about the relation that Fanon brings forward so prominently in his descriptions of the relationship between violence, the body and homelessness. In Fanon’s letter of resignation as a French psychiatrist, the connection of de-personalization and homelessness takes concrete form as the Algerian in Algeria is declared a stranger in his own home: “This is why his call is to build not only houses but the meaning of home.” (Gibson 2003: 96).

In ‘schizoanalytic’ terms, Fanon has a greater focus on the organization of the body, on the way that this body is layered or formed, on the way it is constituted within the colonised. Here it is more than a question of meaning or even of subjectivity and agency, although these are obviously interrelated and important, it is a question of the docility, alienation and reactive or activity of the body itself through making what is alien a question something that proactively produces rather than consumes and reacts. The reactive body is restricted by both the spaces within which it moves as well as the ways it gets represented, representations which shape the body and informs the habits the body engages in and in doing so produce a limit in which the work of madness is condemned to fail. What Foucault calls biopower – subject to surveillance, institutionalized through disciplinary technologies thereby producing docile bodies.

Heidegger famously distinguishes the human from the non-human in terms of questioning. He determines a type of assemblage⁸. Dasein, which ‘questions its own being’, which is characterised by its capacity to question - not, note, by the mere asking of questions but by the activity of questioning. This ‘activity of questioning’ is a slippery concept but it can be found in the way we might describe someone as ‘questioning of authority’ or, more poetically perhaps, as ‘questioning their existence’, although this latter question is often mired inside some curious search for something called a ‘meaning’. Questioning points to something like an attitude or stance, not to a specific question. Yet it is also important to note that ‘questioning’ is not derivative

⁷ “... in reality the unconscious belongs to the realm of physics; the body without organs and its intensities are not metaphors, but matter itself.” (Deleuze and Guattari 1984: 283)

⁸ ‘Assemblage’ is strategic concept, a way of describing a set of connections between elements that form something which we might otherwise describe with words such as ‘subject’ or ‘object’. It is a gathering of things or people, and is formed by (a) the process or force that gathers and (b) the set of things gathered. The purpose of this concept is to both avoid the false problems that can too easily be produced by the ‘subject/object’ dichotomy and to enable a focus on the two aspects that constitute assemblages (forces and elements).

of language, it precedes it and is wider than the linguistic, operating in a space before any physical or psychic division⁹. It is exploratory, investigative, searching. Extending Heidegger's concept far beyond anything he would have condoned, it is necessary to describe the organism as 'questioning' where needs require fulfillment, as much as it is to describe an intellect questioning where reasons might be found. What is 'decisive' for Heidegger is "the movement of questioning that alone lets what is true come out into the open" (ITM: 106) and in doing so Heidegger picks out a specific entity amongst others. Now Heidegger is not enormously interested in the genesis of such a being, but Deleuze and Guattari are and it is from them that we take our lead in exploring the work of madness, new assemblage named as 'the body that questions'.

In doing so it is necessary to bring another concept to the table, that of the 'territory'. An assemblage is not constituted in a void but is always formed within a territory. Here 'territory' does some of the work that we might otherwise do by talking about a 'context' but attempts to do shift our thinking back into the materiality of intensity and space. Territories are co-constituted by the space and that which lives in the space, although it is better to say, slightly idiosyncratically, 'that which lives the space' as there is to be no assumption of a relation of container and contained. We each, as animals, as entities, exist with a series of territories, marked by habits, signs and intensities of occupation and it is amongst these territories that we encounter the problem of finding 'a home'.

If a body, an assemblage, always has a territory then what might produce a questioning behaviour? Note, not a meaning, but a behaviour in relation to a structure. It is the edge or the limit that produces the question. The limit is alien and it either becomes a question or fails to reach this threshold, and if it fails then it is silenced. When we turn to the role of colonisation we can see that as the colonists establish their territory it constricts the colonised. For a while this might simply result in a kind of passivity - as the edges shift, the assemblages move into their heartland, or reconstitute a new heartland. Yet if the process continues then the colonists' territory eventually encroaches on everything and once it has swarmed across the lands it continues into the hands. It moves ever further into the colonised body, first taking the borders of the lands, then taking the activity of the hands and finally pushing into the very breath of the colonised bodies, touching on the flux of desire that is expressed in the colonised assemblage.

Now the crux of the matter is to be found at the moment at which the existence of one territory is incompatible with or cannot tolerate the existence of another, rendering one assemblage as the others' alien, in doing so making them homeless. The way that what is experienced as radical excentricity (reframed as *unheimlich*, alien) is an event, madness produced by the group, institution, its production. The

⁹ Like a "thought from the outside" in search of a thinker, the "unthought known"!

alien, that which is at the edge, is that uncanny valley that forms the horizon of any territory but as the colonisation occurs this relationship is inverted and destroyed, and the uncanny becomes the unhomely, a radical homelessness in which the actual spaces of any home are destroyed. At this moment we might say, a territory is overwhelmed. To be overwhelmed is to be caught in a flood, to have the territory destroyed and to be caught in the flux of the others desire¹⁰, where processes of de-territorialisation now dominate. Pure de-territorialisation is terror, the terror of the overwhelming flood of water, or coloniser, or emotion. When one territory is conquering another those that are being conquered can no longer simply exist - they must be assimilated or annihilated, they must fight or find new lines of flight that offer escape from the constriction of the colonisation, however 'mad' they might seem. There are no other options but madness when one is not allowed, as implied by Laing, to have your own experience..

The body is a flux of desire and life energies. It is nothing more than a flux of life and desire organised in a particular form or structure through a set of codes that impose themselves on the flux, codes that themselves result from the flux and which exist because of the recordings of past flows. The crucial tension then is between an organising force and an organised something - what is it that is organised, what is it that organises. If the organising force colonises other territories, if it renders assemblages that live those territories silent, if it makes those assemblages radically homeless and thus radically alienated then as a result we encounter the scream of the silenced, that attempt to live that will consume itself if it fails.

The work of madness is a call to life that can take alien forms. Psychosis is a state of acute alienation, the loss and capture of life by reactive forces, others, which

¹⁰ Within Lacanian theory psychosis is in part the result of becoming consumed by the desire of the Other. The psychotic has no protective screen against the (m)Other's jouissance. The situation is untenable in that there is no escape, the capacity to re(present) oneself to oneself through a third term, a contracting with the social bond and body of the name of the father. The psychotic is unable to construct a fantasy to block out excessive jouissance for the object has not been lost. But without a lost object there can be no fantasy construction. The child's subjectivity is sacrificed so as to maintain the family system, to uphold pre-established family narratives. It is to be sacrificed to a discourse that drives the child psychotic, the child is forced into an identification with the partial objects of the others desire. The child exists within the Body of the (m)Other as an object and not as a subject, subject to a chain of signifiers. The Body of the (m)Other thinks and speaks for the child, as opposed to thinking of the child through the creation of a non-intrusive (thinking) space. The child exists as an object within the Body of the (m)Other and has no space to think thoughts outside this closed (system) network of non-communication. This drives the child psychotic in that the child cannot draw upon a language system that will enable the child to disengage from the desire of the Other. In other words the child cannot organise his/her field of perception. The psychotic Subject organises his/her field of perception through a disordered language system, a system of Language ordered by the Others jouissance. The psychotic is left with a terrifying jouissance and is consumed with unbearable anxiety. The only choice is whether to live or die, live by way of a delusion used to construct a screen, a situation not helped with construction of the term 'the psychotic' which is part and parcel of Lacanian everyday taken for granted speech.

assume the sovereign right to think and act in the place of this body via appropriation of its life force. Life is that most intimate alien thing which inhabits us and through the fluxes of desire produces further fluxes of connection, disconnection and re-connection. Life is a swarming, seething, blind force and it produces flows. The work of madness is a line of flight to escape, whilst madness that becomes radical alienation is a body that can no longer question, as the body is functionally erased and shut into one dimensional assemblages of the coloniser.

In what follows we attempt to describe just part of the way in which the process of colonisation occurs, drawing on experience of working with those deemed homeless and mad. We are trying to think a process of decolonisation in this situation and it is as part of that process that we suggest that a reconfiguration of dream processes as intimately connected to space, place, territory and edges might offer positive grounds upon which to experiment with any attempt that wants life to breath as many breaths as it is capable of.

1. Administrative coding of the social body

“For my deadness is not mine; I am not the one who is dead. ‘There is something deadening’. My deadness is part of the world...Deadness, oldness and tiredness: they always come from without.” (Deleuze).

The problem we wish to address is the ever increasing construction of docile bodies of those categorised as psychotic and the ways this problem is entangled with the policing and stigmatisation of those trying to get into Europe, often following violence or starvation. It is, in part, the problem of *“the increasing medicalisation of depression and suicide not only as the state’s response to a perceived new public-health crisis but potentially also as the spread of a form of diffused governance that substitutes everyday commonsense categories and practices for rational and technical ones so as to vitiate the moral and political meaning of subjective complaints and protests”*¹¹. It is also, more generally, the problem of *containment and control* as the overriding paradigm, in practice

This problem speaks to a bigger problem, in particular the creation of border controls for those trying to find safe spaces within which to heal themselves and find asylum from the effects of capital, war, family breakdowns or the increasing impossibility to just ‘get through the day’. The existence of ‘border controls’ when it comes to the praxis of healing is a paradoxical situation. It implies that there is a space for healing but that entry is somehow restricted, which is paradoxical in so far as the practice of healing is still generally taken to be a ‘universal’, something that should apply equally

¹¹ Subjectivity: Ethnographic Investigations, Ed. Joao Biehl, Byron Good and Arthur Kleinman, University of California Press, 2007: p3.

to all. Despite occasional outcries, it is generally admitted that offering medical aid to wounded enemies is a sign of humanity rather than idiocy. The nobility of healing in part stems from this universality. Thus any kind of border control is something that demands thought.

This is not to deny that medicine, understood in some broad sense as distinct from healing, might not need to ration or triage. Yet such choices take place within a space of healing that is, roughly speaking, the wider contextual, relational and immaterial elements that have formed into a specific set of circumstances for the application of our understanding. The space of healing is the place where we form the meanings of the acts of medicine, or our choices about resources. What it is we do often comes before our understanding, we act before we can reflect on our actions and the effects of such actions, so reflection must, when it takes place, pay close attention to the place of actions if it is to avoid distortion. It is too easy to describe actions in abstraction, as though they didn't always operate inside a space that plays a crucial constitutive role in their taking place.

Refuge in the time of crisis is framed by maddening double binds of belongings and exclusions that leave people adrift, at sea, often seeking more and more dramatic ways of accessing asylum. To be driven mad, as Chris Oakley (2012), following RD Laing puts it, occurs by not allowing somebody to have their own experience and instead thinking for and in the place of them. This is a process of being caught in the other's dream, a process of dream colonization.

Colonization, as Franz Fanon outlines in *Toward the African Revolution* and *Studies in a Dying Colonialism* and Steve Biko's¹² *I write what I like* show us, is most destructive when mental alienation parallels material and industrial estrangement, when the sense of psychic anomie and material alienation overlap. With colonization, medicine and racism marry up, which is why revolution and psychic healing combined becomes the praxis of liberation for Biko and Fanon. Colonization moves both outward and inward, operating along a vector of the fear of contamination and

¹² In citing torture as the model through which colonization operates, Fanon 'hears' Kuti's defiant music and Biko's cry to take up a position in the world without fear because "fear erodes the soul of Black people" (Biko 2007: 30). Torturers, and those who stand in for the torturer - "the civil agents, police, CID officials, army men in uniform, security police or even the occasional trigger happy white farmer or store owner" (Biko 1987: 76) - induce fear so as to remind the black person of his or her place. The colonizer, including the 'big men' who trade on their role in liberating that country from European rule, restricts the spatial possibly within which the colonized body can move through imposing habits - technologies of self - that leave the imprints of the colonizer on the body, in the thought and amongst the ancestors of the colonised. With colonization, a new symbolic, built upon the thinking for (and in the place of) the colonized, inscribes itself on the flesh and memory of the person. Colonization results in a loss of a position in which, in the language of Biko (2007: 34) people get bottled up with fear as it takes hold of their minds and inhibits political action. Biko (1987: 76) concludes that people end up not even knowing they are human anymore, let alone free people, as fear gives rise to the tendency to deny new possibilities, the emerging potentiality and questioning of the body.

producing calls for purification and purging. In the era of decolonisation this problem is not disappearing but instead increases its range, albeit twisting into new forms as the 'outsider' increasingly takes their place amidst the coloniser. Colonisation and decolonisation, via the vectors of the refugee and asylum seeker, increasingly combine with and mutate the perhaps ever-present 'outsider in our midst' that forms amidst any process of social coding.

Littlewood and Lipsedge note that, "*outsiders in our midst have also to be identified and isolated. Because they are so close and yet are difficult to distinguish they may be even more dangerous than the outsider from abroad: heresy and witchcraft are contagious. Immigrants, like psychiatric patients, were once ritually washed and examined on their arrival*"¹³. Vectors of insider/outsider combine with those of the coloniser/colonised in the midst of a situation of sustained war, crisis and forced movement, producing complex combinations of dominance and repression. Amidst this increasingly complex intersection of varying vectors of dominance and repression it is crucial to cautiously rethink concepts of the dream in terms of spatial reconfigurations of the social world. The dream has always been a 'dream space' and as the spaces of the world shift their boundaries so do the potentials and productions of dream space.

If by some miracle the outside finds itself within the inside then the administrative coding creates a series of exclusions and a new set of border crossings – the territories of the "mad, bad and sad". These terms form part of a broader series of concatenated connotations - bad, dangerous, criminal, dirty, illegal, immigrant, infectious, irrational, animal, alien. Madness within this categorisation has no existence outside of a whole series of binary oppositions and constructions of equivalence. Madness is not allowed to speak but is always a position that appears to be always, already defined. Madness is colonised and contained and at the same time such colonisation always fails as the outside/inside and the mad/normal boundary lines are forever uncanny, they never quite form shapes from the mist of a horizon.

The transformation of madness into psychosis¹⁴ and of the asylum seeker into terrorist is a process which produces a deceptive copy that presents a smooth

¹³ Roland Littlewood and Maurice Lipsedge, *Aliens and alienists: ethnic minorities and psychiatry*, 2nd ed., London, 1989: p28.

¹⁴ Psychosis is a psychiatric classification for a mental state in which the perception of reality is distorted. Persons experiencing a psychotic episode may experience hallucinations (often auditory or visual hallucinations), hold paranoid or delusional beliefs, experience personality changes and exhibit disorganized thinking (thought disorder). This is sometimes accompanied by features such as a lack of insight into the unusual or bizarre nature of their behavior, difficulties with social interaction and impairments in carrying out the activities of daily living. We prefer to follow Jaspers who speaks of some unchangeable, irremediable situations, crisis moments that shake one up and leave one bewildered, what Jaspers specified as a border or limit experience. See the article Limit-Situation Antinomies and Transcendence in Karl Jaspers Philosophy by Jonna Bornemark

surface without waves or cracks and in so doing attempts to bracket out madness, alienation and homelessness, consigning it to the depths. In response to this we will outline one dimension of this laboratory process that engages in human engineering through the production of a hierarchy of labels, risk management procedures, experimentation with different drug trials and a cultural policing of the border controls. The treatment centres construct psychological barriers that prevent access to services, especially for individuals from non-western backgrounds, which mirror the ethnic, religious, class and geographical borders that need to be crossed over in the process of seeking refuge. The aim is gatekeeping, exclusion and treatment compliance so as to manage those in exile and the affects this exile produces, in particular the flattening out of public and private anxiety around the asylum seeking process.

Engagement with madness is about control, which is the central issue many people struggle with when the world becomes a perplexing and invasive, voices that cannot be made out but which take control of your mind, body, thoughts, an alien invasion and leave you thinking that the voice telling you to kill yourself might be the only solution and way of getting back your body, though often this follows sleepless nights, which indicates that sleep, eating, grounding is another means of reclaiming a body taken over by voices.

2. Positioning the exiled

'Learned helplessness', 'long-term emotional abuse', 'attempt to find technocratic perfection', 'permanent and constant change', 'conveyor belt medicine', 'industrialised healthcare', 'centralised control and command culture', 'commodified care', 'patients not profits' These are some of the comments from a large group of healthcare clinicians who attended the second of a series of meetings aimed at Creating a Healthier NHS which took place in November 2014. They reflect the feelings of anger, disenchantment, demoralisation and dissatisfaction expressed about the current condition of the NHS in the UK at this time and about recent politically-directed changes which have been occurring. A political movement for change is forming to lobby for a different culture in health and social care.

(Ian Simpson 2007)

The current treatment vogue within the mental health profession is for building 'recovery capital' yet this occurs at the very moment that capital itself is in crisis and where so-called social, physical, human and cultural capital resources, all to be found in the community, are getting cut back due to the austerity agenda. The weekly agenda of psychiatric wards and surrounding services is about freeing up bed space. Good practice guidelines call for partnership work, especially with people enduring the vague category of 'dual diagnosis', but services are overstretched and erect barriers that result in a foreclosure of referrals. One effect of the above is that

people engage in more extreme behavior to make people aware of their distress. The spin that current discourse places on this process and that dominates the meetings of the psychiatric services is one of client consultation, yet what clients enduring acute isolation want is safe spaces to retreat into – asylum. There is the occasional reference to staff getting attacked, in some situations seriously injured, or to the fact that a client killed themselves, but any increase in the number of suicides since the cutbacks in services is not the agenda of choice for the dominant discourse.

The real agenda of these meetings is to populate a flowchart so as to cover over the cracks. This flowchart is administered by time lines which can supposedly evidence throughput and tightly managed border controls of resources. The spreadsheet aims to encode and control the place of the work of madness and replaces the incorporeal body and metaphysical surface of the therapeutic situation. It aims to find and manage 'capital' in the place of ontology, ensuring money is spent paying back the debts owed to the sin city, speculative capital. It is imperative that any indebtedness produced by the action of the market, including the on-going history of colonisation and slavery in the construction of urban financial centres, does not entail any apology and most of all no cost.

The work of madness covers the cracks through a sacrifice, making people crack and taking 'responsibility' for this breakdown. Stated another way, the fashionable covering of bare life with shamefulness is marketable when dying of shame is diagnosed as self inflicted. The logic forcing this shameful death is a double bind that constructs a cruel non-sense that somebody is called up to embody, the sacrifice needed to uphold the sense inscribed in the ordering of things on the surface.

The official policy is client consultation and service-user lead interventions but what is witnessed over and over, when meeting somebody having a mental health crisis, are two questions that dominate the discussion; is the control operating - "Are you taking your medication" and what is the risk – "Are the voices telling you to hurt anybody, are you able to say no the voices, do you have the means to kill yourself..." The focus is on treatment compliance, which is shorthand for taking medication and chemical imprisonment.

Addiction to prescribed medication and how this produces mental health distress whilst perpetually hovering as a obvious but unspoken question is erased with talk of the need for a meds review or conclusion that "they are treatment resistant" or "perhaps they are personality disordered and not psychotic". The addiction to prescriptions is especially the case when people seek help from burned out General Practitioners who need to evidence cost cutting expenditure - referrals to therapy is expensive! - or when people return to the acute wards, pumped up with drugs. When returning to the community and showing signs of agitation, one wonders if this

is drug withdrawal, mental health distress or a combination of the two, alongside failed respite.

Nothing changes yet everything changes as the doors close or as 'they' are put onto a new regime of medication with often unforeseen side effects. What one is seeing are people adrift at sea, including the captain of the ship of fools, guided by the illusion that each new drug trial, often conducted in Afrika, will offer a map to the new world. Medication without building a safety net, that is, without having access to recovery resources and community support, goes nowhere. It circulates and imprints itself deep into the flesh - pity the genes, cells and micro-biology that are unable to escape this circulation process.

Traditionally mental health services have focused on benefiting those individuals who come knocking at the door asking for help and failed to engage in community outreach work. The underlying assumption is that the person is both familiar with and able to benefit from 'our way of doing things.' This alienates many marginalised people who feel held ransom to a system of compliance that they struggle to be able to work with to any useful degree, if at all.

The policy talk is one of equality and diversity yet black males in the UK have over the past 30 years received very different treatment to white men, as for example in the rate the police will get called out as the first line of treatment, followed by imprisonment. The second line of intervention, drug treatment and compulsory hospitalisation, also registers huge cultural and ethnic disparities. No talk of therapy or community services and therapeutic communities is to be found, as these people are bad, mad and dangerous - and clearly terrorists if they are also Muslim.

None of this is unknown, the research has been known since at least the early 90's, for example Bhugra, D. (1999) *Mental Health of Ethnic Minorities: An Annotated Bibliography*, yet the stigma of mad, bad and dangerous still prevails and isolates these individuals. Services place barriers for people from non-western cultural backgrounds and fail to understand the cultural, community and family context and use of rituals that many non-western people use to negotiate mental distress.

There is an ever increasing construction of symptoms – compare the number of symptoms in the first DSM to the current DSM. Treatment by drugs is not confined to people with mental health symptoms but also includes putting those with illegal drug addictions onto a legal addiction. It is at this conjunction between drugs and mental illness that the work of madness manufactures new hybrids - contemporary construction sites of madness - found on the streets, in the day centers, homeless hostels, asylum detention centers and prisons.

The issue of drug use consuming and rearranging the person's entire life, the life of the addict, most evident in psychological and/or physical addiction, is the same

model of support offered to people with mental health challenges. Instead of only thinking about how drugs or alcohol use may exacerbate or intensify mental health symptoms, should we not also be asking how can people get through the day without drugs or alcohol and with the loss of rituals of breaking the flow. New Zealand anthropologist and psychoanalyst Graham Bull¹⁵ (1999, MA thesis) has noted how therapy involves basic rituals and rites of passage appropriate to the impasses, blocks and confusions which beset our life cycle. This view of therapy, Bull argues, allows for a different conception of therapy, from that of seeing it embedded in either an individual psychiatric or psychological framework. It enables therapy to look at other cultural aspects of human life, in trying to make sense of therapy, including the area of healing systems and religion. Many psychotherapeutic systems, are unable to access areas of help in suffering because they have taken on board a psychologism in their interpretation of mental health phenomenon, that precludes seeing religion and cultural factors as relevant to the area. Bull gives us the example of Buddhist thinking and Christian ideas on love.

What is it like to live in a society without moments of break, moments that can be seen in rituals and dream spaces? Moreover, this is a society that prescribes alcohol and tobacco as the only consumer choice that can exist in the capitalist rituals of breaking the flow. This reconfiguration of the moments of break, through the capitalist appropriation and encoding of the spaces of ritual with consumerist demands, subordinates the senses of belonging to a territory of one's own to the necessity of submitting to the territory of capital. The social bond is not only linked to identification, to an 'imagined community', but to the new god of capture, the virtual planes of market forces: automatic consumer habits and the machinic enslavement to capital¹⁶.

The front line staff will spend 60/70% of their time in front of a computer screen populating a spreadsheet. The hated paperwork becomes a safe haven within which to hide from actually spending time with people. The paperwork enables the spreadsheets to flatten out the cracks in a similar way that the analyst hides behind the 50 min hour and demands payment. This system can only work if practitioners consent to the codes, the bar codes barring life. The ordering signifiers operate from the heights above as part of the submission to the regulation of analytic training, through the organizations induction policy and the corporate model imposed on the

¹⁵ Bull has used anthropological ideas on ritual and social structure, to look at the culture of therapy that has arisen in western modern societies. In his work he has attempted to show how therapies of most orientations have a structure of a ritual rite of passage, often with a death/ rebirth symbolism at their base. The particular therapeutic ritual seems to be related to certain social structures in which the rituals are found. This leads Bull to ponder what happens when there is absence of ritual, example, could not suicide be related to an absence of a ritual that would enable a person to undergo a symbolic death and rebirth? In the absence of this symbolic death, actual death occurs.

¹⁶ On the 'machinic enslavement' to capital, see Lazzarato 2014.

work habits, manufacturing surveillance and the cop within. These lifeless and depersonalized bodies replicate what they are exposed to from the heights above..

This is a situation of spreadsheets and collusions that sets glass ceilings and establishes what can and cannot be thought and who is allowed to think. The cover story that gets constructed from this endless paperwork and therapeutic regulation is an alibi to cover up a murderous social hatred projected onto those called mad, bad and sad, what Richard Klein (1995) calls a hatred of those forms of enjoyment that are not the same as mine¹⁷. We are, as Foucault states in the preface to Anti-Oedipus, “civil servants of truth” and with our titles of psychoanalyst, psychiatrist, social worker, mental health worker, researcher, and through a process of mystification, we impose the discourse and practice of the master. It is this process of speaking for and speaking in the place of the other, as Chris Oakley (2006, personal communication) has noted, that drives people crazy.

“The psychotic does not think but is the product of thought, indeed, can only have thoughts that have been implanted in him, or her, by the ‘other.’ Rather than being the actor on the stage he or she has become the stage on which the other’s play unfolds.” Chris Oakley (2012: 174). It is necessary to begin here, from this reality, which no amount of ‘pragmatic reasonableness’ can fully defend against the anger it inspires from everyone involved in it. The most deluded individual would be the one who, at this moment, stood here and attempted to claim that there was not something rotten, broken and stained at the heart of the actual dramas of those caught in the mental health and drug recovery situations, on both sides of the fence. Moments of life occur not because of the stage within which the work of madness is framed, but in spite of it. Those brief intimate moments of individual connection, friendship, alliance, exist as resistance to the drama rather than as the heart of it. The heartland belongs to forces other than those of life now. The territory has been colonised, and those who choose or are forced to remain in this new territory are left gasping for breath.

3. Lessons of exile

¹⁷ For Klein (2011), following Lacan, the scene is the world of recognition but not the world where foreign bodies exist. The scene provides us with essence and the world with ex-sistence. Not only is the scene not the world, the world has to the scene a relation of ex-sistence. The scene is established in the dimension of historical time where objects are described and cosmic time belongs to the world. We are alienated in the scene in that the foreign body, drive, is excluded. For Klein (2011) the drives and we will add foreign bodies belong to the world and ex-sist to the scene. Drives and foreign bodies are defended against and repressed. Repression happens in the scene, not in the world. The ego in the scene imagines the drives other than they are in an act called fantasy or projection. The drives and foreign bodies ex-sist to the scene in a de-positioning manner, as a body-in-pieces, litter. The ego becomes a defence against the world, the body-in-pieces. Following Lacan, Klein (2011) asks if these drives, we will add foreign bodies, that ex-sist to the scene, will have a chance to exist one day.

The body in exile seeking asylum always produces a question of who owns the body and what is at stake in naming this experience, this person, this animal as a foreign body. Extending Foucault's reading on the dichotomy of "madness" versus "normality" first outlined in his *Madness and Civilization: A History of Insanity in the Age of Reason*, to the opposition of "home" versus "homeless", we are confronted with a question: to what extent is this binary opposition, home-homelessness, in fact a continuation (albeit a transformed one) of the normal-abnormal divide in Western society? What can be discerned is that homelessness, in the form of the refugee, has become one of the most prominent contemporary orders of abnormality, while the norm, is having, or desiring, a home and homeland. The notion of "home" has not only become presented as a vital cure for abnormality, functioning as a form of physical, mental and spiritual hygiene, but is also central to the logic of financial capital and the operations of the market forces. What is so effective about this (mythical) representation of these opposites is that it leads not only to a consensus about the home as a contemporary ideal, but also constructs consent to this unexamined and accepted ideal by the homeless themselves.

The categorisation of madness and the imposed chemical imprisonment of these bodies recalls the homelessness experience and its relation to violence - to be without a body! When faced with this forced foreclosure of body and voice the holes in the body can become its escape, Bacon's screaming mouth, or else the body is turned to face the master, as with slavery, torture and getting sectioned. The space of madness, homelessness, refugee, needs to be contextualized, or rather, it needs to be given its territorialisations. When it is imposed there is a closing down of space; but when chosen, as a line of flight of escape, there may paradoxically be an opening up of space for thoughts. Resnik (1992) asks: "*Why 'Space of Madness'? Space is not mad, but mad thoughts take possession of space and time and lead to a strange life which cannot be understood in terms of ordinary thinking. Bion used to speak of 'wandering thoughts'¹⁸ in search of a thinker...*" (Salomon Resnik *The Space of madness in Bion and Group Psychotherapy* Edited by Malcolm Pines Tavistock/Routledge, London 1992 page 223)

Madness, we suggest, is a state of exile that may serve as a powerful space of resistance to hegemonic practices of belonging, offering a way of destabilising dominant patriarchal, heteronormative and Western constructions of home and normality. This state of exile cannot be kept outside the boundaries of the home; and neither can it be fully assimilated into the homeland, as something within the home is irreducible to any ordering of things. The borders, boundaries and intersections of

¹⁸ "True thoughts 'require no thinker' the psychoanalyst W R Bion echoed. When psychotherapists are identified with their insights, he maintained, their contribution becomes 'psychoanalytically worthless. It is in this idea of thoughts without a thinker that psychoanalysis has approached the Buddhist view..." (Mark Epstein *Thoughts without a Thinker* Duckworth New York 1996 page 41)

normality, madness, homeland and homelessness are blurred, forever incomplete, as the home finds itself ceaselessly stained and crossed with the uncanny, that is, the 'unhomely' lines of flight.

The body is a stage upon which the state apparatus, global economy, monotheistic religions and patriarchal order attempts to assert control. For Foucault (1979: 137) when discipline became the "general formula of domination" it constructs tame and "docile bodies". These techniques of the body are carried out through particular socialization, rites of passage, rituals and habits that result in the incorporation of particular cultural practices. They are imposed upon the body in a subtle way via the overlapping of the effects of education (within the school and home), care (within the hospital and home) and work (factory and home). The overlapping effects include the surveillance of the body and organization of its movement by structuring the spaces (architecture) within which it moves as well as what occurs in these spaces. For Foucault (1979: 141) this occurred through the meticulous observation of detail and the enclosure and restriction of the bodily movement within certain functional spaces. Following Foucault and Marcel Mauss (1935/1973) *Techniques of the Body*, the body can be seen to undergo a socio-cultural mapping as there is both an imitation of action and a shaping, which is imposed from without on to the body and which in turn maps one's sense of time and space. The individual borrows a series of movements, which constitute it and the form of the body.

Lacan is partially correct to question if the psychotic has a body. Madness, sister to homelessness, is a state of bodily exile and alienation, a material experience for many in which the body is without a map but subject to waves of terror, abandonment and lack of a protective shield. Another dimension of madness and homelessness, however, is as an experience of 'camping on the borders'. Foucault is correct in his presentation of the body as that which is codified and made docile through the habitual structuring of space. The body is in exile and no more so than in madness and the revolts of madness. The dream body is a revolutionary body, neither material nor physical, but not psychical either. One way to think about the concept of the body of the mad is the struggle of these bodies in exile to create a site of homecoming, to construct a homeland, an embodied existence. We invite the paradox found in Lacan's conclusion, that we are all mad, for within any normal home lurks the uncanny, mad body, that which cannot be housed. Likewise within any mad homeless setting a becoming-at-home is possible. Both home and homelessness hold the possibility of terror as well as a comforting, exciting retreat and escape.

What is common to exile, to lines of flight, to uncanny foldings of the thoughts from outside, or to 'trieb', to instinct, is an inverting of the place of desire in relation to the social body. Freud understands the body as the ground of desire whilst in contrast Guattari is proposing that 'desire is the ground of the body.' We work with the

'ground' not in terms of foundations but in terms of the earth, space, place - in terms of something like the 'grounds of the estate'. For example, imagine that capitalism operates like the landscape gardener, producing the fields, valleys and vistas within which we wander, with the only difference being that it operates at a global scale, leaving nothing apparent beyond the hedgerows it lays. Inside these grounds we might feel as though movement is free, but only in the same way the meat from the organic farm once thought itself free.

More fundamentally, the desire that forms the landscape constitute the grounds within which the body is formed. Quoting Guattari, from the poetic manifesto found in the text entitled 'In order to end the massacre of the body': "This antiquated world, which stinks everywhere of dead flesh, horrifies us and convinces us of the necessity of carrying the revolutionary struggle against capitalist oppression into that territory where the oppression is most deeply rooted: the living body. It is the body and all the desires it produces that we wish to liberate from 'foreign' domination. It is 'on that ground' that we wish to 'work' for the liberation of society. There is no boundary between the two elements. I oppress myself inasmuch as that I is the product of a system of oppression that extends to all aspects of living. The 'revolutionary consciousness' is a mystification if it is not situated with a 'revolutionary body', that is to say, within a body that produces its own liberation."

Yet we have a problem here, one that depends on the understanding of what a body is. The easy, lazy response to the idea that 'desire grounds the body' might be to question this. We might describe Lacan as fundamentally shifting the relation of the idea to desire and thus the difference between Guattari and Lacan comes down to the reconfiguration of elements within the set {ideas,body,desire}, each producing their own 'well-formed formula' from the elements. We argue that the folly of dreams is a free-floating desire that somehow 'comes before' the body. The dream thought might be something like 'the body must be a ground for desire because otherwise desire is ungrounded and we have made of it an ideal essence'. To the question 'where is desire to be found in the real, actual world rather than in our mere conceptual constructions?' the answer is no doubt 'in the body' but the 'body' is itself assumed too quickly to be the organic body, delimited by the individual member of a species, instead of being a body of dreams.

The body' is never singular - it is only ever an assemblage. If the basic form resulting from the flux of desire is a series of smooth and striated spaces, then within the strata we find assemblages. Assemblages operate - they have a life of their own and because of this they have a zone of operation, their territory. . This territory is most often encountered in the idea of home. There is somewhere that thing, that animal, that person, that plant, is at home - or not. It is at the level of the assemblage and territory that we find the idea of meaning and action - speaking and doing, saying and behaving, gesturing and acting. Of course, these assemblages and

territories are neither autonomous nor discrete, they form part of the wider process of the flux of desire and the organisation of flows.

Sometimes all that is left from the gaze of the coloniser is one's dreams!

4. Dream space

There is nothing but dream and everyone is mad, that is to say delusional (Jacques Lacan *Ornicar* 17/18 1979).

If psychoanalysis is a joyful passion this is due to founding vitality of the dream, but with the interpretation of dreams a dialectical certainty is introduced, one in which the dream image is slave to the masters recognition. To moved beyond this sad passion, dreams are not limited to any binary, desire for the mother as opposed to the name of the father. As intuited by Nietzsche there is plurality of drives. Applying this to dreams we argue that each representation of the dream has its own drive, instinct a schizogenesis. The partial drives have their own conatus.

Dream space like anxiety provides a potential de- territorializing, a refusal of representation and vertical hierarchies. In Foucault's reading of Binswanger he points out that the dream is space in which we are most alone, but this private space, retreat, is protected, in that it is always, and can only ever be, a solitary experience not corrupted by "If you're trapped in the dream of the Other, you're fucked" (Deleuze). Hijacking a dream and turning it into a nightmare like the space on Cable Street. 12 Cable Street: what was initially proposed as a museum of women's history became an attraction about Britain's most notorious murderer of women. The entrance has blue plaques that are fake English Heritage signs 'commemorating' suspected culprit George Chapman and the fourth victim, Elizabeth Stride. This is the building that was once owned by Ali until 2012 and photographed by Christian Petersen. 12 Cable Street has been in the news since its open dates with protests and demonstrations.

For Foucault (1992: 35) the problem with psychoanalysis is that the dream image is exhausted by interpretation and the "morphological structure, the space in which it deploys itself, its temporal rhythm of development, the world which it bears with it, all count for nothing if they are not allusions to meaning. In other words, the language of the dream is analyzed only in its semantic function". The dream beauty illustrates the process of the fold, the folding and unfolding of those lines imprinted on the flesh thereby allowing a molecular movement between the world of affect, sensations and un-thought concepts - maps crafted with diagonal lines. There is a metamorphosis in which any dominant monad - majority thought or molar element – soon finds itself

confronted by the minor elements, the obscure details of the dream that disentangle attempts to organise the dream space with vertical hierarchical points of view.

Dream spaces offer us a movement from a passive place, diminished power of action, a 'sad passion' to an active state of becoming, the possibility of a beyond, a crossing. They are always at the border, spaces that open and close simultaneously, a way of going into an event, to take one's place in it as a way of becoming something other, present and absent, young and old, at the same time.

The anxiety dream wakes you up as does any big dream! Bion correctly states it is within the analytic session that analyst and client must dream. This is to echo the importance of dreamtime and dream spaces, something long known in non-western societies. When somebody presented hearing voices it was understood in Xhosa culture as a calling of the ancestors. As such they needed to undergo a rite of passage and become a healer (sangoma). Their sense of self during this journey was an assemblage of the person, family, community and ancestors and there was a positive value and status attached to this rite of passage (as opposed to a fear knee jerk anxiety/fear based reaction and resulting in the chemical imprisonment of the person) and one in which the person felt supported by the community and non-anthropomorphic and thereafter held a usual function in the society. Sadly in the colonisation of Afrika the medical model and human centred world view has for the most part replaced his rite of passage, except in some rural areas.

Psychoanalysis as a revolutionary machine has failed as it cannot count beyond 4, yet now more than ever we need to befriend dream-machines without interpretation. A dream space is a liminal state and transversal that invites an altered state of conscious which is in between dream and waking consciousness. The location of dream space is similar and different to Foucault's heterotopia, a space that is often connected with temporal discontinuities that can either involve a break with the time of Chronus or involve the time of Aion, linked to the time of festival.

Dream space can function as a laboratory, experimentation, a radical way of experiencing your own world, being alive to yourself and life through a 'joyful passion' of thoughts, sounds, images, sensations, smells that invite an increase in the movement, the speed and slowness, longitude and latitude of the multiple plateaus. One potential outcome is the unfolding of creative space in which the dreaming body can move, question, play and dream, as opposed to 'existing' as a representation. The dream space can only produce when there is a refusal of representation, history, myth or language as the productive molecular elements are always in excess of any history, myth, archetype and narration and drive beyond the reality principle or language. This does not mean that dream spaces ignore history, myth or language, they obviously do not, it uses these, but as sensations, lines,

sounds, smells, tastes, colours, that shade in and dance across and with other moving bodies; force fields that shape maps that open onto other maps, spaces. Mental and/or physical spaces into which people can retreat and play. If a dream space has any kind of language it is asignifying one that refuses and resists a grammar that structures and codifies experience according to social convention. The dream space is a site of experimentation with a life force which unfolds within a plane of immanence as opposed to submitting to a transcendent ordering principle.

Dreams and dream spaces, like art create percepts and affects that produce sensations, affects, and intensities in attunement with concepts that are provocations and response to the wall, the problem of docility. This creative de-territorialisation is akin to Winnicott's transitional space, where things come to pass, on the border between images, words, sounds, smells, colours and thoughts, a border that is imperceptible, as Deleuze and Guattari (2004) puts it, but always multiple, never simply this or that. Winnicott speaks of transitional space as the simultaneous experience of me and not-me but he does not go far enough as the disjunctive always includes an AND - mother and child, child and teddy, dream and awake, sleep and image and smell and sounds and the herd of animals - a kind of flow where things come to pass, evolve, transform, take shape and slip into one image amongst others.

Dream and dream spaces are the last escape from violence. The loss of the capacity to dream is to be caught up in the Other's dream, an invasive re-presentation of the present that fixes the body and imprints itself on the flesh. We should not only focus on what the dream spaces communicate but instead enjoy its creation, resistance. This is a spatial act and a site of movement that frees life from what imprisons it; these habitual modes of operation and perception, a body without organs, without organisation or dominance of one organ. What is radical is the movement, the flows, the unfolding of the dream space-time, hence the need to observe the way the dream and dream space hopefully changes over time, with new images, stories, sensations. This flow is sister to anxiety which is why we have anxiety dreams and why there is anxiety about collective dreams, as with one of the groupings to have formed around the police killings in the US who uses the name Dream, a collective call to "have a dream" or "imagine a world" earth that can breathe air not contaminated by the codes of capital.

Dreams resonate through our sensory being and reverberate right through our waking moments. Images go beyond language and representation through a regimen of signs. A captivating flow of images calls to us, our-primal-animal-selves which for Elisabeth Grosz "produce and generate intensity, that which directly impacts the nervous system and intensifies sensation" Grosz (2008: 3) and territorialise and continually frame and reframe through our imaginings.

Attempts to only understand the dream world through representation kills the dream space. Pallasmaa (2005) traces vision historically within Western culture and privileging the eye over the other senses linking it to power, knowledge and ethics. This Pallasmaa argues places the eye as narcissistic and nihilistic in which the dominance of vision tends to fixate and totalise. This follows Bachelard (1964) who notes that poetry engages all the senses bringing us back to the present, the happening, so as to furnish us with a body of dispersed images at the same time.

Gaston Bachelard's Poetics of Space calls for a living of the poem when we read it Bachelard (1964: xxvii) and an opening to the image without any psychological reductionism. By living the poem we read we have salutary experience of emerging. To live the poem is a creative challenge, a process that involves developing new habits which include the forgetting of our rationalistic learning. The poetics of space for Bachelard is encountered through daydreaming so that "images touch the depths before it stirs the surface" (Bachelard 1964: xxiii). It is the primitiveness through poetry and not the detailed description of space that stirs in our daydreams.

There are many examples of spontaneous and organised dream spaces. A dream space or anxiety dream machine can be found in many shapes and sizes when the becoming-imperceptible comes with the "pure relations of speed and slowness" (Deleuze and Guattari 2004: 297) between bodies, particles and molecular movements and brings about deterritorialization as seen with the dreamachine .

5. The anxiety dream machine

The mirror image in time and space, as it appears in Alice Through the Looking Glass, is a version of a psychotic state that bears the same relation to the psychotic state as do the events in a dream to the anxieties the dream expresses...Yet this is not not quite right, it is far more than a mirror image...

(Wilfred Bion. Cogitations 1992 p.104).

There are a number of plateaus, dizzy heights, from which Freud steps away, or at least becomes faint hearted as with his anxiety about psychosis. The politics of experience may once have been schizophrenia but today it is anxiety as it always was. Always was? Yes, the fear of madness speaks of anxiety! We can at this juncture ponder if in fact madness is anxiety, a non anthropomorphic assemblage that includes a semblance of 'man' and not-man, but let us not move too quickly and simply note that anxiety, which often includes the fear of madness, provides the politics of contemporary experience, no more so, than when coming up against the limits of thought control, the "already thought" to use Deleuze's term.

We are subjected to a politics of stupefaction and silencing of anxiety¹⁹, which includes so-called madness as with the archetypical representation of the anxiety found in the theatre of the mental health professions. In this process of stupefaction, the “destroying of one’s own and other peoples experience” (RD Laing 1967, page 49) there is the deadening of life in the name of theory, what RD Laing calls ‘false consciousness’. The alienation of the present age is achieved, as RD Laing shouts out, by an “outrageous violence perpetrated by human beings on human beings” without too much anxiety. In fact this should make us anxious, but no, a this war is always over there! We are here and you are there, well this works until you get anxious due to strange, enigmatic and intrusive thoughts thought from out there, which make you wonder if the unconscious does exists as atomised family drama, the endless story of mommy and daddy or as a factory production in which you are not sure where you exist, if at all!

Madness and acute anxiety go hand in hand with family, group and social process. We concur with Haya Oakley (2003) who argues that anxiety and fear is central in the treatment of madness, the fear of the analyst and the client. The anxiety is sister to the sense of losing control. Let us be very clear that this fear for the person enduring a break with reality and the pull of new voices is terror at it’s limit point one in which the person feels helpless, adrift and ‘knows’ they are going out of their mind. The anxiety and reactive fear of the client, practitioner, family, community and state construct mad producing situation comprised of intersecting relationships that shut

¹⁹ We can contrast this with Klienian theory in which anxiety is also central to psychosis. The ego manages anxiety through different defensive strategies. Depressive and persecutory anxiety are the earliest manifestations of anxiety and become the prototype for all future anxiety and management of anxiety. Depressive and persecutory anxiety are tied up with fantasies of annihilation and persecution which arise from sadistic fantasies of attacking the breast (mother) and fears of retaliation from the breast. This fantasy is informed by early separation anxiety-situations. Living with intolerably high levels of anxiety is understood as a symbolic representation of an internalised failure in the rhythm of feeding between mother and infant. The effect is an intense sense of frustration and deprivation and starvation.

A psychic disintegration starts to take place. The individual becomes more and more cut off and isolate which in turn make it more and more difficult to be to communicate his/her experience. The person is left with the belief that it is not safe to express intense emotions but at the same time experiences a rage and desire to destroy everything. This creates an impasse (deadlock). Unable to maintain psychic equilibrium there is a breakdown of boundaries in which inside and outside appear as one and the same phenomena. The person begins to fear his/her safety. Thoughts, memories and intensity mixed emotions become jumbled. This state of dis-order creating a terrifying confusion which distorts his/her capacity for perception. Pre-verbal ways of communication dominate his/her expression. S/he needs to have these early and primitive ways of expression accepted. To contain those split off aspects projected into the other so as to let other know how s/he feels and make them undergo what s/he is attempting to avoid experiencing. The effect of severe and ongoing splitting and use of projective identification can bring about a reversal of normal psychic function. This can bring normal psychic into conflict with or even under the control of the psychotic part of personality. The psychotic part is destructive and breaks down all functions of unification. The person's inner world is composed of part objects which consume the psychic with beta elements.

down options and choices. The person becomes entangled in a complex web of relationships, such that to talk of unconscious dynamics is always to suppose that the unconscious is a group production. The intersections of these conflicting discourses, a web of relationships in which the person is lost and alienated, shuts down mental and/or physical spaces within which the person can retreat into and think and imposes thoughts and enforced coding. The effect is a shutting down and stagnation of life whilst at the same time the repressed drives try to cling to life in more dramatic ways.

We accept that anxiety can make my world an enclosed space without room to move, a narrowing of the breath as one swallows the codes. It is to become separated, apart, not only from the world of others, but also oneself, as one enters an enigmatic and alien world of the heights and depths, in Wilfred Bion's vocabulary, a cruel and murderous superego driven by a hatred for of reality producing a world filled with bizarre objects, intangible emotions and a cruel no-breast - a place where a thought could have been.

Acute anxiety is to be intensely present, a series of intensities that produce a cracking surface that demands immediate attention as Deleuze's Logic of Sense shows us that nothing is more fragile than the surface but at the same time there is a corresponding metaphysical surface that anxiety opens onto. This is a "pure presence without absence" (Richard Klein 1999), it is no longer the time of Chronus, but time is experienced as standing still, transfixed to the moment yet fragmenting. Paradoxically, it is catatonic like yet with thoughts racing faster and faster and faster. With each failed attempt to bring about a sense of calm the speed of thought increases and produces unforeseen associations which jump and break with the conventional linguistic pathways which allow of ideas not held before. This involves a temporary break, a florid state of engagement with another time and reality that alienates the person from others and which often make it impossible for them to get through the day and manage practical tasks.

We "enter the storm" "carved into the depths of the bodies" which create with "breath-words" and "howl-words" which are tonic, an "organism without parts" Gilles Deleuze (2012: 101), a body without organisation. From speech to voice, sounds, phonemic letters, the esoteric and portmanteau ear and I/eye that transports one into what Laing calls inner space. We enter a storm where the body is consumed, no longer eating or sleeping or cared for and isolated, while the mind is engaged and active. The result is a melt down of the individual's capacity to function as society requires and demands. That is, suspended / frozen in action with thoughts moving a thousand miles a minute. In the body, with the limbs that never moved an inch, for the whole hour that went by in a flash, a moment missed, that was never registered by the mind but recorded by the universe.

The person is as fascinated and transported by what they see or smell as by what they hear or taste or touch, to be is defined by voice and eyes, skin and noise, the discursive formation and non-discursive formation, the primacy of the statement and visible which at the same time is irreducible to representation as Deleuze outlines in his embrace of Foucault's intimacy and compassion for madness. It is to enter a foreign and strange world of the depths which is marked by invasiveness and sense of depersonalization, pre-individual, singularities, yet at the same time, as noted by Richard Klein (2000) there is a personal sense of involvement in the surrounding events which signifying something, some kind of sign, but with no precise sense.

This state of acute anxiety is often accompanied by a metamorphosis of one's surroundings, the becoming animal-spirit, pig-spirit, god's whore, and sun-ray, to "dismantle the face" (Deleuze 2005: 13) with the screaming mouth which is "the hole through which the entire body escapes" (Deleuze 2005: 19) - from the logic of sense to the logic of sensation. One response to the metamorphoses is agitation, a restless pacing up and down the depths in which the body tries to find a sign of guarantee, perhaps the father or a yellow pot or seagull with a message, on the lookout, like a tic, parasitic, for something, anything, like alcohol, food, sex, the organized delusion, anything, to take these feelings away and distract one. In this scenario alcohol, self medication, slowly dismantles the present, as do other drugs like heroin, an "extraordinary hardening of the present...one lives in two times, two moments" Gilles Deleuze (2012:179). There is a slowing down thinking, thought, taking us to another place, space, in which one can intensely be some elsewhere. Alcohol replaces words function as the copula used to link the person subject to a sentence script with a predicate, scene, and marry the figure and ground gestalt of the mind-body. To find the connection that is lost, where thoughts overflow, where the mind is a landscape of wonderings and the body seems abandoned, foreign, jacked. There is now anxiety to desperately bring into operation, production these now separate, disconnected things, fragmented selves, mind-machine and body-machine. Simultaneously in the past and future, the time of Aion, without the burden of the present, a time where all possible worlds exist simultaneously. This was the only way RD Laing could endure the cracks of life for he could address step three in the AA, resentments.

At the point when anxiety becomes an anxiety dream machine is a sign of creative potential, the light of flight. Anxiety is not just something you subjected to but can be a choice, to go with the flow, the creative door or window, exit and entrance. Anxiety dream machine is a putting to work, you are present and awake in creating this new path with a clear destination, mark, as with the tic that is a trigger, that calls the tic, body into action, awake, to be acutely and intensely present, in forging this new self, a body assembled through work, making music, art even food.

The anxiety dream machine is space not part of the system, as seen in Foucault and Deleuze creative walls. Deleuze states: "You have to work on the wall, because without a set of impossibilities, you won't have the line, the exit that is the creation." Foucault: 'I'm no prophet. My job is making windows where there were once walls. The windows in the wall is the anxious voice that does not speak in its own name but the voice beyond. "Do not ask who I am and do not ask me to remain the same.

The anxiety dream machine is the creative transformation of cracks and wounds, Bousquet's and Nietzsche's refusal of resentment, docility, the call to life, vitality. Nietzsche scorns the self-deception of those who assert a sense of superiority over that which conquers them and in so doing denies vitality, life. Opposing this and following Spinoza and Nietzsche anxiety is no longer a flight or fight response, but "lines, planes or bodies" (Spinoza 1987: 98) of flight that involves a transversal of the codes of governance, a site of intensity that explodes apart taken for granted representation with maps of intensity that strive to increase the body's power of acting by forming new assemblages.

Within the phenomenological tradition, for example Medard Boss and Rollo May who follow Kierkegaard, anxiety involves a beyond, the unsettling or even destroying of the present security, which gives rise to the tendency to deny the new potentiality, a dizziness when confronted by the revelatory possibilities which take one outside the comfort zone. The uncanny re-birthing for Otto Rank and Eastern philosophy that invites a tuning into another order of complexity. Anxiety is no longer a closed space but the reality of freedom as a potentiality before this freedom has materialized. A new possible assemblage, but this very possibility involves a rearrangement of container and content and the relations of the part to the whole, one in which "the subject of the Search is finally no self" (Deleuze 2008: 84). The cells and vessels of the search of anxiety, its incommensurability and non communication, are "distances, but distances that fit together and intersect" (Deleuze 2008: 84).

Dream spaces of escape that bring us back to ourselves by allowing us to be dreamed whilst anxiety is an uncanny becoming, which echoes primary process thinking. The dream dreams us and anxiety is an intuition that the body is without organs, always inviting another assemblage, at an edge!

Anxiety coincides with the very emergence into the world via the incorporation of something other, which can be read the desire of the Other and the superego. The voice begins as breath, breathing which then metamorphoses into a sound, to become a scream! The scream is the osmosis between inside milieu and outside milieu – breathing life into being, the organ breathing and forming new assemblages from a separate and fundamentally different milieu. When the incorporated outside becomes a little too present and known the effect is anxiety.

Anxiety is a process in which the intellect, as Jung would say, needs to make way for intuition, feeling, in our terms to be affected. Anxiety is an invitation to intuition of something outside the bounds of rational understanding, which is what makes it frightening. In Freud's terms it is primary process experience, that is to say, a 'thinking' that defies our waking categorization of experience. This is not about the taxonomy of what is perceived, the hierarchal ordering of things, but a poetic breaking through, a kind revelation. It is akin to the symbiotic preverbal non-ego communication, but not between mother and child, but with a new kind of assemblage of self, one that involves a transversal of previous taken for granted given. It is for this reason that Gordon Isaacs (1990) argues that all crisis involve anxiety, loss and opportunity. We can flip this around and say all anxiety involves a crisis. With anxiety one is affected to such an extent that something needs to change or alternatively one remains in a state of stillbirth. Put another way, anxiety is a reminder that one is alive; a way of waking you up from inhibiting perceptual realities but this involves loss of a previous attachment and map of the world. It invites the world of affect.

We can ask what can an anxiety-dream machine do? It has the potential to create new assemblages that invites life as opposed to sleepwalking. This is based on the assumption that anxiety can either end up as an emotion, related to depression (depressive and separation anxiety) or phobia or the terror of psychic fragmentation (persecutory anxiety) – the spider web of thought that knots and produces immobility, self implosion. Anxiety that produces a thought disorder, thoughts racing faster and faster with each failed attempt to produce meaning and settle the body, yet the body becoming more and more embolized in the process, much like REM sleep. The other path anxiety can take is a site of creativity, becoming, intensity, an affect vibrating through us, we become architects, artists, engineers, healers of being, we are unplugged, then remodel, recreate ourselves and then replug back in having created new connections to the world.

6. The Khat House

Poetry absorbed and revitalized me. Its condensed nature and sophisticated vocabulary required a concentration that shocked me into the moment in an almost physical way, freeing me from worries past and future."

(Rachel Kelly telegraph newspaper 2014)²⁰

"...And once I wanted to dance as I have never danced before; over all the heavens I wanted to dance. Only in the dance do I know how to tell the parable of the highest things" Zarathustra . Isadora Duncan called Nietzsche the first dancing philosopher.."

²⁰ In the telegraph newspaper article *Rachel Kelly: How poetry helped me recover from depression* published 12 May 2014 wrote about how poems and prose helped her through her depression.

(Kenneth King The Dancing Philosopher Semiotexte Vol III No 1 1978 page 22)

Laing's revolutionary machine failed, it all went wrong, a cult build around fidelity, repetition of the master's words and a "drive towards the next pithy soundbite" (C Oakley, page 170) but domesticated it was not, playing at the edges of madness and producing a strange bunch yes, but revolution²¹, no! Laing was anxious to the point of paranoia over plagiarism of his work when in fact he was once called a plagiarist! Yet for all of RD Laing's fallings, and there are many, "there was something of a vision", as Chris Oakley (2012 page 178) notes, "a concern to be alive as it might be possible" for "we who are still half alive." In the call for aliveness there is the flip side, anxiety, alongside side, an "unbowed resistance to the stultifying status quo." No churning out docility and clearly somebody grappling with how we might experience a dream space.

The legacy of the therapeutic community is as a genuine attempt to create communal spaces, but remains of these is costly and not someone easily accessible to the masses, especially those coming from war trauma backgrounds. Consider the following space described below which arose as a response to create a healing community for people suffering with mental health challenges as a result of a war and displacement. The challenge is to be open to healing spaces that work for the client, even if they push up against traditional values and norms.

We shall now to turn to one such site, a Khat house or 'mafrish'. The use and sale of khat has now been made an illegal substance in the UK. It is limiting to think of it solely as a drug, as we need to bring into play the ritual and social dimensions of Khat in the mafrish, much like the role of alcohol in working-class pub culture in the UK, but unlike in Western working class culture many of those using Khat came from a contemporary war context in which the experiences of those who would have witnessed the murder and/or rape of family and friends is notably present.

Consider the mafrish at the corner of Fourth Avenue and School Road in Upton Park, London. The site is located on a residential street and neighbouring a primary school. Operating from the ground floor, the shop during the day was identifiable only by the blue metal shutters that protect the windows and the entrance. It was no 'ordinary' business as there was no name or description to identify the type of business or opening times and the only marker was the number '41a' above the entrance. It was usually during the evening that the corner of Fourth Ave and School Road came to life, where a group of Somali men and women gathered together to

²¹ The unacknowledged analyst to truly engage with the outrageous violence of his age and the ensuing alienating madness was Fanon, a man who never walked away from the front line of the psychiatric setting, even whilst operating as revolutionary not just metaphorically.

socialise while chewing khat, drinking tea, soft drinks and smoking. This unassuming 'shop' is very exclusive, as one would only go if they are invited or are familiar with it, is more than a conventional shop or business involved in the sale of goods or a service. After a few visits to the cafe Charity Mwaniki was allowed to bear witness to their attempts to 'perform' a sense of Somali identity and enact the ways the community came together to support each other when faced with traumatic effects of the past and present.

In this space Mwaniki was made to feel at home and witness others find a sense of home from home. It is very much a social setting, a social scene which starts from late afternoon till closing time in the early hours of the next morning. All that is visible from the street is the light that penetrates from the perforated metal shutters and the glimpse of the activities inside offered when the curtain nailed to the door dances in the breeze. A lively activity flows from number 41a when some of the 'customers' go outside, separating themselves momentarily from the interior conversations, this street corner in East London is animated further with laughter and conversations. The corner of Fourth Ave and School Road becomes a site of continual play between the mafrish and the urban theatre, where the mafrish imposes its own drama, a foreign performance, while the street prepares to sleep. In the hours of daylight the activities of the Mafrish die out leaving this corner once again to be reclaimed by the urban theatre, subsumed into the fixed form of the city, becoming a backdrop to the norms of the daylight street activities.

Mr A is one of the customers that Mwaniki interviewed at the Mafrish. He was struggling with mental health challenges as a result of the war and torture. Like others who visit this 'chewing shop' he left Somali escaping the civil war that had crippled the country and arrived in the UK as an asylum seeker in search of a better life. The unapologetic bureaucracy that surrounds the political reality of asylum seekers meant that the identity of Mr A as a Somali was scrutinised and denied to him and he was left in limbo waiting for 10 years acknowledgement of his existence. This state of uncertainty and the experience of being cast aside into a condition of a non-national, without identity, trapped in the waiting room of exile, is not just expressed by Mr A but is a familiar story at the mafrish. This space becomes a sort of refuge so that the momentary escape from the state of limbo is through the familiarity of those who come from the same culture, community and experiences. The mafrish has a twin function, it provides people with access khat – a form of self medication – and at the same time enables people to co-exist and be in relationship to others and it does so, as in the public house, by its particular and specific form of coding the activity of the people in the space. This space enables them to live with their pain, something that is especially difficult when people feel homeless, especially those who have endured war and torture.

The entrance to the mafrish is partially veiled by a curtain so as that the interior is secluded but still retains permeability to the 'regulars'. The ownership of this space

and place doesn't just rest on the owner but seems shared by the rest of the users and customers. This is evident in a small phenomenological detail - on entering one is welcomed into the space by the first person who sees me as I enter the space and the same generosity is extended when I am offered a seat or a cup of tea, in comparison to the restaurant where greeting and assigning seating falls on the owner, waiter or chef. The mafrish is not just a business but also a site and space for socialising and has a nature that is welcoming and 'homely'. In this site identity is a performance, one that involves a continual 'opening out', a remaking and resituating of the subject between established boundaries, a process resulting not just from the khat itself but from the setting within which it is organised, a setting which extends from the outside, through the veiled doorway, into the seating and social performances of functions such as greeting.

Crucially the setting of the khat house offers a response to a problem that integrates, rather than removing, the dream space that arises from the combination of the khat and the setting of the mafrish. It is a refuge in the face of being driven mad by exclusion and having come through a brutal and traumatic war as well as the violence attached to the asylum seeking process. This space becomes a refuge so that the momentary escape from the state of limbo is through the familiarity of those who come from the same culture, community and experiences. The survivor of war has to learn to live with something alien and a double consciousness, if she is to function in society. She needs to move from a psychic space in which her whole being is foreign and alien to her to a mental state in which only an aspect of her being is foreign and alien. Dream spaces enable her to establish a paradoxical social bond without going mad, a rite of passage co-constructed by the community on the grounds of the communal rather than coded by the need for control.

7. Conclusion

The analytic relationship - at *its* best - overcomes a sense of apartness, alienation by embracing what is alien, the foreign bodies, partial drives which invites a special kind of aliveness and innocent play within a force field of pollymorphic multiplicity facilitated by the rituals of analysis but at the same time the institution of psychoanalysis, its theory, practice and politics is framed by a reactive forces, 'resentment', 'bad consciousness' as Nietzsche howled out. This is the interpretation in the place of life, which is also a judgement of life, drive. Particular forms of enjoyment, the multiplicity of drive formations, are restrained, denied and subjected alienation thereby suppressing the affirmation of life and its multiple.

Laing criticized Freud for his one-person psychology and insists again and again on the social dimension to conflict. In the context of the transmission of psychoanalysis, we discover that it is framed by a history of conflicts and splits and fear of madness and labeling, especially within the Lacanian tradition, of somebody as having a psychotic structure in much the same way religious groups of old spoke of the devil.

Laing opened up a space for madness but failed to learn from his own personal experience. Alcohol was trying to teach him something that he needed to learn when sober - dealing with resentments (step three in the AA fellowship). Deleuze concludes that “the revolutionary alone is free from resentment.”

The above is a conflict with what is most intimate to yet eccentric to the institution, the uncanny. Madness is a call for something revolutionary within what is uncanny, the effect of acute isolation, foreclosure, but also opening up space in the face of impossible double binds and alienation. Revolutionary practice can be framed as an embrace of the radical subject of psychoanalysis, madness. Put in simple terms, Freud with Nietzsche, which is to say, psychoanalysis with philosophy, neurosis with madness and always the invitation to the non-western, non-anthropomorphic alien other thought of life.

At the same time this madness, radical eccentricity, is a product of the group production, the unheimlich within the familiar setting. The radical eccentricity haunts and creates, both ‘the madness and genius’ produced by what is eccentric to the group but at the same it is the function of the group, including the psychoanalytic institution, to absorb the ‘mystical revelation,’ (Bion) which comes with creative and destructive force,²² as seen with Nietzsche struggle with life and his secret life.

Bion’s concept of ‘catastrophic change’ applies to the disruptive effect of the radical eccentricity, it is one in which the mad/ mystic revelation functions as a “disruptive force, which violates – to a greater or lesser degree – the structure of the field in which it appears”(Leon Grinsberg Bion’s contribution of the understanding of the individual and the group in *Bion and Group Psychotherapy* Edited by Malcolm Pines Tavistock/Routledge, London 1992 page 187). Grinsberg, following Bion, draws a parallel between madness and genius, the “psychotic mechanisms require a genius to manipulate them in a manner adequate to promote growth of life” (Leon Grinsberg 1992 Page 187).

For the line of flight can result in implosions, black holes or burned out junkies! Developing this idea of Bion in *Beyond the Frame* Gordon Lawrence (1985: 309) invites us to think about the institution as both singular and plural, as a collection of people and as an “establishment in the mind.” The excentricity is a conflict with what is in the frame, beyond the frame and framed as outside.²³ The conflict we wish to

²² For Lacan, as early as 1954-1955 (Lacan, J 1988 Book II: The Ego in Freud’s Theory and in the Technique of Psychoanalysis New York: Norton) there is something beyond words, which stops representation, an ‘other’ beyond all subjectivity as he calls it when referring to the Purloined Letter. The unconscious is what is outside the subject, the excentricity of the subject which in his late work becomes the compensatory knot of the real enabling the real, symbolic and imaginary to operate, even if they are independent of each.

²³ See the pioneering work of Enrique Pichon-Rivière’s who like Bion, found himself between two cultures, that of the West and culture of the Guaraní Indians in Argentina. Pichon-Rivière was part of the intellectual climate that nourished Sullivan’s thinking, such as George Herbert Mead and Kurt

engage is the resistance of the Freudian analytic frame to the transversals that Laing invited in his engaged with madness through an on-going project of creating contemporary sites of psychoanalysis that aim to heal the psychoanalytic institution and institutionalisation of analysis. In attempting to understanding these new frames, as seen at La Borde, Valentine Schaepelynck (2015: personal communication) points to Jose Bleger's argument that psychoanalysis is one of the forms of institutional psychotherapy and as such psychoanalysis is a form of institutionalization but institutions do have a creative dimensions and not only a repressive one. The institution is an anxiety producing machine but only when engaged in a transversal of the habits, structure, does the institution become an anxiety dream machine. Of course one can ask if it is still an institution at this moment!

"In his preface to Guattari's collection of essays "Psychanalyse et transversalité", Deleuze says institutional psychotherapy has invented a new model of the institution, beyond repressive law and liberal contract. Obviously, the target he aims at is on one hand repressive law of psychiatry and confinement, on the other psychoanalytic contract between the analyst and the patient. According to these views, we should not reduce institution to its repressive instituted appearance. The aim is to heal the institution so it can add healing as Jose Bleger states. Jose Bleger argued that the analytic frame is the place where the madness is held so that the therapist and patient can have a space to think and feel about matters felt with a degree of intensity which is painful but still bearable. It keeps overwhelming distress at bay, while allowing something of that to be thought about. 'The frame as an institution is the receiver of the psychotic part of the personality, i.e., of the undifferentiated and non-solved parts of the primitive symbiotic links' Bleger, 1967, p.518)" (Schaepelynck 2015)

Whilst Freud tried to draw an analogy between the psychical apparatus in the neurotic's unconscious dream world and the lived "conscious" reality of the madman, or somebody in love, he will state alongside Breuer, that everybody engages in hallucination. In neurosis this takes place through a process of "negative hallucination" (falling to perceive what is there through a process of misrecognition) and in psychosis through a "positive hallucination" (perceiving something which is not there)²⁴. One conclusion might be that it is only because of hallucination that we get through the day. Consciousness only seems possible through a "hallucinatory" withdrawal of libido cathexis and interest in that which is not me due to an inability to "endure the new state of things for long" (Freud, S "Group Psychology and the Analysis of the Ego" 1921:163).

Through an intensification of excitations "the watchman is overpowered" and the "gateway" to obtaining "control over our speech and actions" falls under the power of

Lewin. Overall, both Sullivan and Pichon-Rivière were the offspring of American pragmatism, as derived from the writings and views of William James and Charles Sanders Peirce.
<http://www.apadivisions.org/division-39/publications/reviews/operative.aspx>

²⁴ This idea was expressed in a lecture by Bernard Burgoyne at CFAR in 1996.

a hallucinatory regression (Freud, S "The Interpretations of Dreams" 1900:721). The watchman is man, the anthropomorphic consciousness, and when submitting to life, the anxiety dream machine, there is a return to what returns to Freud in his encounter with the uncanny. For Freud this is Ostjuden in the train. We are led to a border crossing, remembering that for Heidegger a boundary is the point at which something new emerges. John McLeod notes that for Homi K Bhabha the border is a site of possibility and agency, actively engage in transmission rather than simply been a place of passive reception. It is a 'restaging the past' from a migratory, minority position, the introduction of other incommensurable cultural temporalities into the invention of tradition. This process estranges any access to an 'original identity' or a received tradition²⁵.

Homi K Bhabha turns to Freud's *unheimlich* to elaborate this move, the becoming aware of those moments when something that has been previously concealed or forgotten - where all those forgotten in the construction of nation sovereignty return to disturb and haunt – disrupts the received totalising narratives of individual and group identity. Bhabha sees the crossing of borders as a state of slippage and space of 'the beyond' – 'often described in terms which emphasise this transitory, in-between sense: such as 'liminal', interstitial or 'hybrid.' We see the edge as less of a crossing, but a becoming, the call to life found in the anxiety dream machine.

Within the 'call to life' found at the border crossing of madness there can be a horror, a fragmentation - rationalised thought sucking all life away - and a playfulness, a creativity and ritualistic space, as seen in the work of both Laing and Freud as well as in the Khat house. Consider Freud withdrawal at the end of his life when faced with trauma, loss, displacement, physical pain, and depression. This withdrawal involves a healing movement from interpretation to construction, the assemblage of the rhizomatic²⁶, from dream interpretation to the construction of a dream space which invites a very different kind of milieu, a map of intensities, reversals, as seen with the dog that stops the session or Freud's looking at the wolf's interaction with the patient as a measure of their mental state.

Freud's affinity with dogs is the obvious motivation for having them in the session but now we have a move away from the technical papers and their recommendation to Freud who off the record propagates the therapeutic benefit animals in the session.

²⁵ John McLeod 2000 *Beginning Post Colonialism*. Manchester University Press page 219

²⁶ "The word originates in botany; it is derived from a Greek word meaning "to take root." Carl Jung in his introduction to *Memories, Dreams, Reflections* includes the following reference to rhizome: "Life has always seemed to me like a plant that lives on its true life is invisible, hidden in the part that appears above the ground lasts only a single summer. Then it withers away-an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost the sense of something that lives and endures beneath the eternal flux. What we see is blossom, which passes. The remains." <http://csmt.uchicago.edu/glossary2004/rhizome.htm>)

Smells, barks, lines, colours, movements freed from below, grounded in sensation, the non-figurative that become animal, freed from representations of the man behind the couch. This is a long way away from the careful elaboration of the path of analysis from suggestion, and cathexis to working through the transference and careful separation of madness and neurosis, man, and animal. Freud starts with cocaine, dreams, but he wants to master them, whilst in the end there is a befriending of the uncanny, as with telepathy, a phenomenon often seen in madness. Freud's turn to his dog and decision to end his life based on a sign from his dog is not too dissimilar to Nietzsche's embrace of the horse at the moment of his break with the world.

The traces of psychoanalysis marking it as a special form of psychotherapy are still in place in the late Freud but now the body escapes itself, both Freud and the patient, not in the interpretations but in the shadows of his anxiety dream machine, an assemblage of art house, laboratory, zoo, and consulting room, which deterritorialize the isolating effect of the wounds, giving it space to breath. The experiments of Laing, Nietzsche, Jung, Fanon, Le Borde, Biko and Freud's anxiety dream machine involve the courage needed to take a risk when faced with impossible pain - Freud's encounter with exile and his need for personal asylum with the rise of Nazi practices and Laing's sitting alongside the those imprisoned as mad. Fanon and Biko and Nietzsche attempt to liberate madness not only within individual self-enslavement but within culture and consciousness, noting as Biko does, that "consciousness is essentially an inward-looking process" (Steve Biko 2007 page 173).

REFERENCES

Antze, P and Lambek, M (eds.). (1996). *Tense Past: Cultural Essays in Trauma and Memory*. London and New York: Routledge

Aylid, H (2010) *Scarf Magazine – Freedom to Wonder*, London.

Bachelard, G (1964) *Poetics of Space*, London: Orion Press

Bhugra, D. (1999) *Mental Health of Ethnic Minorities: An Annotated Bibliography*,

Biehl, João Guilherme , Good, Byron, Kleinman, Arthur (2007) *Subjectivity: Ethnographic Investigations*, Berkeley: University of California Press.

Biko, S (2007) *No Fears Expressed*, Mutloatse Heritage Trust

Bion, W (1970) *Attention and Interpretation* London: Tavistock

Bion, W (1992) *Cogitations* London Karnac.

Bull, G (1990) MA Thesis

Cheng, S. (1999). Fremwörter as 'The Jews of Language' and Adorno's Politics of Exile. In *Adorno Culture and Feminism*, Edited by Maggie O'Neil. Sage Publications.

Deleuze, G (1998) *Spinoza Practical Philosophy* San Francisco: city Lights Books

Deleuze, G (1995) *Negotiations* New York: Columbia

Deleuze, G (2012) *Logic Of Sense* London: Bloomsbury

Deleuze, G and Guattari, F (2003) *Anti-Oedipus* London: Bloomsbury

Deleuze, G and Guattari, F (2004) *A Thousand Plateaus: Capitalism and Schizophrenia* London: Continuum

Deleuze, G (2008) *Proust and Signs* London: Continuum

Epstein, M (1996) *Thoughts without a Thinker* Duckworth New York

Fanon, F. (1967). *Toward the African Revolution*. Francois Maspero Books

Fanon, F. (1972). *Black Skin, White Masks*. Paladin Press.

Fanon, F. (1986) *Black Skin, White Masks*. London: Pluto Press.

Fanon, F. (1989) *Studies in a Dying [Colonialism](#)*. Earthscan Publications.

Fanon, F. (1990) *The Wretched of the Earth*. Penguin Books.

Foucault, M (1994) *The Thought of the Outside* in Michel Foucault: Aesthetics, Method and Epistemology edited Paul Rabinow New York: The New Press

Foucault, M. (1994). *Dream, Imagination and Existence*. In Michael Foucault and Ludwig Binswanger *Dream and Existence: Studies in Existential Psychology and Psychiatry*. Edited by Keith Hoeller. New Jersey. Humanities Press.

Foucault, M. (1997) *The Politics of Truth. Hermeneutics of the Self*. Edited by Sylvere Lotringer and Lysa Hochrorth. Semiotext(e).

Foucault, M. (1997) *Technologies of the Self*. In *Ethics, Subjectivity and Truth. Essential Works of Michael Foucault*. Edited by Paul Rabinow. The New Press. 1997.

Foucault, M. (2003). *Society Must be Defended. Lectures at the College De France, 1975-76*. Penguin Books.

Freud, S (1921) *Group Psychology and the Analysis of the Ego* The Pelican Freud Library. 1984.

Freud, S. (1900) *The Interpretations of Dreams*. Vol.4. The Pelican Freud Library. 1984.

Freud, S. (1920) *Beyond the Pleasure Principle*. In Sigmund Freud *On Metapsychology. The Theory of psychoanalysis*. Vol. 11. The Pelican Freud Library. 1984.

Freud, S. (1924:b) *The Loss of Reality in Neurosis and Psychosis*. In Sigmund

Freud, S. (1984). *Drives and their Vicissitudes*. In *On Metapsychology. The Theory of psychoanalysis*. Vol.11. Penguin Books.

Freud, S. (1984). *Beyond the Pleasure Principle*. In *On Metapsychology. The Theory of psychoanalysis*. Vol. 11. Penguin Books.

Freud, S. (1984) *The Introductory Lectures on Psychoanalysis*. Penguin Books

Gibson, N. (2003). *Fanon: The Postcolonial Imagination*. Polity press.

Grinsberg, L (1992) *Bion's contribution of the understanding of the individual and the group in Bion and Group Psychotherapy* Edited by Malcolm Pines Tavistock/Routledge, London

Grosz, E (2008) *Chaos, Territory, Art, Deleuze and the Framing of the Earth*, New York: Columbia University Press

Hayman, R A (1999) *Life of Jung* Bloomsbury, London

Heidegger, M. (1992). *History of the Concept of Time*. Indiana: Indiana University Press.

Heidegger, M. (1996). *Being and Time*. Harper and Row.

Isaacs, G. (2010). Personal communication. Cape Town

Kelly, R (2015) *Black Rainbow: How Word Healed My - My Journey Through Depression*. Publisher: Hodder & Stoughton

King, K (1978) *The Dancing Philosopher Semiotexte Vol III No 1*

Klein, R (1999) *Personal Communication*, London.

Klein, R (1999) *Personal Communication*, London.

Klein, R (2000) *Personal Communication*, London.

Lacan, J. (1954-1955). *Book II The Ego in Freud's Theory and in the Technique of Psychoanalysis 1954-1955*. Cambridge University Press.

Lacan, J. (1955-1956). *Psychoses. The Seminar of Jacques Lacan*. London: Routledge.

Lacan, J. (1959-1960). *The Ethics of Psychoanalysis*.

Lacan, J. (1962-1963). *The Seminar of Jacques Lacan: Anxiety*. Translated by Cormac Gallagher. Eastbourne: Antony Rowe.

Lacan, J. (1977). *Ecrits: A selection*. Tavistock Publications.

Lacan, J (1979) *Ornicar 17/18 1979*.

Lawrence, G (1985) *Beyond the Frame in Bion and Group Psychotherapy* Edited by Pines, M *Bion and Group Psychotherapy* (1985) London: Routledge

Laing, R.D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Harmondsworth: Penguin.

Laing, R.D. (1961) *The Self and Others*. London: Tavistock Publications.

Laing, R.D. and [Esterson, A.](#) (1964) *Sanity, Madness and the Family*. London: Penguin Books.

Laing, R.D. and Cooper, D.G. (1964) *Reason and Violence: A Decade of Sartre's Philosophy*. (2nd ed.) London: Tavistock Publications Ltd.

Laing, R.D. (1967) [The Politics of Experience and the Bird of Paradise](#). Harmondsworth: Penguin.

Laing, R.D. (1971) *The Politics of the Family and Other Essays*. London: Tavistock Publications.

Laing, R.D. (1972) *Knots* New York: Vintage Press

Laing, RD and Cooper (1971) DG *Reason and Violence* pantheon books

Littlewood, R and Lipsedge, (1989) M *Aliens and alienists: ethnic minorities and psychiatry*, 2nd ed., London,

Oakley, H (2003) *Personal Communication*, London.

Oakley, C (2006) *Personal Communication*, London.

Oakley, C (2012) *Where did it all go Wrong. In R. D. Laing 50 years since the Divided Self Herefordshire: PCS BOOKS, Limited*.

<http://www.theicarusproject.net/files/OpenDialog-ApproachAcutePsychosisOlsonSeikkula.pdf>

Pallasmaa, J (2005) *The eyes of the skin: Architecture and the senses*, London: Wiley-Academy.

Klein, R (2000) *Personal Communication*, London.

Oakley, C (2012) *Where did it all go Wrong. In R. D. Laing 50 years since the Divided Self* Herefordshire: PCS BOOKS, Limited.

Resnik, S (1992) *The Space of madness in Bion and Group Psychotherapy* Edited by Malcolm Pines Tavistock/Routledge, London

Schaepelynck (2015) *Interview at the Guattari Study Day*, London.

Spinoza, B (1987) *Ethics*, Wordsworth

Wicks, R (2010) *Nietzsche*, Onelandpublications, Oxford.

Winnicott, D. (1953). Transitional Objects and Transitional Phenomena. In *Playing and Reality*, Penguin Books.

Winnicott, D. (1971). Playing: Creative Activity and the Search for the Self. In *Playing and Reality*, Penguin Books.

Wittgenstein, L. (1994). *Philosophical Investigations*, Blackwell.

<http://csmt.uchicago.edu/glossary2004/rhizome.htm>)