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Knowledge, intersubjectivity and social practices

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Abstract   The text focuses on the concept of intersubjectivity and its current importance for guiding community actions and the construction of new social practices. Authors are presented who have an epistemological reference in the focus of interrelationships, privileging the field of interaction as the locus in which encounters, mismatches, problems and solutions to human issues occur. The concepts of Jacob Levy Moreno, creator of psychodrama, are indicated to support the emphasis that there is no possibility of one man alone, there will always be man and the other, a role and its counter role. Still, affectivity is one of the nuclei that generates bonds and the development of groups, and the greatest expression of affectivity is the release of spontaneity-creativity.

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Knowledge, intersubjectivity and social practices

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Abstract: The text focuses on the concept of intersubjectivity and its current importance for guiding community actions and the construction of new social practices. Authors are presented who have an epistemological reference in the focus of interrelationships, privileging the field of interaction as the locus in which encounters, mismatches, problems and solutions to human issues occur. The concepts of Jacob Levy Moreno, creator of psychodrama, are indicated to support the emphasis that there is no possibility of one man alone, there will always be man and the other, a role and its counter role. Still, affectivity is one of the nuclei that generates bonds and the development of groups, and the greatest expression of affectivity is the release of spontaneity-creativity.

Key words: intersubjectivity, interpersonal relationship, social action, psychodrama.

INTRODUCTION

This text focuses on the concept of intersubjectivity and it is current importance for guiding community actions and the construction of new social practices. The theoretical framework of the study is centered in authors who are epistemological references in the focus of interrelationships, privileging the field of interaction as the locus in which encounters, mismatches, problems and solutions to human issues occur.

Esteves de Vasconcellos (2018), a family therapist and author of works in the field of Systemic Epistemology, points out that traditional science has based its assumptions in the three dimensions: simplicity, stability and objectivity. Thus, until then, studies were always placed in order to contemplate these dimensions that functioned as limiting parameters for their configurations. Thus, until then, studies were always placed in order to contemplate these dimensions that functioned as limiting parameters for their configurations. The advantages in the field of knowledge, besides Psychology, Sociology or Education, brought contributions from other knowledge such as Physics, Chemistry and Astronomy that radically and definitely changed the knowledge produced in the social subjectivity areas (Esteves de Vasconcellos, 2018)

Thus, the focus shifted from the assumption of simplicity to that of complexity, recognizing that interactions take place in a contextualized way, that is, localized and culturally qualified, in a recognition of the recursion present in these interactions. It went from the assumption of stability to that of instability, perceiving the world in movement and in constant transformation, a continuous "becoming", hence the consequence of an unpredictability and indeterminacy always present in the observation of social phenomena. Still, the assumption of objectivity was directed towards intersubjectivity as the main characteristic of the construction of reality, since we are all the observers and builders of the reality, and also the observers/subjects and builders of such reality, and also the observers/subjects living in consensus or not, but unequivocal participants in the results (Esteves de Vasconcellos, 2018).

From this point it is advocated that practice accompany the orientation of the theoretical choice adopted. Practice is professional action into an observation and intervention that occurs in the field of interrelationships. The same path

can be followed by the research. In this case, the choice of active an of active and protagonist research in the field of knowledge, certainly brings innovative benefits for the systematization of discoveries and the construction of a situation that leads to other discoveries. The reality is complex, problems are produced in relationships and solutions are found in conflict zones (Esteves de Vasconcellos, 2018).

The dissemination of knowledge and research are social and interaction activities produced in public environments. The point of view is a synthesis elaborated in the dialogue and collaboration with the continuation of the relationship, which involves adaptability of both parties, or whoever else participates. Although Anderson (2020) does not introduce the presence of spontaneity in this "almost" equation, the dialogue contains a space for the unexpected, surprise and silence. It is a call for responsibility for speaking and listening, and for respect for difference. The interaction and everything that results from it contains a contains a relational responsibility (Marra, Omer, & Costa, 2015).

INTERSUBJECTIVITY

Intersubjectivity as a parameter to discuss human relations has increasingly research a space for reflection that involves authors from different areas and different theoretical fields, at the international level: Boaventura de Sousa Santos, Edgard Morin, Humberto Maturana Romesín; and Maria José Esteves de Vasconcellos, Marilena Grandesso, at the national level. In historical terms, Jacob Levy Moreno, creator of Psychodrama, would be at the head of this set of authors mentioned, for his contribution to the creation of an epistemology that puts man interaction with all the physical and metaphysical dimensions of the universe, and thus sees him only in intersubjective terms.

Santos (2004) points out how reality is imposed in the present time. Transformations and changes in living values have become the characteristic of relationships. With that it seems that the reality is too real, and at the same time every banal. This author states that the challenges are of a fivefold nature: economic, global, individual, political and geographical, and national. For the purpose of the text, it seeks only to deepen the issues of individual and political nature, because groups are made up of members who have a personal and a political role in group organization. Of individual nature, what calls attention is the exacerbation of individualism and also the revaluation of protagonism, revealing a paradox that shows a more anxious for democracy, but more accommodated, more shaped by consumerism and general conformism. From the question that are constructed by questioning these natures, the author seeks to know what role the social sciences play, and in the case of the greater interest of this text, the role that groups may have in improving collective problems.

Intersubjectivity is at the root of this solution, according to what can be inferred from Santos's (2004) theoretical position, when he points out the existence of space-time of citizenship, which is constituted in the community dimension, in which neighborhood relations are created or the physical and/or symbolic contacts that direct the power relations and can produce the relations of equality.

For Dávila Yanes, Maturana Romesín, and Maturana Romesín, Dávila Yanes (2009), actions and language are configured in the domains of emotions. Human growth takes place in a culture within a network of conversations, participating together with other members of that culture, in a slow and continuous consensual transformation in which it is immersed. What this author draws attention to is the patriarchal character of this culture that surrounds everyone, which causes many behaviors that are paradoxical and that end up expressing only patriarchal thinking, obscuring the needs for exchanging loving behaviors or, in the author's statement of matrimonial behavior (Maturana Romesín & Verden- Zöller, 1997, p. 140): "Biologically, love is the emotion that constitutes the domain of actions in which the other is accepted as he is at the present moment…". Humberto Maturana Romesín also argues that love is the emotion that underlies the social and that, over the past years, the sciences and the knowledge produced have moved away from this dimension, paying more attention to the power games present in relationships. For this author, the game is an action that transcends and intentionality or an operational conduct. The human being undertakes relational games that have the function of expressing a language and, still are the confirmation of the existence of the other. Babies plays with their mothers, through body expressions and expansions, and movements that are a construction of signs and define the skills

of the relationship. Therefore, one dares to go on saying that for this authors t is love the emotion that shapes group relationships, and that intersubjectivity is the organization that promotes and sustains love. Finally, it is important to point out that, for this author, the human being is a unit with an autopoietic organization. Autopoiesis is a form of organization of the living being that organizes itself, that is, the human being lives in a way to organize itself, that is, the human being lives in a way to organize itself. This means that human being has the conditions to self-manage, self-define and self-guide (Maturana Romesín & Varela Garcia, 1997).

Petraglia (1995) shows that, for Edgard Morin, the subject is the author of his own organizing process, and this conception brings Morin closer to Moreno because both perceive the subject as an "I" always in relation to the "you". The condition of man's self-organization also places Morin close to Maturana Romesín, insofar as he conceives mans in autopoietic development, as has already been pointed out. For Morin, the subject is never alone because his development takes place in interrelationships, so his self-organization is, in fact, a self-eco-organization.

It is essential to resort to Morin (1995) and his Theory of Complexity, when he points out that action supposes complexity, because action includes the unforeseen, chance, initiative and the possibility of change. The human being is seen by this author as a non-trivial machine, that is, a machine from which we cannot predict and directly correlate all responses in order to know all the stimuli. In addition, the human being is seen as a planetary being, requiring us to develop our planetary consciousness, the awareness that we are part of an earthly coexistence (Morin, 2000). Morin (2002), in the maximum work – The Method – points out that man is, above all, a trinity: individual/society/species. Each of these dimensions contains the others, each is complementary and can also be antagonistic to the others. Like the other authors, Morin focuses on the indissolubility of fraternal ties that mark our presence in society. Each of these aspects is the middle and end of the other, connected and inseparable, forming a unit with a multiplicity of faces. More recently, it is necessary to add other updated dimensions of the same principles, which are the concept of perceiving and acting in a network (Esteves de Vasconcellos, 2015), and the arrival of the vision of globalization that brought other parameters of actions, from the need to taking care of the whole (the global) without neglecting the regional (the local) (Morin, 2000).

INTERSUBJECTIVITY IN MORENO

Based on the criticism of the traditional model of science, Moreno created a "science of social relations" in an attempt to encompass the various interconnections and manifestations of social and human phenomena dissociated by scientism and, with this, traced the epistemological rupture of scientific thought (Conceição, Penso, Costa, Setúbal, & Wolff, 2018).

For the creator of Psychodrama, there is no possibility of man alone, there is always man and the other, that is, for each role there is a counter role. Affectivity is one of the nuclei that generate bonds and group development (Moreno, 1972). The greatest expression of affectivity is the release of spontaneity-creativity, with which biopsychosocial homeostasis is achieved. For the author, spontaneity is "A plastic aptitude for adaptation, mobility and flexibility of the self" (Moreno, 1974, p. 144) which, in turn, catalyzes creativity, though the performance of social roles. The complementary action of social roles generates the social atom, that is, the nucleus of all individuals with whom a person is affectionately related or "the smallest functional unit within the social group". Every person can be positively or negatively related to an indefinite number of people who, in turn, respond to this relation positively or negatively. It is this configuration that constitutes the social atom. As the individual grows, it expands its atom and expands its network of social relations. What Moreno calls the social atom designates a social space "defined by intersubjectivity and which circumscribes a field of interaction for various subjects; interpenetration, opposition and synthesis of the current and the virtual, the real and imaginary, the co-conscious and the co-unconscious" (Naffah Neto,1997, p. 171).

The social atom has an important operational function in the formation of society, as it articulates with others atoms, forming new social networks. Sociometry studies social reality in its aspects: 1) the balance of the social atom;

2) the intensity with which an individual is accepted or rejected; 3) affective expansiveness, which shows the number of individuals with whom the person relates; and 4) the dynamism of the group (Knobel, 2004).

The proximity and intensity of social relations generate bonds between individuals and configure a unique and specific relational and group dynamic, resulting from the exchange of conscious and unconscious contents, called by Moreno (1972) as co-conscious and co-unconscious, in which the tele and transfer phenomena work concurrently and simultaneously. Moreno defined tele as the reciprocal feelings of attraction or rejection that individuals experience and that structured social atoms. Currently, the concept is widely revised (Aguiar, 1990; Nery, 2003; Perazzo, 1994), as an eminently inter-psychic phenomenon, responsible for the establishment of bonds and which functions as the input for co-creation. Aguiar (1990) developed the concept of co-creation, which is joint creation, made possible by the encounter of the spontaneity factor of people. Moreno also relates transference to the performance of social roles, giving it a social dimension, of mutuality and related to the moment. This understanding originated the term co-transference (Aguiar, 1990; Nery, 2003).

Intersubjectivity, that is, subjective exchanges between people, is composed of the co-conscious, co-unconscious states and their tele (co-creation) and co-transfer phenomena. Co-creation, therefore, comes from social reality, resulting from external reality and the sociometric matrix. In the social reality there is the common unconscious (co-unconscious), which generates the dynamics and the linked standardizations. The external reality is the formal reality of the roles and social atoms of individuals. The sociometric matrix is the informal reality in tis hidden and affective structures and fluences: affinities, identifications, choices for the realization of primary and secondary dramatic projects (Nery & Conceição, 2006).

Moreno (1974) indicates that the first method of group action is the "interactional" method whose greatest characteristic is the mutual assistance offered between the members of the group. The group action (originally Moreno referred to group therapy) aims to integrate the individual with the group forces that surround him and to favor group integration itself, in a recursive movement in which both the individual and the group act and are responsible for the reciprocity of the group approximation. The group represents two other groups in which we find ourselves simultaneously: the family and our micro society (our community, for example). There is a fundamental rule for belonging to the group as a solution: spontaneity. There is a fundamental rule for belonging to the group as a solution: spontaneity. How does the group create? Through cooperation, the integration of members. Moreno talks about catharsis of integration, individual or group, because in the group perspective it also matters what happens with the individual. The process of individual creation affects the process of group growth.

The concept of social network is present in the structure of Psychodrama/Sociodrama, as a social, spatial and relational organization, Because of this characteristic, it breaks the hierarchy of those who know more and those who know less, thus proposing a part of the solution of conflicts in the organization of the context that promotes action. In creating the scene, everyone collaborates and adds new visions. The functional unit is the engine of cooperation that builds the relationship between the components of the scene. The audience, which joins in a horizontal network, maintains the support, support and validation of the developed script. These associations are the result of the telic involvement that permeates the group and the relationships, and the action reflects the "conversation" in which everyone participates. Tele is intersubjectivity in its essence (Costa, 1990).

Moreno (1993), commenting on the history of Psychodrama, narrating his trajectory in structuring the method as a form of group psychotherapy, points out other conceptions that are relevant to understand the democratizing aspect of the Psychodramatic Method. He says that a patient is a therapeutic agent for others, and that one group is a therapeutic agent for other groups. He calls this principle "the principle of therapeutic interaction" (p. 25), and that social interaction are, in themselves, potentially therapeutic. The therapeutic group must fulfill this function effectively, and Sociometry would be the method adopted to avoid inefficiency. Individuals and groups can become auxiliary therapists within the community.

The group is formed based on its ability to absorb new members, and diversity is always welcome. Group cohesion is linked to the development of tele, which, in turn, the more developed it is, the more it offers conditions for approximating contacts and affectivity. The role of the leader is well defined and he/she is a participant on the group, that is, he/she is a member of the group. The psychodramatic conduct of group action emphasizes the "thirst for action" of the group members, the opportunities for better knowledge and verbal understanding are directed towards better knowledge and bodily understanding and spontaneous potential. Thus, the dramatization socializes the particular, creating the possibility of sharing and identification, though collective creation (Fleury, Marra, & Knobel, 2015).

This synthetic description of a psychodramatic therapeutic group can also be applied to what we think of an intervention group in the community. The emphasis is on group constitution as the protagonist of group action.

INTERSUBJECTIVITY AND SOCIAL PRACTICES

Nowadays, there has been an increasing demand for training in group management, mainly by professionals from teams of psychosocial care services and from health areas who seek the university aiming at updating group techniques. As Fonseca (1999) points out, the different modalities of psychotherapeutic practices were the result of their respective socio-cultural contexts and respond to the demands that translate the values in force in their historical moments. Thus, what the author calls "the age of group", which occurred around the 1960s, reflected values of solidarity and community experience that historically coincide with the heyday of humanistic psychology. Are we currently experiencing a revitalization of such values with a growing interest in group approaches?

It is worth asking, in the face of the current paradigm crisis, what directions does postmodernity point to psychotherapies? The emerging paradigm highlights and values the principles of complex causality, dialogical thinking, autonomy, integration to the detriment of dichotomization, diversity, local and singular knowledge, and the renewal of knowledge possibilities.

One can foresee that the paths of psychotherapies are projected towards a greater social commitment with the needy populations that until today have historically been excluded from the possibility of access. This new professional is required, in addition to an ethical posture of seeking subjects' autonomy, flexibility for changes, an active role as a transforming agent of social reality, openness and respect for other knowledge and a position of not knowing that favors the outbreak of new senses (Anderson, 2017). In other words, at the moment of face-to-face with the other, the more limitation to cultural preserves (for example, theories or protocols of assistance), the more distant the possibility of a true encounter and the less the chance of the emergence of tele and spontaneity. Paradoxically, in intersubjective communication, the more attentive and attuned the therapist is in relation to his own perceptions, sensations and feelings, the more present he will be in the meeting situation and the closer to capturing the intercommunication of consciences.

Socionomy postulates "a type of scientist who (…) should recognize his situation within the research reality and act as an agent or a 'catalyst' for the latent transformations that emanated from it" (Naffah Neto, 1997, p. 129). Sociatry, in turn, "continues the (…) work of explaining, developing and transforming intersubjective relationships, whether in a dimension that focuses on social tensions and ideologies, in the broader forms of manifestation (…)" (Naffah Neto, 1997, p. 135). In short, an authentic dialogical relationship promotes the production of new knowledge, which in the interplay of the conversation of different subjectivities recreates the old – in other words, in co-conscious and co-unconscious productions – new possibilities for the co-construction arise knowledge and the creation of new social interventions and practices.

How can the reality of practical experiences, innovations or experiments, offer an answer to complex problems that have a strong interdependence of particular groups, such as the family? Or if the focus is on situations that surround excluded populations, violence for example, and that erupt dramatically?

The adoption of an intersubjectivity paradigm presents proposal that are configured in the form of psychosocial intervention and are primarily aimed at groups that are served in public institution contexts. One can find practical descriptions already in progress and that constitute possibilities that bring together an epistemology of intersubjectivity,

complexity and context-oriented action. In Marra et al. (2015) there is a proposal for care involving dialogues between the mother, parents and victims of sexual abuse. In Conceição et al. (2018), the psychosocial intervention has a methodological model of adapting the psychodramatic session in cases of care for adult men who are authors of sexual violence against children and adolescents. In Costa and Marra (2019), women victims of sexual violence, an answer for growth and transformation. In all these experiments, what prevails is spontaneity as a factor of transformation, of approximation, of creating a facilitating context for talking about serious things through "games". And finally, Morenian spontaneity creates the conditions for the emergence of an empathic linkage so necessary for therapeutic group work. As Mudry, Nepustil and Ness (2018) point out, the transformation action is much more to value and emphasize the essence and the rediscovery of oneself in the face of other established relationships.

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