

Editorial: Social Clinic. A new ethical mandate for the clinician and the academic

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With the first issue of SAS we hereby launch a platform for a psychoanalytic hermeneutics regarding contemporary social problems, in an attempt to epistemologically found a social clinic which, following the paradigm of complexity, can only be configured through a dialogue of interconnections with other areas of knowledge (anthropology, pedagogy, social sciences, ecology, economics, architecture, political science, semiotics, philosophy, cultural studies, etc.).

The environmental and economic crises, xenophobia, extremism, terrorism, and the devaluation of institutions with the consequent re-emergence of totalitarianisms, all have common psychological causes contributing both at an individual and collective level. We inhabit a social body currently suffering from a depression that is disguised as acceleration, where impotence, shame and social anguish generate resentment and paranoia: to simplify conflicts, we project them onto distant opponents, creating enemies out of the Other. The true opposite of love is force, which is fueled by fear, which in turn amplifies paranoia and generates violence. This is what we need to be concerned with. As psychoanalysts, researchers, and intellectuals, we therefore intend to "go beyond the walls" (like Antigone in the Greek tragedy) to study the psychological

roots of the aforementioned "civil pathologies". It is an invitation to an ethical and social re-foundation of our professional mandate as clinicians and researchers.

Freud, through his patients, read the signs, the constraints of an era, and wrote about it. Doing so, he revealed the "non-talkable", the "un-thinkable" of a culture. It is necessary to have a rigorous knowledge of what the World is like in order to understand how the world gives meaning to the patient's existence and how the patient brings out the aporias of the World itself, by dialoguing with experts from other fields of knowledge and symbolic assets.

We start from two assumptions: on the one hand, every socio-cultural and political situation is the expression of a parallel psychological experience present in millions of individuals; on the other hand, the social penetrates and configures the structure of being a person both at the individual and group level, so that each personality is the result of the outcome of our histories and social configurations, the last link in a chain of generations, and the focal point of a network of relationships. Thus, for example, the current crisis of democracies is an epiphenomenon of narrow world views, which, to date, have forced the individual into the "friend-enemy" scheme, in the desperate

search for a stable meaning of his own existence, in uncertain times and in the face of an unpredictable future.

In our own small way, we intend to contribute to the expansion of the resources of meaning, so as to allow the development of multidimensional viewpoints, in order to regenerate social capital and thus redesign new rules for the “common house” aimed at: helping the **Subject** regain his own rightful place, allowing him to take **Action** to change the system; and spread Relational Goods - such as reciprocity, cooperation and trust - in **Society**. Thus, perhaps, we shall experience conflicts, both at a micro and macro social level, from a “Win-

Win” perspective, as growth opportunities for all the parties involved. In this sense, the psychoanalytic clinic is therapeutic precisely because it is political (in the noblest sense of the term).

The killing off of the stranger – both inside and outside of us- is a form of psychopathology; the cure is listening to the foreigner’s stories, to encounter the “internal enemy”; and discover that “the I is the Other”. Therefore, let us begin this new editorial adventure by asking ourselves: what question do we pose to the Other with our own history and what question is the Other asking us with their history?