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Editorial

Psychoanalysis, philosophy and political ecology

Psicoanálisis, filosofía y ecología política

This dossier was proposed at the end of 2021, when the world was still in the middle of the Coronavirus pandemic. However, its origin dates back to the Seminar on Political Ecology and Psychoanalysis organized by Enrique Leff and Israel Ruíz at the beginning of 2020 at the Social Research Institute of the National Autonomous University of Mexico. The purpose of this seminar was to open up a space for reflection in order to understand the contributions that psychoanalysis and philosophy could bring to the field of political ecology, and at the same time the effects of this field of socio-environmental conflicts on reflections on philosophical thought and the unconscious. An intriguing and challenging topic for interdisciplinarity and one that takes us to the deep roots of the human condition to understand how humanity has instituted the ontological order that today descends on the destruction of life. And, to think from there, how to (re)situate ourselves in the world within the conditions of life.

We know the difficulty of carrying out this task because it is a subject that has not been sufficiently addressed within the environmental sciences and psychoanalysis itself. Even so, the enunciations that we host here are strung together as scriptures that, in their difference, find a common cause: to make philosophy and psychoanalysis another possibility of interpreting what is veiled by the arrogance of a discourse that authorizes itself to transform various worlds of life into surplus value.

Interpreting what is veiled, in this understanding, is not without the act of questioning what breaks out as a certain compulsion to destroy as a cornerstone of the capitalist mode of production. Take as an illustration the obscene complicity between the general politics of the globalized world under the predominance of an unsustainable rationality and the transnational companies that today control most of the strategic sectors of the world economy: energy, agriculture, water, health, the media, lithium, oil, new technologies to generate

clean energy, etc. The issue is that the alliance between economic and political power has ended up not only endangering democracy as a basic principle of coexistence, but also life itself on the planet.

To analyze this destructive scenario, in his opening lecture at the Seminar Enrique Leff highlighted, under the phrases of the philosophy of "Lack of Being" and the "Will to Power", the point of disjunction between the thought of Life and the thought of Being. His essay marks the confrontation of the psychoanalysis of Jacques Lacan and the philosophy of Friedrich Nietzsche with the fundamental ontology of Martin Heidegger to think about the possibility of harmonizing an emancipatory *jouissance* with the ecological, thermodynamic, symbolic and cultural conditions of life in the imaginaries and practices of the Peoples of the Earth, guiding a civilizational transition towards the sustainability of life on the planet (Leff, this volume).

For her part, Ana Lisete Farias understands that the environmental crisis, and its emerging expression in climate change, should not be reduced to the perspective of an alteration of the environment or an ecological collapse, but should unravel the way of being, the unconscious drives and collective ways of life, that is, the subjectivity of a civilization that induces the destruction of life on the planet (Farias, this volume).

To do this, Cristóbal Balbotin reflects on the extent to which the development of life sciences, on the one hand, and biopolitics, on the other, continue to feed on the same metaphysical assumptions that have led to a crisis and, consequently, do not represent a radical alternative to overcome it (Balbotin, this volume).

Israel Ruíz invokes the metaphor of poetry as a creative way of encounter in order to speak, on

the one hand, of the real of the physis that does not adhere to language and, on the other, of what exists with the intersection of the signifier, that is, the history. In other words, in this difference is inscribed the poetics of a know-how that enables existential subversions against the voracious practices of capitalist living, voracity motivated by the pure impulse towards destruction (Ruíz, this volume).

For his part, Luis Tamayo, in the analysis of contemporary subjectivity and its relationship with political ecology, incorporates the role of the large corporations of the transnational company as a social actor whose behavior is key to understanding the destruction of life (Tamayo, this volume).

Finally, we remember Agambem and his suggestion to perceive not the light but the darkness of our time. This interlocution between psychoanalysis, political ecology and philosophy is something like that. It is a search for the dark side of our socio-environmental problems, for breaking the naturalizations, for promoting re-readings, for undermining the exposed truth, that which we take for granted. And what do we take for granted when it comes to this relationship between contemporary subjectivity and socio-environmental issues? This is an interesting question, that perhaps reading, at some point, can help to answer.

Editors

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