

THEORETICAL AND REFLECTIVE ELEMENTS THAT INVENT AND
INSTITUTE THE WORK OF THE SOCIOPOLITICAL CLINIC OF MAIÊUTICA
FLORIANÓPOLIS

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The convergence congress, Lacanian Movement for Freudian Psychoanalysis, calls us to an unstoppable reflection, however, still very unscathed in the different contexts of psychoanalysis training, but which we must consider in our psychoanalytic practice: what is the ethics for psychoanalytic practice today?

Considering the various resistances, political, social and economic changes, processes of alienation in the face of the subject's suffering, and his desire, the following death drive has been propagating, disguised as perversion: economic growth is much more important than life. This ideological maxim has neoliberal scope and characteristics that erase any and all bets that could refer the analyst to a social urgency, or even assume a responsibility that intends to place the rest as a cause.

Implicated by this and invested by a dream that summons them to the challenge of implementing a political and social clinic in the institution, some members of the Institution sociopolitical clinic of maiêutica assumed the possibility of facing the malaise of the culture, as well as questioning the orthodox theorists who would say that this place of the social is not a field for psychoanalysis.

Thus, dissatisfied with theoretical thinking and clinical practice, they begin to question what the implications of the institution with the social would be beyond a work that is carried out, solely, in the dissemination of psychoanalysis and the training of analysts in a traditionally defended scope. through ongoing formation.

Consequently, supported by a socio-political and clinical desire that articulates enjoyment, desire, singularity, knowledge, collectivity and truth, composing with the institution's permanent formation processes, socially situated and questioning the unconscious in the context of the naturalization of the social helplessness that erases the discursive force of those who are subjected, the group bets on a clinic that can recover the singular in the collective, taking into

account the new figures of malaise and the unconscious in the place where the practices to treat the vulnerable find, only as a way out: the bureaucracy, capitalist interests and deafness in the face of the subject's singularity (BROIDE and BROIDE, 2015).

It is a work that intends to establish a sociopolitical clinic in an institution, where, in principle, the first theoretical element that sustains it is the possibility of finding adequate ways, and strictly speaking, of meeting territories that cannot be accessed by the public. psychoanalysis office, without forgetting that there are important and non-processable elements that involve an ethical and epistemic dimension in relation to psychoanalysis. Therefore, a first reflective essay is established in the studies and discussion in the composition of this clinic: is the clinic an activity exclusive to the office?

In 1918, Freud asked himself what would be the adequate instrument to transpose the clinic beyond the scope of the consulting room, from the private and exclusive place only to a certain social caste and not to the people in general. Freud, at that time, postulated psychoanalysis in a necessary relationship with social and singular law. Such aspects are clearly pointed out by him in the conference entitled "Ways of psychoanalytic therapy", which took place in Budapest, in 1918.

Based on this political act by Freud (1918/2018), the hypothesis can be raised that in order to sustain a unique psychoanalytic listening, in a territory that does not have access to a psychoanalysis office, it is necessary to occupy a position in which this listening is accompanied by an act: the territory is listened to from the discourses that cross it, the practices that the agents that are there establish and the social position that the territory occupies, taking into account the environment in which it is located inserted.

This psychoanalytical listening seeks what is most singular in what is collective, beyond the collective that crosses the singular. As soon as, returning to the first reflective essay, it is emphasized that it is not enough just to transpose the theories of psychoanalysis to a practice when the subject is the clinic, since the clinical work in psychoanalysis happens in and through transference, and the way in which this is invent must understand the uniqueness of each subject and the collective that this territory occupies when dealing with a social clinic.

Therefore, the second theoretical element for this clinic is the possibility of considering which ways a territory or space can be opened, considering its specificities and contemporary rigor, to the psychoanalytic method. And, at the same time, opening the theory of psychoanalysis to the territory. For this, it is of fundamental importance to analyze through which possibilities it is intended to articulate the practice of the Sociopolitical Clinic of Maiêutica.

Freud (1989/1994) brought some notes to this in his work "Sexuality in the etiology of neuroses", where he pointed to possible ways of exercising the psychoanalytic method in different contexts, different from those that until then he supported in his theory.

Freud (1989/1994), after realizing the possible limitations of the method, states: "I think it is very likely that it will be possible to conceive complementary methods for the treatment of children and people who receive medical assistance in hospitals" (Freud, 1898/1994, p. 268). With this, a second reflective essay is established: can it be considered that psychoanalytic listening, in a given territory, re-dimensions the subject's place of speech or the analyst's listening?

In the territory, according to the authors Broide and Broide (2019), the subject's body is exposed, there are their own logics and even other rules. The territory has different aesthetics, smells and unknown cultures. However, even if the territory does not have the structure of an office, there is something that remains common to both spaces: "when a person realizes that there is a listening ear, he speaks - he talks about his life, his history and his current moment (BROIDE and BROIDE, 2019).

It is on this basis, and in different situations of social urgency - which the author calls critical social situations, that Broide (1993) has been basing his studies and research for more than three decades. According to Broide (1993), it is possible to create psychoanalytical clinical devices, for different situations and territories, which make it possible to operate on the objective reality, in which the subjects' singularities and desires are present.

From this, challenged by the territory, above all by its specificities and contemporary rigor, psychoanalysis, in this context, is provoked to transit over the various critical social situations and through the new times of transferences that occur in these contexts and spaces, since listening in these territories must deconstruct the fallacy that there, or anywhere, there is a neutral and non-

situated subject, allegedly universal, in addition to the fact that this listening must, without fail, recognize the peculiarities of the suffering and violence to which specific groups are exposed, due to the unequal distribution of precariousness. Listening, when selective to the indifference of some markers, would (re)produce, according to Broide (1993), a kind of trauma and the perverse conservation of silencing, instead of giving rise to the possibility of testimony, which would be the object of the demand for an effectively psychoanalytical listening (PACHECO and MENDES, 2022).

Thus, one can hypothesize that one of the challenges proposed to open the theory of psychoanalysis to the territory and think about the function of an analyst with it is that in the psychoanalytic work he must consider the instants of time that are presented there, as well as the characteristics of the sufferings that the territory is exposed to, since the time to conclude an understanding and the moment to elaborate some analysis needs to take place without neglecting the collective of the territory and the violence faced there, nor disregarding the singularities of the attended subjects. It is a clinic that requires understanding what is singular in the complexities of the collective, in addition to producing knowledge about how the collective crosses into the singular.

In this sense, considering and cultivating what is specific in psychoanalytic theory working with the unconscious, transference, drive and repetition, knowledge can expand to other fields and contexts, such as groups, institutions and the city itself in its various territories.

In view of this, the research, study and action work of the Sociopolitical Clinic of Maiêutica is aimed at seeking the construction of clinical devices that allow the subject, in a critical social situation, to find his own desire, to the extent that he can speak of himself, having someone who listens to his uniqueness and the complexities of the collective territory he lives in. Therefore, the clinical experience consists of relating to different territories, placing oneself in a position of psychoanalytical listening, because whoever and wherever, the subject speaks and needs to be listened to.

Finally, as a third theoretical element for this clinic, it is pointed out the construction of a research and study method, which allows the work group, as well as the institution, forms of registration and expansion of the clinic in a theoretical construct, reflective and formative.

Freud, impacted by the suffering arising from the war, reformulated, rethought and abandoned theories about war neurosis and current neuroses. Since then, much progress has been made in the fundamentals of the psychoanalytic clinic, especially regarding the aspects that make explicit the subject's articulation with desire, enjoyment and the dimension of his life with social and discursive ties. In this perspective, the research and study work of the Sociopolitical Clinic of Maiêutica goes beyond elucidating on which sufferings, or structures, the singularities of the subjects assisted in the territories are based, but by which ways and strategies it is possible to build psychoanalytic practices involved with the sociopolitical dimension of the suffering of these subjects (ROSA, 2018).

That is why the name of Clínica Maiêutica is associated with the term sociopolitical, since its action is in the construction of clinical devices in territories whose social situations are critical. contemporary practices that silence suffering and make subjects even more oppressed within the culture.

Based on this, a third reflective essay is established: the ways in which the experiences and offers of socially, politically engaged clinics were, and are, historically linked to the critique and restructuring of models of psychoanalytic training (since Freud's Public Clinics) and the transmission of psychoanalysis? (PACHECO and MENDES, 2022 apud BROIDE and BROIDE, 2016)

Thus, it is believed that this reflection is important not only for the work of the Sociopolitical Clinic of Maieutica, but for the scope, above all, of the analyst's ongoing training.