

EDITORIAL

Sufferings of life in society

If it is true that Freud's main legacy was the foundation of a clinical practice addressed to the individual subject, in its particularities, it is also true that the consequences of the discovery of unconscious led the founder of psychoanalysis to extend his listening to symptoms and the collectivity's discontents. This gesture installed a new way of thinking about individual psychology and collective psychology, placing them in the same space of understanding. Lacan, in his turn, emphasizes this principle by recognizing that the reality of the unconscious is trans-individual. In this way, it is understood that the clinic reserves to the psychoanalyst the destiny of becoming a critic of the society she/he witnesses.

Based on this perspective, we publish in this new Trivium's edition: Interdisciplinary Studies, a series of articles that mobilize the reader to reflect on the articulation between clinical and psychoanalytic criticism and to re-dimension the social suffering of our time. Most of the works, both those that make up the thematic articles section and those of the free articles section, were written by authors who are concerned with establishing dialogues with other disciplines dedicated to scrutinizing contemporary social anguish and bitterness and thus responding with greater plasticity to the questions that move the writing of each one of them. Thus composed, the current volume offers interdisciplinary dialogues marked by the reflective potential of different thoughts and by the care to keep psychoanalytic thinking focused on the becoming.

Opening the thematic session, Marcela Rocha and Francisco Farias in "Primary Notes on the Psychic Sequelae of Slavery", taking up three of the metapsychological concepts - Identification, Ego Ideal (*Ich-Ideal*) and the Ideal Ego (*Ideal-Ich*) - examine the social trauma of slavery, dialogue with anthropologists, political philosophers, psychiatrists and psychoanalysts and conclude that the traumatic effects of the slavery catastrophe still promoted changes in the social field that impact our current subjectivities.

"The psychoanalytic work beyond the walls" by Bruno Quintino de Oliveira, presents a discussion on psychosocial care from the perspective of psychoanalysis, in order to meet the new paradigm in the mental health care model, introduced by the Brazilian psychiatric reform, advocating a network care to subjects who until then were segregated from social life. Based on a long literature review that includes philosophers such as H. Arendt, G. Agambem and G. Lipovetsky, Deborah Klajman and Maico Costa in "Hypermodernity as the paroxysm of modernity" argue that our contemporaneity radicalizes the features of the modern society in which it was founded psychoanalysis, which, in the authors' view, validates the Lacanian thesis that the psychoanalyst must be attentive to the subjectivity of his time.

Afterwards, "Censorship and cinema" by Jaqueline Maria Imbrizi and Júlia Bartsch, invites the reader to participate in a forceful reflection on the transmission of traumas and the elaboration of mourning, through the cinematographic production Mariguella, by Wagner Moura, revealing ways of possible resistance to repressive regimes that hinder the development of democracy. "Epidemic of a device, medicalization in favor of capitalism" by Jessica S. Góis and Roberto P. Callazans Matos points out the effects of the capitalist discourse that induces excessive medicalization and that has health as an object

of consumption. In this sense, capitalism appears in the text as a social pathology. Rosana de Souza Coelho and Simone Z. Moschen in the article “On Homeland, Refuge and Liberty”, undertake a strong reflection on the universal notion embedded in the Universal Declaration of Human Rights to discuss the guarantee of the social and political rights of those who migrate, having given the growing presence of refugees on the international political scene. Based on this socio-political evidence, the authors make use of the critical potential of the concept of subject of the unconscious and of the identification processes that forge it, to emphasize some contributions of psychoanalysis to the field of Human Rights. Closing this segment of articles, *Children Who Experience Death* by Iana Katz, presents a moving analysis of the various situations in which death takes the life of a child, either due to the inexorable nature of illness, or, due to sudden, unpredictable accidents, or, still, victims of violence that are often predictable, such as those provoked by the phenomenon of necropolitics – the violence of the State. In these scenarios, the author focuses on the meanings of mourning and some of its implications for the macropolitics and micropolitics of care.

In the Articles section, Vivian Ligeiro and Cristina Lindenmeyer, authors of “Orlan: The body and the real” scrutinize the trajectory of a plastic artist who uses her own body as a material among others, Michelle Suzanne Porte - known as Orlan, to discuss the statute of the body in psychoanalysis, having as a nodal point of discussion the paradigm of the “Human/augmented man”. It is a model that finds support in the belief that, through technology, the subject can build for himself an enlarged, repaired body, free from lack and castration. Finally, the article “The debate on Aids and Trans in Social Work” by Raul Victor I. Silvio and Fernando G. de Oliveira da Silva, authors from the Social Work area, is based on a qualitative approach research, whose objective was to understanding how the processes of in/exclusion of trans women occur; a very current theme in several fields of knowledge that maintains the ethical commitment of investigating the social suffering of the most diverse minorities and proposing combat actions.

The review of Antonio Quinet's book, *A política do psicanalista: do divã para a pólis*, complicates the psychoanalyst's position on social and political issues. Raul Albino P. Filho highlights the author's contribution with regard directly to politics stricto sensu - the polis, a term used in the work in question to evoke the psychoanalyst's role in society from the analyst's discourse, in his engagement in reflection on the subjectivities of his time and in the debate about the malaise of civilization, both conjunctural and structural.

The critical review of the recent exhibition Loio-Pérsio unpublished drawings by Luiz Eduardo Meira de Vasconcellos, shows that the truth contained in art is not fully transmitted and nor it has an unique way of revealing itself.

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 Editora Responsável

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