

Short paper session – Living Conviviality – Spirituality, reconnection, relationality

LONG ABSTRACT

THE PRACTICE AT PSYCHOANALYSES (FREE CLINICS AND SOCIAL ONES) THE SOCIAL MOVEMENTS (DEGROWTH POLICY): A DIALOGUE WITHIN THE ACTOR-NET THEORY

This present essay has the goal to argue around the multiple possibilities of critical, conscious and autonomous subjectivities (in)formation, believing that as more subjects into or by individuals (the hegemonic and hegemonic making main form and model at the capitalism logic, which should and shall be gotten over and extinguished), there are going to be better actors in fact into their own and collective social, political and economical lives. At this essay I also look for to establish a proper dialogue within the questions so discussed by the actor-net theory, which one represents the epistemological foundation at this work.

The actor-net theory values and strengthens conviviality practices, equity, solidarity, each time and whenever it launches itself towards analyses and studies that take into consideration a bigger stream of actors in inter/intra/rel(action), pointing to a extended net within mediations, experiences and social relations. Joining this proper theoretical debate within the Degrowth Movement, it converges both towards the utopia of new times and subjects, so discussed and desired by both thematic. The existence itself of this debate, as the actor-net theory proposes is already a symptomatic sign that these new desired and searched subjects that they already exist at certain point and into some specific areas.

In this context a past experience, and that nowadays may find its correspondence into the so called Social Clinics, that have maybe incentivized these subjectivity development as a whole, it may have been Freud's experiences at the time of the implementation of his Free Clinic Project, initially developed in Vienna during the 20th decade and then in the beginning of the 30th decade. It is to say so that this essay intends to evaluate which would have been, through history and time, the possible effective practical results and interferences that could have been reached through the Free Clinic activities, into the social movements, as into the contemporary Social Movement of Degrowth, considering then these subjects in(formation) and their subjectivities.

As mentioned and listed above, and so beginning within the proposed discussion, we may say that: the Free Clinic Project was a practice proposed by Sigmund Freud, as by some of

the psychoanalysts from his social environment and acting with him in clinic situations, and that shared with him many of the beliefs considering mental health and what could be reached through the so offered treatments, and that were firstly developed in Austria – Vienna, but later expanded through lots of other cities in Europe and in some other countries too. The Free Clinic Project was about providing free assistance to patients that demanded psychological treatments, but that could not afford the treatment costs. (DANTO, 2005)

As the mentioned author says, Danto (2005), the psychoanalysts at that time believed that they had a social obligation towards collectiveness, so to donate part of their time to the people that in any way could not afford psychoanalyses practices, experiences and treatments. Considering the tension and progressive character of the social movements being organized and happening at that time, and that are marked with the world wars periods, they believed that psychoanalyses would contribute with the transformation of the civil society, and so these new clinic treatments centers, would help people to get implicated within their own desires and choices.

These proper and own personal implication, on its turns, is about the individuals' process of leaving his own condition so before put or given towards non intended circumstances and fate, and facing a new process in which he may realize himself as an active and autonomous actor, so taking all the responsibility at this potential as a subject and object of the world he is building and that is building himself also, so becoming more conscious of his place and possibilities in a real world. The actors in scene acquire and consolidate their proper way and style and so they start being able to sustain and assume their own wishes, becoming critical about them, about their choices and the decision processes they have to face and deal with, it could be in politics or economics, for example.

The subject action in the world, through these consciousness of having to implicate himself within his own existence and desires, and so also acquired through the psychoanalyses practices at the Free Clinic Project, at least would and could represent the possibility of a civil society within more subjects and their effective subjectivity within different and well felt and know fundamental cognitive orientation as so called in German as *weltanschauung*. This could (in)form a whole different subject able to deal with life, society, collectiveness, what would end up impacting in many others areas and sectors of life, including these subjects capabilities of getting mobilized towards social and political movements, initiatives and activities.

According to these context and considering all these possible effective results coming from the Free Clinic practices into the (in)formation of the subjects' conscious and auto critical development of their own subjectivities, and the social movements, could be the ones considered at that time, or the more recent and contemporary ones, they would all become a real and concrete ideological and empirical result from the sociopolitical mobilization of the subjects involved.

It is so to say that we are also speaking about these practical and effective possibilities towards the movement of Degrowth and all its subjects involved, their historical period, their own individual histories and circumstances, which they all are responsible for defining more or less these own subjects, and the manners we have to seek for collectiveness, activism and social political behaviors.

Getting so the actor-net theory into a dialogue with the so exposed thematic above, what is to say into dialogue within the Free Clinic practices, its social and mobilizing character, its possibilities towards expected effects when thinking of the individuals' subjectivities, and that at their turn compose or fit the social movements at their own historical stage and period, we may also into these theoretical exercise expand the spectrum of analyses as science itself.

For that we may consider what Mol (2007), for instance, an important author of this theory, tell us. She invites us to discuss the so thought questions, experiences, individual narratives, instead of explaining them, we should put into problem the arguments, coming up with a maximum of possibilities, affections, and helping them become even clearer, considering each individual narrative particularly, just because they on fact tell surprising stories, and allow us to abandon generalizations and objectivity, assuming the interesting questions perspective, the perspective of the challenging and enriching misunderstandings, incentivizing naturally the polyphonies of the facts.

So far when it comes then to the concept of social and its implications and effects in society, as Law (2004) points: society is the reciprocal possession in forms totally different of all for each other, and this possession it is not necessarily physical or material, as for example, that one when it comes to considering the private property, the trading exchanges, the consumption relations, this possession is in fact about a temporal symmetrical engaging in which the so known terms of individuals' properties are replaced with multiple acting spectrums, that may be local and from a specific moment, but also may be along the whole interaction and netting of enacts of a group, the social

becomes a processual coexisting moment, not having any necessarily previsibility of the so possible, and having different actions without any rigid or inflexible pre determinate elements (in)forming the individuals subjectivities.

This so far context comes to confirm that the world is in fact constituted by our practices, and this constitution implies into a variety of fights towards the conquer of this social and subjectivity by the subjects and also the objects that compose this world. It is so expected that there should be a whole effective facing of everyone's each mediation through the world, in which all facts should be taken into their last discussions consequences, multiplying the points of view possibilities, resisting to the order words and assuming in somehow "anarchic" postures

The so proposal at the Free Clinic practices, and also nowadays the proposals at the so called Social Clinics in Brazil, they are all connecting within the terms and interpretations of the actor-net theory when it comes to re-reading the applications for the concept of social and the ways to study and do research on the social sphere, considering its own practical and conceptual multiplicity. And this because the Free Clinic proposal considered putting into scene a different variety of actors, their complexities, their individual narratives, re-reading the circumstances of that subjectivities stigmatized many times by their social and economic pre defined and proposed condition.

The Free Clinic at the past was an attempt so to help the subjects to find and face their on existence consciously being active, critical, different, multiple, diverse, subjective, the actor-net theory allows nowadays also to this path according to its own discussion and concepts and practices, and the Degrowth Movement may benefit itself from this context accessing a different subjects, and also be this new context dialoguing about these same terms and rescuing these past initiatives and ideas as an arena of free, collective, convivial debate and practices.