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## ANARCHIST EXPERIENCES AND THE INTERFACE WITH THE HUMAN PSYCHE

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**Abstract:** Documentary, descriptive study with a qualitative approach, which aimed to carry out a documentary investigation in the national and international context on cultural and artistic production involving the themes of anarchism and the human psyche. The realization of this research made it possible to identify that anarchism is an antisocial activity, which involves the anarchist social movement. In this sense, it preserves in common analytical thought an ideology of demonic, tragic and terrorist characterization. However, it involves struggle, threat of death, fragility of the human being, which can compromise their psyche. The results of this study are expected to provide suggestions for future research, aimed at the relationship between political ideology, anarchism and the human psyche.

**Keywords:** Mental health; metaphysics; anarchism.

## **INTRODUCTION**

It is difficult to state precisely when the first form of government emerged. It is believed that societies began to organize themselves through different forms of government, probably around the Neolithic period, when nomadism began to be abandoned and people began to organize themselves in small groups. This would likely have happened in Africa, given that it is the most distant origin of human beings.

From the emergence of the first civilizations to the contemporary moment, government regimes have been ruled by the idea of an individual who has to abandon his nature and adapt to the standards imposed by the apparatus of power. However, from the perspective of the anarchist movement, it is not the individual who has to adapt to society, but society adapts to him. In this sense, the precursor Henry David Thoreau (1817-1862) is cited, who shared this ideology (HENRY,

2016).

The expression anarchism comes from the Greek “Anarchos” and means “without a ruler”. It is an ideology that considers all forms of government to be unnecessary for the preservation of order (WOODCOOK, 2002).

The father of anarchism was the Englishman William Godwin (1756-1836), who had many European followers, including Kropotkin, Tolstoy and Max Stiner. It is worth mentioning that these anarchists never had the objective of establishing chaos, however, the stereotypes developed about them were responsible for attributing this purpose to them (PASCAL, 2009).

In Brazil, the anarchism that was consolidated, found inspiration in the ideas of Bakunin, whose influence, especially after the break with Marx, was very strong in the Iberian peninsula and in Italy. From there came Errico Malatesta and Oreste Ristori, who, exiled in Argentina, took the destiny of São Paulo, here founding the newspaper “La Battaglia”, in 1904 (PASCAL, 2009).

Despite having flourished and gained strength throughout the 20th century, anarchism has not managed to establish itself as a widespread movement in the modern world. On the other hand, there were local attempts, such as the Colônia Cecília, founded by the Italian Giovanni Rossi in the lands of Palmeira, city of Paraná, Brazil, which operated for four years (1890-1894) (ROSCOCHE, 2011); and even today there are active anarchist societies, as in Freetown Christiania, in Copenhagen, Denmark, which was created in 1971 (RODRIGUES, 2014).

Anarchism is a political ideology that opposes all types of hierarchy and domination, be it sexual, political, economic, social, and cultural; such as the State, capitalism, religious institutions, racism and patriarchy (SILVA, 2011; PALUMBO; CABRAL, 2016; PRIETTO, 2017). It does not submit to an economic

system like capitalism. Above all, capitalism is considered a system that generates social inequality that affects the psyche of the individual, producing mental illness. From a global perspective, information on this subject is considered together with the report of the Royal College of Psychiatrists, which states that mental illness is strongly triggered by social inequality.

Given this context, it is important to understand, what would happen to the psyche of an individual living in an anarchist society? With a view to promoting debate on this topic of interest, this study was justified.

## **GOAL**

To carry out a documentary investigation in the national and international context on cultural and artistic production involving the themes of anarchism and the human psyche.

## **METHOD**

### **TYPE OF STUDY:**

Documentary, descriptive study with a qualitative approach (SÁ-SILVA; ALMEIDA; GUINDANI, 2009; GIL, 2007).

### **PROCEDURE FOR DATA COLLECTION:**

First-hand documents were included, that is, those that did not receive any analytical treatment, and the following steps and procedures were followed, according to Gil's (2007) theoretical assumptions: - Problem formulation: A viable dimension was delimited, through a preliminary bibliographic review; - Preparation of the plan: Sections were ordered corresponding to the development of what was intended to be researched; - Investigation of the sources: The documents were identified in the internet data sources: capable of providing adequate answers to the solution of the proposed problem; - Obtaining the Material: The necessary documents were acquired for

the private consultation of the investigation; - Evaluation of the material: The data contained in the documents was examined; relationships were established between the data and the proposed problem; and the consistency of the information was analyzed.

The selection of the documentary investigation involving the relationship between the human psyche and anarchism was carried out on the internet. We searched for scientific articles of any nature available in full text mode, published in Portuguese, English or Spanish, between the 20th and 21st centuries. This type of scientific production was captured in the Scientific Electronic Library Online (SciELO) which is an electronic library that covers a selected collection of Brazilian scientific journals; and the Virtual Health Library (VHL), the latter being universally accessible, promotes technical cooperation in health information and scientific communication, produced in Latin America and the Caribbean, with the Latin American Literature on Health Sciences databases being the source (Lilacs) and International Literature in Health Sciences (Medline); and Google Scholar. To survey this type of production, the keywords in Portuguese and English were used: mental health, metaphysics and human psyche, associated with the word anarchism through the Boolean expression and.

Also, a survey was carried out on this topic, along with the social media YouTube, Facebook and personal blogs. To survey this type of production, the keywords in Portuguese and English were used: mental health, metaphysics and human psyche, associated with the word anarchism.

Data collection was carried out between March and May 2021.

#### **DATA ANALYSIS:**

The analysis was organized as proposed by

Laurence Bardin (BARDIN, 2016).

The conclusion of the selection of documents took place through the appreciation of the audio-visual content materials and full reading of the articles and/or scientific texts, excluding those that had no direct relationship with the theme of the study.

After selecting the documents, they were filed in folders in the computer directory, arranged in a Microsoft Excel for Windows spreadsheet, with the following information: data source, year, location, title, and the main results.

The careful evaluation of the selected material allowed the analysis and discussion of the data and enabled the presentation and synthesis of the knowledge produced.

#### **ETHICAL CONSIDERATIONS:**

As this study was a documentary research, and the materials were available online, it was not necessary to send it for approval by the Research Ethics Committee. However, in the analysis of the documentary productions sources of this investigation, the copyrights of the products were respected, with no modification of their contents for the benefit of the research.

#### **RESULTS**

The bibliographic survey in the indexed sources Lilacs, SciELO, Medline and Google Scholar resulted in a total of 16,898 files, including books, theses, dissertations, e-books and scientific articles. The sum of the selection by full-text availability, considering each source mentioned above, resulted in 100 documents, and is presented in Table 1.

In the electronic databases Lilacs and Medline, no publications were found involving the subject under study. The Google Scholar electronic database revealed the largest number of selected productions, followed by

the SciELO electronic library.

The evaluation of the 100 selected documents, which included the appreciation of their titles and consideration of duplicate publications, resulted in 93 publications. Of the 93 publications, 11 scientific articles were published in SciELO; and 82 on Google Scholar, with five doctoral theses, 11 master's dissertations, three monographs, two course conclusion works, eight books, two scanned newspaper texts, three scanned book chapters, eight abstracts published in event annals and forty scientific articles. After reading the abstracts of the 93 publications, 63 documents were chosen for full reading.

The survey on the subject of anarchism and the human psyche along the social media Facebook, personal blogs and You Tube, using the keywords mental health, metaphysics and human psyche, associated with the word anarchism, in Portuguese and English, was not effective. In the result of this search, no material was found on Facebook and personal blogs. On You Tube alone, seven documents were found, including a documentary, a lecture (TED Talk) and five videos, with an approach time ranging from one hour and thirty minutes to five hours.

After a thorough and thorough reading of the 63 publications found in the indexed sources, and the appreciation of those available on You Tube, it was decided to compose the analysis 13 documents, consisting of a book, eight articles, two master's dissertations, a book chapter and a video. The synthesis of the approach of these documents, identified by their titles and references, is presented in Table 2.

## DISCUSSION

The analysis involving the thirteen documents that composed this documental research, allowed the construction of a dialectical and grounded synthesis on the

theoretical precepts involving the anarchism theme. In this perspective, a diversified contextual approach was perceived, encompassing concepts, principles, historical construction of anarchist ideology in the international and national scope, and a manifesto sometimes formally expressed and sometimes implied, surrounding the anarchist political ideology and its interface with the human psyche.

The concept of anarchism was precisely addressed in the studies of (CAMPOS, 1926); (FERRETTI, 2018); (MENDEZ, 2009) and (PFEIL, 2020).

Coming from the word anarchy, which semantically means the denial of authority, the State and oppressive hierarchical relationships of discrimination (PFEIL, 2020), the term anarchism is a visceral drive for justice, freedom, equality, which opposes all the forms of power capable of dominating human beings (MENDEZ, 2009). It is considered a science, with ambitious heuristic purposes, which involves the applicability of the principles of induction and deduction (FERRETTI, 2018).

The anarchist tactic implies the awareness of those in the lower social strata, in order to promote a revolutionary organization, not guided, only accompanied, without reproduction of new bourgeois classes and proletarian dictatorships (FERRETTI, 2018). Thus, what unites all anarchists is the denial of authority and the struggle against it, and the defense of the need for government to have social organization (PFEIL, 2020).

Anarchist theory rests on three fundamental foundations: "the defense of full (economic, social and political) equality, unrestricted individual and collective freedom, and self-government" (PFEIL, 2020). It advocates the radical modification of current forms of social organization, which cause so much injustice, pain, suffering and misery for most people. It seeks to suppress all existing

Data source	Descriptors		Key Words	
	“mental health” and anarchism; “mental health” and anarchism; “metaphysics” and anarchism; “Metaphysics” and anarchism.		<i>mental health and anarchism; mental health and anarchism; metaphysics and anarchism; metaphysics and anarchism; human psyche and anarchism; human psyche and anarchism.</i>	
	E	S	E	S
<i>Scielo</i>	11	11	06	06
<i>Academic Google</i>	2.061	00	14.820	83
	<b>Total E: 2072</b>	<b>Total S: 11</b>	<b>Total E: 14.826</b>	<b>Total S: 89</b>
<b>Total documents found: 16.898</b>				
<b>Total documents selected: 100</b>				

Table 1 - Quantitative of scientific documents on cultural and artistic production involving the human psyche and anarchism, found (E) and selected (S) in electronic data sources, according to descriptors and keywords, between March and May of 2021.

Type of Document	Reference	Title	S Summary of the approach to documents
Book	CAMPOS, 1926	Libertarian theory or anarchism.	Concept of anarchism, and anarchist principles. Influence of anarchism on human behavior.
Masters dissertation	LAURIS JUNIOR, 2009	José Oiticica: reflections and experiences of an anarchist	Acratic movements involving Brazilian workers and intellectuals, which took place in the first decades of the 20th century.
Article	PASSETTI, 2007	Power and anarchy. Libertarian notes on current moderate conservatism.	History of the origin of anarchism. Influence of the anarchist movement in the overthrow of psychiatric asylum treatment. Contestation and clarification between social movements and social anarchy.
Article	MÉNDEZ, 2009.	The possible radical utopia: notes for the construction of anarchist options for Latin America in the 21st century	Concept of anarchism and anarchist principles. Negative influence of the State on human behavior. Positive influence of the State on human behavior.
Masters dissertation	MASSINI, 2011	Anarchist subjectivities: the case of Colônia Cecília	Analysis of the anarchist experience of Colônia Cecília, which took place between 1890 and 1894, in a region near the city of Palmeira, Paraná State, Brazil.
Article	SILVA, 2011	Anarchists: cultural creation, pedagogical invention	Culture-education inseparability in anarchist conceptions and practices.
Book chapter	QUELUZ, 2013	Representations of Eugenia in Brazilian anarchist thought	Criticism of capitalism and the State, overcoming the need to strengthen the living conditions of the working class and to exercise conscious sexual freedom.
Article	PALUMBO; CABRAL, 2016	The anarchist drive and resistance to death and massification.	Appropriation of certain psychoanalytic postulations by anarchists.



Article	BENEVIDES, 2016	Anarchist, a criminal professional: an approximation between Lombrosian conceptions about anarchism and the speeches of deputy Adolpho Gordo on the laws of expulsion of foreigners (1907/1913).	The expulsion laws of anarchist foreigners in Brazil.
Article	FERRETTI, 2018	Evolution and revolution: the anarchist geographers Elisée Reclus and Pëtr Kropotkin and their relationship to modern science, 19th and 20th centuries.	Networks of anarchist intellectuals that existed in Europe between the 19th and 20th centuries.
Article	SANTOS, 2018	Resistance in the disciplinary city: anarchism, women and the proletariat as a counterpoint to the construction of ideal cities in Brazil.	The struggle of worker anarchists, seeking to carry out the construction of a more humane, fairer, freer world, with the right to a guaranteed life.
Video	CAMERON, 2019	Anarchist Communism and Mental Health	The author of the video: - defends the idea that even if anarchism appears to be utopian, it must not be disregarded; - criticizes the imposition on gender, stating that individuals are free to recognize themselves in whatever way they want, and must not be subject to any social and capitalist imposition; - states that the anarchist ideology can help people to have greater dynamism in solving their problems, since it can create mechanisms of freedom of expression.
Article	PFEIL, 2020	For the emancipation of trans bodies: transgenderism anarchism	Contribution of anarchist ideology to the emancipation of trans and cis gender bodies.

Table 2 – Quantitative of documents analyzed involving the theme of anarchism and human psyche, according to type of document, reference, title and summary of the approach of the documents. March to May/2021.

forms of inequality and oppression, which are considered responsible for these evils, without thereby reducing individual freedom by a millimeter (MENDEZ, 2009).

Anarchists do not accept organized authority. They believe that a just society is one that is economically organized, which guarantees the social needs of all individuals, and not just a privileged minority, which this way contributes to the disappearance of criminality and the psychological transformation of people, influencing more humane behavior, fraternal and spiritually free (CAMPOS, 1926). For anarchists, the free organization of people would result in a much more peaceful and harmonious society (MENDEZ, 2009).

Given this context, it is understood that anarchist principles are part of its theoretical concept. It is understood that anarchism involves the non-acceptance of organized society, but of that fair in economic terms, which guarantees the social needs of all individuals, and does not privilege only a minority. At this juncture, the free organization of people could result in psychological transformation, building a more solidary society.

The studies of Ferrette (2018), Silva (2011) and Passeti (2007) allowed obtaining an international view on the emergence and sedimentation of anarchist ideology.

Between the 19th and 20th centuries, in Europe, there were networks of anarchist intellectuals who maintained a pattern of debate between popular social classes, aiming to reverse some concepts of science to reach different conclusions, building non-dogmatic and accessible knowledge and showing the possibility of a different social organization (FERRETTE, 2018). This network was formed between the 60s and 70s of the year 1800, being militants, the brothers Elie (1827-1904) and Elisée Reclus (1830-1905), the Swiss cartographer Charles Perron (1837-1909),

the Russian exiles Léon Metchnikoff (1838-1888) and Pëtr Kropotkin (1842-1921), the Ukrainian Mikhail Dragomanov (1841-1895), the Hungarian geographer Attila de Gerando (1848-1898); the Italian Errico Malatesta (1853-1922) and Bakunin (1814-1876) (FERRETTE, 2018).

All the members of the international network of anarchist intellectuals worked together in the writing of the “New universal geography” and in the main recluses onslaughts, such as the Grande Globo project for the Universal Exhibition in Paris in 1900 and the foundation of the New University in Brussels, involving intellectuals from different linguistic or disciplinary backgrounds, such as Patrick Geddes (1854-1932) or Paul Reclus (1858-1940). Such scientists never wanted to be a “vanguard”, because the characteristic of anarchism was precisely to refuse the political direction of the revolution (FERRETTE, 2018).

The behavior of some of the most famous intellectual representatives of the international network of anarchists deserves to be highlighted.

In 1877 Malatesta was one of the leaders of the Internationalists’ campaign, which took place in rural southern Italy. The main focus of this campaign was to explain the principles of anarchism. It was made clear that anarchism differed from Marxism, because unlike the latter ideology, what characterized it was the refusal to seize power and the dictatorship of the proletariat, that is, the important thing was not to build a party science, but a means of free intellectual experimentation, considered in itself as a project of liberation (FERRETTE, 2018). Malatesta understood anarchism as “the method for realizing anarchy through freedom without government, that is, without authoritarian organisms that, by force, even if for good ends, imposed their own will on others. For this militant, authority was the



imposition of wills, forces, desires, being unnecessary to social organization (PFEIL, 2020).

In 1880, the anarchist geographer Elisée Reclus, lecturing in Geneva, launched the most celebrated idea in his libertarian propaganda work, emphasizing the anarchist ideal as evolution and revolution. Reclus believed that the great leap to be made in the volcanic explosion of the action of new men would be completed in the movement of a long evolution, configuring a revolution, and the victory of the anarchist ideals of a new life and the creation of a new society. diverse, in anticipation of great days, cherished by great hopes (FERRETTE, 2018).

The development of the anarchist idea went hand in hand with the progress of the natural sciences. In the 1920s, Kropotkin tried to explain how and why anarchist ideology occupied a prominent place in recent attempts to elaborate synthetic philosophy, namely the understanding of the universe in its complexity. For Kropotkin, anarchy was a conception of the Universe based on the interpretation of phenomena that embraced all of nature, including the life of societies. He claimed that the method of anarchism was the same as that of the natural sciences, each scientific conclusion having to be verified. Such an anarchist philosophy, with its method inspired by the natural sciences, rejected the principle of dialectics, not only that of Hegel, but also that of Marx. At the same time, Kropotkin developed an anti-Kantian polemic, opposing the more pragmatic approaches to Kant's metaphysics (FERRETTE, 2018).

For the intellectuals of the international anarchist network, especially Reclus and Kropotkin, education was not limited to childhood. They explored the importance of conferences and varied courses for workers, covering all areas of science and culture. These intellectuals not only read great authors, but

also produced their own works. The anarchist cultural effort was reflected in a prodigious editorial activity. Thus, a culture of resistance was created, historically implemented by libertarian schools, the working-class press, centers of social culture, theater, poetry and even scientific works. The reverence for culture in general explains the heterogeneity of anarchist bibliographic material. A characteristic of the works published and discussed preferably by libertarians was their content of social criticism and rebellion (SILVA, 2011).

When it comes to education, the person of Bakunin (1814-1876) stands out, who saw the inequality of access to knowledge and its appropriation as one of the most terrible and efficient causes of the reproduction of all social lacerations. Bakunin proposed integral education. He believed that total education promoted intellectual power, and that favored the working classes, in the future there would be no social class more provided with knowledge than another, and as well, there would be no domination and exploitation of one class over another (SILVA, 2011).

In the meantime, it is understood that the international intellectual network of anarchists originated the anarchist ideology, which started in the 19th century and entered the 20th century. In this context, it is understood that the majority intention of this network was to build the so-called libertarian movements, which involved working classes and socially discriminated against. It is recognized that the politicization of people on the anarchist ideology was not about guiding popular masses, but favoring the awareness of each of the individuals who let themselves be involved, providing individual and collective intellectual development.

After Europe, Argentina brought together the most important anarchist movement in the world. Favorite authors include Tolstoy,

Ibsen, Octave Mirabeau, Zola, Balzac, Sue, as well as Michelet, Ruskin, Flaubert, Diderot, Rousseau, Blasco Ibañez, Heine, Hugo, Chekhov, Merimée, Nordeau, Kropotkin, Mella and the entire gallery of classics of anarchism and socialism. For such readers, the authors' ideology did not matter much, as long as they had written in favor of the oppressed at some point. These conceptions, shared internationally by the anarchist movement, were also absorbed in Brazil (SILVA, 2011).

The history of anarchism in Brazil is very extensive. The studies by Lauris Junior (2009); Santos (2018); Queluz (2013); Massini (2011) and Benevidez (2016) contemplated anarchist movements in Brazil.

Between the years 1889 and 1894, 19th century, until the second half of the 20th century, many acrat movements took place in Brazil in different federations. Due to an increasing number of anarchists coming from abroad in the midst of the waves of immigrants who arrived in Brazil, with the purpose of working in the coffee plantations of the São Paulo latifundia, the first groups of acrates were formed in São Paulo. mostly by Italian immigrants. In Rio de Janeiro, anarchism was spread by groups of Portuguese and Spaniards.

In the first decades of the 20th century, there was an important participation of anarchists in the Brazilian labor movement, with the most diverse claims being its organizational process (LAURIS JUNIOR, 2009). This movement found inspiration in the ideas of Bakunin, whose influence, especially after the break with Marx, was very strong in the Iberian peninsula and in Italy, and had as its leaders Errico Malatesta and Oreste Ristori, who, exiled in Argentina, took the destiny of São Paulo, here founding the newspaper "La Battaglia", in 1904.

Ristori was considered the great diffuser of libertarian ideas in Brazil. He gave numerous lectures, speaking outside factories, on

farms and in workers' halls. He compared the Brazilian situation to the European situation and realized that the contexts of Brazilian and European cities were almost the same, especially with regard to wages and working hours. The Workers' Federation brought together the various categories that discussed the issue of eight hours of work, low wages and confrontation with the bosses. Police repression was extremely violent, books confiscated and protesters arrested (BENEVIDES, 2016). Militant workers stood out in the various places where the various social manifestations took place, namely trade unions, centers of social studies and class associations. The manifestations marginally comprised several publications, in addition to theses and dissertations, referring to the social and cultural history of the working class (LAURIS JUNIOR, 2009).

José Oiticica, an outstanding anarchist militant, respectable intellectual, dedicated pedagogue, Rosicrucian grandmaster, insatiable reader, left his historical presence registered in the pamphlets, posters and newspapers that informed his lectures, conferences, courses, classes, in which his orality accompanied the memory of his listeners, still strengthened in his various articles printed in anarchist newspapers and in the great carioca press, and in memoir texts and in recent academic research. He promoted reflection on his conceptions, arguments, interpretations around the various themes that he believed could serve as instruments for his readers' reflection and their emancipation. José Oiticica's intellectual manifestations aimed at the free existence and free association of individuals, a singular thought in the midst of a hierarchical society, which boasted the preservation and maintenance of capital (LAURIS JUNIOR, 2009).

In Paraná, the libertarian experience took place near the municipality of Palmeira.

Baptized as Colônia Cecília, the anarchist social laboratory was led by the Italian Antonio Rossi (BENEVIDES, 2016).

Rossi's project aimed to train politically different people on the practice of applicability of anarchist ideology, building in this sense a communal libertarian movement. However, many of the members who joined this commune, not only did not seem to understand clearly the idea of the social laboratory that Rossi expressed, but also, when putting into practice the anarchist notions with which they had formed politically, and that Rossi understood as central to the success of the Project, they were not able to assume them as their own conduct. However, some of the anarchist proposals managed to be shaped, especially those concerning work without schedules, without bosses and without punishment (MASSINI, 2011).

The study by Santos (2018) provided an opportunity to analyze the work of the Brazilian historian and philosopher, Luiza Margareth Rago, on the different types of resistance in the construction of a dominant ideology in the Brazilian republican period (1889-1930).

For Rago, Brazilian anarchists and workers, in general, opposed themselves in a fierce struggle seeking to realize their utopia of building a new, more human, fairer, freer world, where everyone would have their rights to life guaranteed. In the field of education, in the scope of production, in the redefinition of social roles assigned to men, women, children, in the restructuring of affective family relationships, in the composition of a new spatial landscape; the anarchists waved with proposals that, in a way, reflected the yearnings and hopes of a class denied in every moment of its daily life, from work to leisure, and that undoubtedly took place in a process of struggle, whose marks remained deep, despite every attempt to silence them

(SANTOS, 2018).

In the studies by Passete (2007); Pfeil (2020); Queluz, 2013; Palumbo; Cabral, 2016; and Cameron (2019), prevailed diversified analyzes on the influence of anarchist ideology along labor, social and mental health libertarian achievements.

Imprisoned under the most diverse political regimes, in capitalism and socialism, anarchists learned in their own skin not to endorse or compromise with any continuity of prisons and asylums. It was thus in the scope of the control of madness as a mental illness, that the asylum was gradually abandoned due to medication in decentralized outpatient care units. For crime and madness, the era of alternative solutions was inaugurated, redesigning and normalizing the radical challenges arising from anti-psychiatric libertarian movements and the end of prisons, from which penal abolitionism even emerged. Strictly speaking, public policies are no longer an obligation of the State and are now shared with organized civil society, engendering new internationalist relations between companies and assistance institutions, based on tax exemptions (PASSETE, 2007).

Criticism of the imposition of gender has already been proposed by many anarchists. Individuals must be free to recognize themselves the way they want and not from some social, capitalist imposition (Cameron (2019). normative (PFEIL, 2020).

Anarchism, even if it seems utopian, must not be disregarded (CAMERON, 2019). If we assume that cisnormativity is based on practices of oppression and violence, we understand that, from a theoretical point of view, there is no ideology that can better contribute to the emancipation of trans and cis bodies than libertarian ideas (PFEIL, 2020).

Several anarchists and sympathizers were nourished by psychoanalyst ideas, with a notable predilection for criticizing

sexual morality. The appropriation of certain psychoanalytic postulations by anarchists developed, in general, precisely in the reflection on the harmful effects of repression of sexuality and femininity inflected by patriarchal society (PALUMBO; CABRAL, 2016).

It is noteworthy that psychoanalysts do not usually observe anarchism and anarchist theories with enthusiasm, adopting a stance of denouncing the behavior of such revolutionaries through a savage application of psychoanalytic theory, or simply abstaining or even ignoring this debate (PALUMBO ; CABRAL, 2016).

The plurality of notions that can be attributed to the term anarchism, call for a certain caution in its approach to psychoanalysis. A specific facet of anarchism is constructed as the resistance of subjectivity in the face of totalitarian experiences. The relationship between anarchism and pique can be unveiled when individuals rebel against totalitarian forms that accompany the societal imperative. This asymmetry relationship demonstrates that pleasure leads to a possessive and alienating investment. In this sense, it is in the face of the struggle for survival, of excess deprivation, or of the civic demands of mass totalitarian governments, that the human psyche becomes vulnerable. Such psychic experience weakens the limits of the body and the limits of consistency of what is presented as reality for the psyche (PALUMBO; CABRAL, 2016).

Anarchism helps us create livable conditions for human beings where people don't have to be forced to position themselves in a tool of someone else's will.

Anarchism invites the human being to solve the problem of his oppression by taking action, instead of ruminating on it and indulging himself (CAMERON, 2019).

The ideology of anarchism has produced

in the course of its history a plurality of trends that have valiantly contributed to the libertarian movements that remain in contemporary times.

### **STUDY LIMITATIONS:**

It is believed that the small amount of documents involving anarchism and the human psyche may have weakened the debate on the topic addressed.

### **FINAL CONSIDERATIONS**

The anarchist movement, also called libertarian, was built from the second half of the 19th century, had as intellectual members, who built an international network of information, which spread to several European countries, influencing some Latin American countries, such as Brazil. and Argentina.

In the international context, the anarchist movement understood the diffusion of its own intellectuality and culture as a revolutionary alternative, being products, magazines, newspapers and production of scientific knowledge, through articles, master's dissertations and doctoral theses;

In Brazil, the anarchist movement was influenced by Portuguese, Spanish and Italian immigrants, who sought to politicize a diversity of people who were part of the national proletariat.

Among anarchists, education has always been present in debates and projects for a new society, as it is one of the bases for the construction of the moral emancipation of the individual and of the social revolution itself. They see integral education as a means of overcoming the alienation of the popular classes, which is what sustains inequality, exploitation and enslavement of the many to the detriment of the enrichment of the few.

It is understood that anarchism is an antisocial activity, which involves the anarchist social movement. Because of its antisociality,

it preserves in analytical thinking its demonic, tragic, terrorist halo. It involves struggle, threat of death, weakening of the human being, which can compromise their psyche.

Although the subject in question dates back to the second half of the 19th century and the first decade of the 20th century, many of the questions raised and the thoughts aimed at building a new society remain current and can serve as an invitation to reflect on the various issues that surround this ideology, such as education, work and mental health, for example.

It is hoped that the results of this study will provide relevant data, which will lead to suggestions for future research, directed to the relationship between political ideology, anarchism and the human psyche.

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