

Editorial: Social organization and construction of subjectivities in the new social scenarios in Latin America

Editorial: Organización social y construcción de subjetividades en los nuevos escenarios sociales en América Latina

María Isabel Reyes Espejo¹, Pablo Cáceres Serrano², Felipe Jiménez Vallejos²

1 Editora Jefe, Psicoperspectivas, Pontificia Universidad Católica de Valparaíso, Chile

2 Editores Asociados, Psicoperspectivas, Pontificia Universidad Católica de Valparaíso, Chile

revista@psicoperspectivas.cl

Several Latin American countries, particularly Chile, are facing a critical moment at this time. Deep questions arise about the traditional ways in which different social spaces have been organized, which, in the end, determine and condition the daily life of those of us who are part of them. Although the so-called social explosion and its evolution throughout the last months offers multiple interpretations and can be read, therefore, from different optics; without a doubt the question about the role of the old and new forms of social organization will have a key protagonism within the social sciences.

In the last time, we are witnesses of an ample questioning of the neoliberal rationality that for decades has been installed in the own subjectivity of people, consolidating itself as a form of life/existence that crosses all the spheres of human relation and operates under the principle of competition (Laval, & Dardot, 2017). In this context, the best way to promote the well-being of human beings consists in defending the free development of the entrepreneurial capacities and freedoms of individuals, making their living conditions depend only on their subjective and personal capacities.

With this, the action of competing constitutes the nucleus of contemporary reason, while the values and principles that operate from a logic of "justice and social welfare" seem to become incompatible with the promotion and defense of freedom and individual rights (Harvey, 2015). It is precisely the latter characterization that various social groups and communities throughout the country are currently questioning and want to transform.

In the face of this, the main difficulty observed when thinking about the common good and deriving in organizational forms that overcome the individual approach, is its strong roots in contemporary psychological being. In a market society that prioritizes competition, cooperative and collaborative actions are a threat to individual self-management. However, the current scenario evidences and demands actions of solidarity, compassion and recognition in the face of problems that are socially transverse. The different social movements that have been strengthened throughout the continent fundamentally denounce the need to recover the democratic sense currently weakened by the neoliberal project (Dardot, & Laval, 2019).

The "revolts of indignation", around the world, show a progressive awareness of the need for popular vindication in the face of social inequality and the search for real democracy (De Sousa Santos, 2015). The principle of the common, of the collective, becomes in this sense an alternative of organization that allows to approach problems like the distribution of scarce goods or to react collectively in front of the economic crises, epidemics or natural disasters that require the mutual support.

In this scenario, the most vulnerable groups cease to be a problem for others and become relevant in the social discourse, since from a collective perspective, we are all responsible for welfare and the regulation of the collective use of resources (Dardot, & Laval, 2019). In this sense, the loss of a member of the community or the risk presented by the most vulnerable (for example, in the face of a disease such as the coronavirus), constitutes a loss and risk for all of us, which affects us and which we must deal with collectively.

But it is not only a question of organisation in practical terms or of agency; we know that historical memory is a relevant element when it comes to formulating answers or theories about what is happening in the social sphere. Social demands

and movements arise locally from different histories: "Each country, each resistance has its own history and its own way of organizing the struggle" (De Sousa Santos, 2015, p.28). Each territory responds to a historical framework, where acknowledgements and forgetfulness play a major role, providing their individuals and communities with identities. Therefore, we cannot aspire to construct general theories, since there are genealogies of indignation that are different; each one aspires to particular claims and that emerge from different subjectivities.

For Honneth (1997), social development occurs in the progression of conflicts understood as "struggles of recognition" that are triggered each time a significant group of individuals matures the consciousness of having been the object of some "injustice". And for this, first, interest, love and desire for better treatment must be developed. This builds a notion of "right" that emphasizes that we deserve to be treated better, and finally, to mobilize collectively to show solidarity "in difference".

It is a matter, then, of developing a series of social practices oriented so that the subject perceives certain qualities of his as valuable in function of the achievement of collective objectives considered as relevant. The form of contempt that corresponds to their deprivation is the dishonor, which normally suffers the members of those groups that are socially marginalized or perceived as strangers from the culture and dominant groups. The construction of subjectivities from this understanding requires a lot of consciousness-raising work; therefore, making visible and discussing different experiences and contexts seems to us a relevant step to contribute to the discussion in the field of social sciences.

In this context, this new issue of *Psicoperspectivas* offers a set of articles that address, among other topics, the processes of leadership in educational contexts, school management and coexistence, diverse family systems (LGTBI), new forms of work organization, and the role of social networks in the construction of identities.

As a whole, they constitute bets that contribute to situate the ethical-value dimension that underlies the different scenarios of social research, contributing to make visible diverse othernesses, among them minority groups and precarized communities. They offer, in this way, the possibility of thinking about alternative conceptualizations while making visible the dynamics of oppression and marginalization present in different social contexts. They speak to us, therefore, of our local genealogies of indignation.

First, we present a group of works that are linked to the multimodal exercise of academic management in diverse educational contexts and around which the theme of leadership is discussed. But they do not refer solely or specifically to the implementation of a competence or process, but rather to the presence of diverse actors who are linked to the school and university training environment, who provide evidence of new (other) forms of leadership. Among other aspects, it is discussed how these new leaderships operate, what are their main tensions and critical nodes and where these processes should go in order to respond to the different educational needs of all their participants.

The above intersects with the deep questioning of much of what has been considered socially acceptable or tolerable with respect to educational work. This context is also in constant change; in particular, because of the needs that emerge as a result of inclusion, as a result of socio-economic, migratory or gender conditions, or as a result of special educational needs. Flexibility, the ability to relate, the adequacy of both skills and tools are indeed a challenge for the various training contexts.

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