

**Sections Encounter of the WPA-Perú –Cuzco-Urubamba-Samana Wasi  
Agosto-Septiembre 2009  
Wellbeing and Quality of Life in the XXI Century and its relationship  
with the concept of Multitude.**

The encounter happened between 8-26-09 and 8-30-09 at Samana Wasi-Urubamba –Perú with the participation of representatives from ARGENTINA-USA-ITALY and PERÚ belonging to the Massmedia and Mental Health-WPA section, the Ecology, Psychiatry and Mental Health-WPA section; the Art, Health and Community –APAL section and Finteco-Foundation Investigation Interdisciplinary of Communication-Member Society WPA

This's a summary of main presentation:

We had rather calling it "late modernism" or "low-spirited modernism", is a name that has been given to a series of manifestations dealing with architecture, music, philosophy, and the arts at large, a kind of culture which is peculiar to our times, wherein visible traits can be detected among economic, political, and social traits, plus, of course, social interactio.

Out of Modern culture, let's say, from the 18th and the 19th centuries, political, economic, and industrial revolutions have been born; the ideal of rationality as a basis for functionality and productivity that, in turn, represent the humankind's progress as conceived to be under the influence of the West –thus a progress apt at creating new instruments for both production and thinking, apt at considering an articulation of the ensamble of society into classes defined by their place within the realm of production, and their capacity to enjoy production goods. These, and other elements have been expressed within a culture aiming at both attuning art with the social development, and rebelling against artistic conventionalism and norms that perpetuate time-honored, established social forms. Ours has been an 'affirmative' culture, the affirmation of which starts from opposition and criticism. Of course, it has not been a monolithic culture –neither society has been, and this is why, within the society there have occurred rebellions even beyond criticism up to the point of challenging either the very essence of art (that has been the case of the Dada movement) or the creative process of art (that has been the case of Surrealism). In other words, the depth of those avant-gardes makes it difficult for the Postmodern Culture to devise new rebellious postures that, up to date, have not been in a position to reach the high grade of radicalization of Modernism.

Perhaps the hallmark of this time has been to take care of technocracy (in one hand ), against the development of warmer and more stablished human being relationships ( in the other hand ).So we can see the following paradox : young people ( childs and adolescents ) who became specialists in to disguise their deepest feelings and , particulary, their empty feelings. They, often commit suicide attempts in the frame of a disfunctional family with emotionally aloof and distant narcissistic bonds (many times in narcissistic and histrionic personality disorders ).But, those families may pay, frequently, expensive and sofisticated treatments of medical carefulness and rehabilitation.Thus, when those young people come

back to their home, find again a "nest" without care and warm. So they must face their empty feelings and to seek other "partners" like the Media, for example. Many times they meet in TV series or movies the possibility of an identification with postmodern adolescents character (like themselves) who indirectly "invite" to steal something or to cut their necks or wrists. This behavior is "teaching", let us say, every morning or afternoon. The characters say how to do it and what kind of "tool" could be used.

The authors from Italy investigated the impact of Post Traumatic Stress Disorder and trauma among the child soldiers in Sierra Leone and youth population in two different countries of Third World. The Family Home Movement is one of the most important non-governmental organization in Sierra Leone who support the child soldiers after the end of civil war six years ago (2002).

In the Community of Samana Wasi (Perù) Anton Ponce de Leon Paiva and his wife Regia give support and host many poor children with abuse, trauma and neglecting problems. Samana Wasi is based on three ancient Quechua traditions about the ancestor community: Ama llulla (Sincerity); Ama suwa (Honourableness); Ama kella (Work).

The fundamental aspect of our research involved the study of the effects of trauma in child soldiers a few years after the end of the civil war. The experience of child soldiers undoubtedly has a devastating influence on the trauma of his/her being: five to six year old children who witness the killing of their loved ones, are wrenched from their families and their world, are forced to kill, are drugged, ill treated and cut off from their origins. With this in mind, we concentrated the first part of our research on the first level of assessing the organization of their cognitive processes, particularly with respect to beliefs and expectations, covering five specific areas: **self reflection, inter-subjectivity, environment, past and future.**

Our work attempted to understand how to help these youngsters who had been torn away from their families, their villages, robbed of their childhood and condemned to fight. We worked with the staff members of the F.H.M. to create a new culture and new conditions to assist victims of childhood trauma. This issue is most important in different geographical areas of Third World, where poverty and trauma among children and youth population is very widespread. FHM and Samana Wasi are one of the most important experiences of psychological treatment to trauma for enhancing resilience.

Massmedia and its impact in the building of subjectivity. Also, the Massmedia as the builders of a reality that only exists in the Massmedia, although people believes firmly in its existence.

This human behavior responds to the function of the Mass, which behaves in an impulsive manner without the capacity of reflection and subordinates itself to the leader. The TV, as a manufacturer of reality, contributes to create the illusion of protagonism and participation, although in reality the individuals are less recognized as such but rather used as consumers.

This contrasts with Paulo Virno's and Tony Negri's proposal for Multitude. Prof. Puig proposes an alternative that contemplates this tendency and perhaps help to create a tool for the development of this capacity, the reflexion and power of many, through televising groups of Multifamily Psychoanalysis, and more specific Multifamily Psychiatry, according to Dr. Jorge Garcia Badaracco's technique. These groups, televised after proper consent from its participants, will try to search for solutions for traumatic situations suffered by its participants. There after the participants will develop their potential health and will trust their capacity to achieve a better well being, a better quality of life with psychological plasticity and ability to participate in the personal crisis of their context.

A doctor in arts, from Italy, described his work with Down Syndrome patients and showed videos of theatre plays, produced with these patients.

A Criminal Justice Judge from Argentina spoke about her continues preoccupation about the treatment that society and its forensic experts give the "non guilty for reasons of insanity". Although the theories sustaining these decisions have changed throughout the history, in practice, the treatment of these situations have not changed much. Stigmatization and marginality helped by the way Mass media treat these cases, are related to feeling at social insecurity that are exaggerated or distort by the Mass media, to manipulate public opinion a facilitating primitive and inappropriate treatment of the mentally ill : they are confined often indefinitely without the benefit of a temporal sentence and in proper medical and legal supervision. From Dr "Martinez's perspective the Civil Justice(or similar) other than the Criminal Justice system, should supervise the treatment of the" Not guilty for reasons of insanity".

Another contribution of a psychologist was about psychological consequences of wars in different times and countries .She showed how historical catastrophes caused social disruptions which results continue in time, due to the inability of social reinsertion of its victims. She also talked about "war without war" due to socio-economic crisis that may threaten survival .She emphasized the problem of minorities ruling the destiny of millions across the world and coldly planning disasters for their own profit.

The philosopher from Argentina presented the concept of "multitude" that means multiplicity and explains the groups capacity to discover its power. This concept is based on Tony Negri's writings and involves a political position .From Marx's thesis, it seems the dialectical main present contradiction is between transnational capital and human survival. The multitude doesn't exist previously to the capacity for struggle at certain groups, it has to constitute itself toward the future and it involves rebellion, resistance and life re-affirmation.

The news woman talk about constrictions for news workers by same multimedia corporations ,that may limit their capacity to report some social, political and economics facts ,due to their own interests.She also mentioned that since 2001 in Argentina some social organizations with horizontal leadership have created their own information tools according to their need and in contraposition with the hegemonic mass media. Although these projects are often invisible , some of the concept of multitude seems at work in them.

Another lawyer explicated that the law is a tool to build Social Peace for example looking for alternative ways to resolve conflicts ; this way reducing violence and facilitating ways of promoting social harmony and the defense of public and common interests .For example environmental preservation at risk in over industrial society, should be a protected legal right ,protected by a system of "Ecological Criminal Justice"aimed to protect current and future human beings. But this requires to promote responsibility and compromise in the citizen from early on, from educational programs about social solidarity.

The lawyer proposes to promote the educational activity that reinforces the citizen's values for compromise and transformation.

Another psychiatrists spoke about our meeting place the Sacred Valley of Perú, where the antique management of stones and corn co-exist with the binary mathematics and the electronic miracles. Two enormous forces come and go through the sacred Valley, on one side the massive human migration that allows us to taste " papa maucaina" in New York or to listen to Andean Music in the Paris Metro and on the other side the force of the "Imperio" (as described by Tony Negri) that appropriates for it self a monopoly to access Machu-Picchu. Undocumented Peruvian workers across the world, building, cooking, producing science and art and multinational companies monopolizing for their own profit, not only the land wealth but also the historical cultural and archeological patrimony. Between these 2 enormous forces, a human mass expanding itself throughout the world and multinational corporations downing it, will be defined our future history