

Meeting:
(Neo)liberalism, Bodies, Clinics of transformation

V Jornada de investigación:
Formación de la clínica psicoanalítica en el Uruguay

September 9, 10, 11, 2019 – Facultad de Psicología – Udelar

Montevideo - Uruguay

Call

The fields of knowledge that structure themselves as a *praxis* – being a ethical, political, educational or clinical one – change along with the *forms of life* and the *social-political formations*. The different social spheres of values, such as the arts, economy, politics, science and culture, are not endowed with autonomy, but, on the contrary, are continually pressed and adjusted by the processes of extensive rationalization characteristic of socio-economic-political regimes and models such as: liberalism, neoliberalism, republicanism, socialism, social democracy and populism. These models would also be devices for recognition and / or invisibility, generation and management of psychological suffering. Suffering is shared, collectivized or individualized in direct function to the acts of recognition that determine it as such, to the narratives and discourses that include or exclude it. Such ontological effects of discourses on subjects, their bodies and their sufferings have been the object of historical-philosophical reflection inspired by the work of Michel Foucault, tradition today led by authors such as Ian Hacking, Erica Burman, Ian Parker, Nikolas Rose, Richard Sennett, among many others - responding to a lively concern with the political formations of our time.

In a social-political formation, how are the links between *work*, *language* and *desire* structured? In all periods of time there have been ways of understanding subjectivity and the body oriented to submission or adaptation, as well as forms of care and transformative, critical or conformist practices. From Foucault's analysis of power, the forms of alienation came to be thought as being inseparable from the production of free and autonomous subjectivities. There is, therefore, a critical and clinical work that guides us to produce a knowledge, and to interfere in the non-recognition and invisibilization of certain forms of life, under new conceptual perspectives.

In the twentieth century and until today, *liberalism* and *neoliberalism* have been the predominant forms of politics. Analyze their economic rationalities is equivalent to outlining the subjective constitution of the time:

(1) the *liberalism* of industrial capitalism, Fordist and Taylorist, with rigid and hierarchical labor relations, and productivity associated with the permanence in the workplace; the

neoliberalism of financial capital, with hierarchies and flexible working relationships, job insecurity and the productivity associated with meeting goals;

(2) *the subject of liberalism*, with its marked division between public and private life, and a clear and localized experience of time and space; and *the subject of neoliberalism*, with more flexible limits between the public and the private and disidentification in the relations of space and time;

(3) *in liberalism*, a *diagnostic rationality* governed by the aforementioned public-private division, seeking adaptive life forms, the clinic of neuroses and psychoses being good examples of the pressure or overdetermination of economic rationality in this field; and, in *neoliberalism*, the advent of a new form of subjective cut that does not identify the rest: *everything can be recognized and reused for productivity purposes*, including the new diagnostic matrix, the production and confirmation of diagnoses such as depression and other disorders of humor, endowed with market value and risk potential, and a clinic that is made viable by listening and recognizing these affects;

(4) techniques of psychological intervention of a *liberal* nature, centered on the notions of *evolution, maturation and progress*, in contrast to *neoliberal* psychotherapies aimed at *performance, adaptation, purpose and self-regulation*, combined with policies of people and risk management.

The guidelines laid down in the economic rationality - crossed by relations of class, race, gender, etc. - that traditionally naturalized inequalities producing differences, now also produce differences understood as inequalities, and in the wide range are inscribed, interfere and intervene in social movements, life forms (worldviews, theoretical, clinical, educational practices, etc.) that try to break with the adaptive and conformist logics.

In the *Meeting: (Neo) liberalism, bodies, clinics of the Transformation*, we will explore the articulation between subjective production, the politics of bodies, work and social transformation. We will debate about transformation models involved in different clinical and educational matrices (the education-teaching relationship, the knowledge of the body on the occasion of its transmission) in the referred political scenarios.

How to situate the different therapeutic and diagnostic matrices -psychoanalytical, psychotherapeutic, medical-psychiatric, and other non-institutionalized or non-institutionalized modalities or non-hegemonic of naming the suffering- in relation to political and social transformation? As small models of subjective intervention, each psychotherapeutic technique could be ordered and legitimized in relation to educational or social adaptation purposes, to the development of the subject, to mental control or self-regulation purposes, to associative freedom, etc., linked to models of social intervention and transformation theories with which they are associated. That would equally apply to all mental health professionals (psychiatrists, psychoanalysts, psychotherapists...)? Which transformation theory articulate their practices? What conditions would make their practices a mechanism of subjection and alienation, or, on the contrary, a way of political and social emancipation?

A political transformation would not just change the circulation of material goods, but also the *circuit of affects* that produce political, individual and collective bodies. From the seemingly more innocuous habits until disciplinary practices aimed at molding subjectivities, it is always about distinct expressions of education of the bodies caused by a certain social formation. Organize the bodies in a time and space is one of the keys to politics, and that organization is not without a knowledge. Which are the limits, the political force of transformation -subjective, social- present in the various clinical and body practices?

What is the *relevance* of the concept of *transformation of subjectivity* as an operator to the understanding of the rationality of contemporary political demands?

In times of systemic pressure for the installation of a neoliberal diagnostic rationality; *in times when, however, transformations have been promoted in Uruguay to restructure or repair the social fabric and coexistence* (equal marriage law; decriminalization of abortion; regulation of recreational cannabis use; mental health law; comprehensive law for trans people; various initiatives aimed at equality of women's rights; among other); in times of *transformation in the mental health policies* (deactivation of institutions based on confinement, right to psychotherapy depending on the condition socio-economic and occupational risks), which seek to resist, propose and shift the focus of such tendencies and pressures; in times when the Universidad de la República (Udelar) has actively participated in the development and implementation of such policies, *the academic and public debate that this meeting proposes, inviting international guests that are articulated in research actions with local academic actors, show the importance of its realization.*

It is an event arising from various cooperation and exchange initiatives between research groups of the Universidad de la República (Udelar - Uruguay) and the Laboratory of Social Theory, Philosophy and Psychoanalysis (Latesfip) of the University of São Paulo (USP), which, in Brazil, resumed the critical tradition of subjective alienation and policy, producing research that combines philosophical methods and practices of clinical intervention, where the analysis of the processes of alienation implies the articulation between criticism of political economy, criticism of models of rationalization and criticism of the modes of constitution of subjectivities.

THEMATICAL AXES (THEMES)

- 1) Criticism, clinic, public space: liberalism-neoliberalism, connections between economic rationality and diagnostic rationality. Recognition and segregation policies.
- 2) Political body articulations: health, education, assistance.
- 3) Alienation, adaptation, freedom. Clinical and educational matrices of transformation. Science and theory as criticism or ideological reproduction.
- 4) Alterity, identity, suffering. Psychotherapeutic intervention programs, pathologies of the social.

ORGANIZING:

Research group: *Formación de la Clínica Psicoanalítica en el Uruguay* (F. de Psicología, Udelar)

Program: *Psicoanálisis en la Universidad - Instituto de Psicología Clínica* (Facultad de Psicología – Udelar)

Research group: *Cuerpo, Educación, Enseñanza* (ISEF, Udelar)

Research group: *Enseñanza y psicoanálisis* (FHCE, Udelar)

Laboratório de Teoria Social, Filosofia e Psicanálise de la *Universidade de São Paulo* (LATESFIP-USP).