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## ANALYSIS OF THE IMPACTS OF QUARANTINE ON THE EXPRESSION OF NEUROSES IN POSTMODERN SUBJECTS

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**Abstract:** This work discusses the influence of social isolation as a measure to combat the spread of the Covid-19 virus, its impacts on the postmodern subject and the expression of neuroses as a result of the conflict between the need for bonds and the impasses brought about by the pandemic. of Covid-19. To understand how some neurotic elements have appeared, a chronology of the concept of neurosis was drawn based on Freud, who credits its establishment to the conflict between a sexual impulse and a socially imposed morality. The superego is therefore sustained by reaching new psychoanalytic proposals that increasingly consider the new structuring of the subject over time, establishing relationships between the social-economic-moral context and the ways in which these present themselves. As a theoretical contribution, the concept of liquid modernity, by Zygmunt Bauman, was explored and the characteristics of the individual born in this situation and which tend to make him susceptible to neuroses. The research aims to establish relationships between the postmodern subject and the presence of neurotic-obsessive behaviors and thoughts in a context in which social distancing is necessary; specifically, we sought to qualify neurotic behaviors in their recurring variations before and during the pandemic, understanding their mechanisms of action and pointing out the hypothesis, to be verified, that social isolation would increase the expression of obsessive-compulsive elements. In this bibliographic investigation, a survey was carried out in the SCIELO, PEPSIC and Google Scholar databases, considering the descriptors: Liquid modernity; Obsession; Compulsion; Covid-19; Social Isolation and other relevant issues. From this perspective, this proposition was considered valid and probable, as it is assumed that restricting social contact eliminates the possibility for individuals to avoid confrontation with their

otherness, limiting alternatives for escape, exposing them to neuroses resulting from the lack of intimacy with themselves. This research is justified because it highlights the difference that isolation provides in the analysis of the subject and the functioning of obsessions.

**Keywords:** Obsessive neurosis. Neurotic behaviors. Social isolation. Liquid Modernity. Covid-19.

## INTRODUCTION

Within psychoanalysis, neuroses were and still are one of the most prominent categories of psychogenic disorders in terms of studies and symptomatic descriptions. Freud dedicated much of his time to studying these, as he saw, in the psychoanalytic method, a treatment that could eliminate symptoms to the extent that the patient came into contact with the conflict that generated the illness, thus resolving the clash between opposing forces ( ALVES; GAMA, 2021). For him, ideas aversive to the Ego would be repressed by this instance back into the unconscious and the *quantum* of psychic energy from these would be used in other chains of ideas that can lead to two paths, namely, a somatic one, which results in the somatic symptoms of the hysterical and, another, psychic, in which another idea will be invested with this displaced energy and will present itself in the form of obsession (TEIXEIRA, 2007).

In “*Obsessive acts and religious practices*”, Freud (2015, p. 209, our addition) describes obsessive acts as a “neurotic ceremonial [which] consists of small additions, restrictions, measures, arrangements, which are carried out in certain everyday actions in the same way or with methodical variations” which cause suffering, if not complied with by the subject, as they have the function of containing the anxiety caused by an intense feeling that something bad will happen. His first propositions regarding obsessional

neuroses also determine the existence of prohibition mechanisms associated with obsessions, which represent a protective measure against the approach of impulses considered aversive.

Within Freudian proposals, the theory of repression, which causes obsession, is associated with the morality of society, since the “moral rules” disseminated within it serve as the basis for establishing the delimitation of what the Self understands as acceptable and what it cannot be admitted and therefore must be repressed. From this perspective, the more rigid the precepts that are expected to be achieved, the greater the probability of the appearance of neuroses and psychoses.

Occasionally, a nervous patient himself draws the doctor's attention to the antagonism between constitution and cultural requirements to be observed in the causation of his illness, when he says: “In our family we all become nervous, because we want to be more than what we are. we can be because of our origin” (FREUD, 2015, p. 252).

Thus, it can be expected that the greater the incidence of socially determined repressions, the more commonly we will see neurotic symptoms in those who comprise it, since “[...] it is from the social thing that individuals organize themselves as subjects, in the production of its symptoms [...]” (ALVES; GAMA, 2021, p. 8), a theory professed both from a psychological-psychoanalytic perspective by authors such as Freud and Lacan and from a sociological one, in which we highlight Bauman with his concept of liquidity that characterizes the postmodern subject.

The study's ultimate goal was to establish relationships between modern-day subjects and the presence of obsessive behaviors/ thoughts - without necessarily composing a neurotic or obsessive-compulsive disorder condition - in a pandemic context. To achieve this goal, other specific objectives

were established, including characterizing obsessional neurosis and compulsions from a psychoanalytic approach; conceptualize liquid modernity based on Bauman; indicate the possible effects of the Covid-19 pandemic on the individuality of the modern subject; relate postmodernity to neurotic/compulsive behaviors and thoughts; start discussions about post-pandemic neuroses by proposing measures that help individuals return to the “normal” state of society.

The study established the following issue as problematic: considering the characteristics of the postmodern subject in Bauman's understanding, inserted in a wild capitalism that stimulates competition, the multifaceted personal identity and that sometimes disregards the psychological suffering caused by this reality, seeks This model of life must be linked to studies on neuroses and, in particular, on obsessional neurosis. Therefore, the following question was proposed: has social isolation, necessary to combat the Covid-19 virus, accentuated or provoked significant obsessions and compulsions during quarantine?

The study is justified because, although there is research that deals with the relationship between the liquid or post-modern subject and the ordinarization of neuroses, these focus on the relationship between the individual inserted in the capitalist model and the fragility of interpersonal relationships and impacts of the latter on mental health. It is expected, with the data to be obtained during the research, to validate the hypothesis that the current context of isolation provides a differential for the analysis of the subject and the functioning of obsessions, as it is assumed that the restriction of social contact eliminates possibilities for the individual to avoid confrontation with themselves, limiting escape alternatives and, consequently, being more exposed to neuroses resulting from the

lack of intimacy with themselves. This way, it is conjectured an increase in the total number of individuals who present obsessive symptoms or in their intensity.

As for the method for this study, of an exploratory-bibliographical nature, a survey was carried out on articles and forms related to postmodernity and the relationship of obsession-compulsive neuroses, seeking to understand the individual in their historical context of liquidity, immersed in the pandemic of Covid-19, using a psychoanalytic psychological perspective

To identify and access the materials, a survey was carried out in the SCIELO - Scientific Electronic Library Online databases; VHL Research Portal - Virtual Health Library, PEPSIC - Electronic Journals of Psychology and Google Scholar, considering the descriptors in Portuguese: postmodernity, liquid modernity, obsessions, neuroses, psychoanalytic psychology, among others that were considered necessary.

Next, the main characteristics of postmodernity and the subject who lives in it will be presented, as well as a description and contextualization of the concept of obsessional neurosis to intertwine, through a transversal discussion, regarding the themes.

## **LIQUID MODERNITY AND OBSESSIVE NEUROSIS**

### **LIQUID MODERNITY AND THE POSTMODERN INDIVIDUAL**

The concept of modernity concerns a period of time characterized by the social, cultural and economic reality of the world, demarcated by the beginning of the French revolution, the Enlightenment and also the industrial revolution. In view of the changes brought about by the new way of thinking about the world, it was understood as necessary to distinguish an unprecedented

historical period marked by new social rules, new economies of production, and market capitalism, with social classes as the main form of division Social.

I want to make it clear from the beginning that I call "modernity" a historical period that began in Western Europe in the 17th century as a series of profound socio-structural and intellectual transformations and reached its maturity first as a cultural project, with the advance of the Enlightenment and then as a socially accomplished form of life, with the development of industrial society (capitalist and, later, also communist). (BAUMAN, 1999, p. 299-300)

From this, in his genius, Bauman, when developing the concept of liquid modernity (2001) in his book that bears the same name, tears apart modernity and separates solidity and liquidity into two distinct phases: modernity and post-modernity, which becomes liquid modernity when relating to contemporary existence. The first era was "solid": a period in which there is an accumulation of capital due to the French revolution amidst liberalism and Enlightenment ideas, as well as capitalism following the industrial revolution. This phase is characterized as solid, as the means of dependence and interaction, if broken, are immediately replaced by others as firm as the first. Individuality and thought per se, when they existed, were suppressed due to collectivity and the unification of unequals as an established cultural society. (BAUMAN, 2001).

The second being "liquid": demarcated by the publication of the communist party's manifesto that accompanies contemporary globalization and technological advances. From the 20th century onwards, there was a liquefaction of systems in general: previously solid, fixed, standardized systems; they become more fluid, liquid and dynamic. The public's disposition is different, with anorexia occurring due to social reform, interest in what

concerns others and good society, the decline in the popularity of political engagement or the increase in feelings of passion and “I first”. (BAUMAN, 2001). This decay of ideals collapses into ways of living that avoid limiting or postponing any satisfactions for the benefit of cultural achievements or the well-being of future generations. Solids are liquefied, patterns of dependence and interaction become moldable in ways never thought of before by other generations, leading to Bauman’s (2001, p. 30) conclusion that “Modern capitalism has melted solids” (ALVES; GAMA, 2021; CALDAS, 2021)

Solid societies dating back to the 20th century. XX, whose direction was modernity, after the consolidation of capitalism, and whose change of state from solidity to current liquidity would occur in the liquefaction of “traditional loyalties, customary rights and obligations that tied hands and feet” (BAUMAN, 2001, p 10).

Thus, in this process of the erasure of the self in the liquid society, some social institutions went bankrupt and others were modified, taking on the quality of liquid, transforming the solid-modern society into a liquid-modern one. It is a period in which order, reason, lack of freedom and pressure become “normalized”. The forms of pleasure have multiplied and their symbolic value for the subject has shattered, according to (ALVES; GAMA, 2021; JACOBSON, 2021)

The concept of liquidity, mentioned above, was then created by Bauman (2001, p. 8) to name the dynamics of human relations, focusing on the transformations that affect man in relation to the general policies that determine life. This also refers to a fluid social configuration, without models, without restrictions and with many offers since “liquids do not maintain their shapes easily, are not fixed in space nor do they hold time”. This conceptualization manages to overcome the concept of postmodernism because it

is based on the contemporary world: on the reality in which life gives more importance to what is transitory than to what is permanent, the immediate rather than the long term; and valuing utility more than any other value. The concept of identity, individuality and individuality has become meaningless. (PALESE, 2021)

Because we are living intrinsically with capitalism, we have become a consumer society that has affected our means of interaction. In this contemporary reality, we unconsciously seek convergence between identity and consumption, in order to alleviate our anxieties, however, it is between consumption and “being able to possess” that the population differentiates; An individual’s ability to consume determines their own social integration, to such an extent that individual responsibility falls. Consumerism is a way of measuring how much a person (in a liquid society) is capable of individualizing themselves. This way, the liquid individual becomes an isolated monad always seeking new forms of socialization, which instead of providing security and well-being, further increases the gap between man and the “Self” and between man and the other, as on social networks where there is great socialization. (CALDAS, 2021; PALESE, 2021)

The need for inclusion is nothing more than the legacy of abandoning an authentic sense of belonging. The uniqueness and individuality of the individual are replaced by the fluidity of a group’s needs. (PALESE, 2021) It is a dimension permeated with an illusory security of free will and ideal choices that is actually declared by the masses. Modern man directs his psychic/vital energy on external things; according to Fois-Braga and Brusadin (2021), it is our existential fears that become the result of the search for security.

For this modern subject, his security presupposes flexibility - the compression of time



is a source of freedom and security. However, as a consequence, the decomposition and dismemberment of human bonds are inevitable due to the circumstances. Those that have been given new meanings – ties and partnerships tend to be treated as objects of consumption, being subject to the same evaluation criteria as any other object of consumption, seeking instant gratification. A consumer's life is a sequence of rewarding moments. We are attracted to objects of desire and admiration as long as they remain untested; Our consumer society makes absolute contentment impossible by 'soaking' us in possibilities. By reducing the uncertainty of ends by observing examples, consumption becomes an addiction. This destroys the possibility of any satisfaction. (CALDAS, 2021)

When we adapt this behavior to relationships, and when we conceive this as an acquisition in the market, its continuity becomes conditioned only by the satisfaction test. Actively trying to contribute to its supply, with sacrifices if necessary, makes as much sense as trying to like a product that doesn't live up to expectations. In a disappointing relationship, as in the case of a disappointing product, the natural response, when possible, is to trade for something else. Consequently, the precariousness of relationships tends to become a self-sufficient prophecy. A reality devoid of stable and reliable meaning has the "rational" reaction of seeking gratification while avoiding consequences and responsibilities. There is a loss of meaning in personal commitment as we are exposed to risks, making long-term goals no longer attractive. (CALDAS, 2021)

We constantly seek to establish control that generates security in our personalities, as we exist in a reality that fails in its reference points. The construction of identity tends to be reformulated in an eternal agony of indecision, as we are exposed to so many possibilities, while still being a social process,

only changing its mechanisms. Doubt about the means means uncertainty about the ends. (CALDAS, 2021).

With less and less power due to the pressures of market competition that undermine the solidarities of the weak, it becomes the individual's task to seek, find and practice individual solutions to socially produced problems, as well as to attempt all of this through individual, solitary actions., being equipped with tools and resources that are grossly inadequate for this task. (BAUMAN, 2007, p. 20)

Several human areas have become precarious: relationships that are easily undone at a low cost, precarious and unstable systems, and obviously our means of consumption. Thinking and behavior in liquid modernity are so accurate and influenced that we can notice a devaluation of manual processes delicately created by artisans. In a world that seeks fast delivery, large quantities of the same item and a variety of options at the lowest possible (and not possible) price, the result is a lack of value in manual creations and constructions. Nothing has to last or have any sentimental meaning, even if it is made on purpose by human hands or by a loved one. We no longer have inheritances of ability (or time) passed down through generations to develop our creative potential. Industrial society destroyed any way we had of valuing items of utility.

We increasingly seek quick, cheaper production (or low emotional/physical costs) without being satisfied with what is useful - we have so many options that we are always dissatisfied. This applies to many areas of modern human life, such as relationships, products, responsibilities and commitments. As a consequence of liquid modernity, we have the ability to become experts in the art of evasion, as we are continually exposed to the possibility of "leaving", of discarding. (CALDAS, 2021).

## OBSESSIVE NEUROSIS

### DEFINITION AND DESCRIPTION

Before properly discussing obsessional neurosis, it was deemed necessary to highlight the difference between it and obsessive-compulsive disorder (OCD). While the latter represents a psychiatric diagnosis of dysfunction used to designate individuals who present obsessions, compulsions or both, which take up their time, produce clinically significant suffering or impairment in different areas of the subject's life (DSM-5, 2014).

On the other hand, it refers to a way in which the psyche can function, without necessarily incurring disorders, and which manifests itself clinically "through conjuratory rites of a religious type, obsessive symptoms and permanent mental rumination, in which doubts and scruples that inhibit thought and action." (ROUDINESCO, 1998, p.552) Thus, while OCD indicates exacerbated obsessive neurotic functioning, the opposite will not always be valid.

After such clarification we can turn our attention to the purely psychoanalytic derivations on the topic. It is known, and Alves and Gama (2021) reaffirm, that Freud indicates three ways in which the psyche tends to function, namely neurosis, psychosis and perversion. The main examples of neurosis, highlighted by Costa and Ferreira (2019), are hysteria and obsessional neurosis, the origin of both of which lies in the repression of instinctive drives. The authors also show that while in the first case the manifestation of symptoms occurs essentially in the body through conversion, in the second we have the drives originating symptoms inscribed in thought in the form of "desires, temptations, impulses, reflections, doubts, orders or prohibitions" (FREUD, 1909, apud SURRADOR, 2017 p.140)

Added to this, in the most severe cases

there is the appearance of compulsions as a substitutive or indirect satisfaction of the ego, making the individual forced to carry out acts that he tries, unsuccessfully, to resist. Gondar (2001), when talking about compulsion, declares it as a pathology of the act, while Costa and Ferreira (2019, p.256) focus on it as an associated symptom, that is, "[...] the Symptoms in obsessional neurosis are, par excellence, linked to thought, but with somatic incidence." The most common compulsions are counting, cleaning/contamination and checking. (CUNHA, 2020)

### HISTORICAL RESUME AND OBSESSIVE NEUROTIC FUNCTIONING

In the mid-1860s, the obsession made its first appearances. Associated with manifestations of madness and linked to the order of psychoses, this psychiatric illness presented numerous descriptions of behaviors and thoughts, but was still understood as an emotional dysfunction. Later, Freud moved it to the category of neurasthenia, referring to it as "coercion neurosis" (from the German *zwangsneurosis*) and relating it to fixation in the sadistic-anal stage of psychodevelopment (SURRADOR, 2017. FILIPPI; SADALA; LOURES, 2019).

This fixation, which Freud relates to character traits such as order and obstinacy and vengeful impulses, appears "[...] as an attempt to annul desire through the interruption of the path of psychosexual development" (COSTA; FERREIRA, 2019, page: 256), an interruption that occurs with the aim of protecting oneself from the existence of sexual desire considered by the subject to be morally questionable. Thus, the libidinal drive considered inappropriate by the ego is then repressed, making it restricted to the subject's forms of satisfaction, which now has its main form of satisfaction in the symptom.

(COSTA; FERREIRA, 2019; MEES, 1999; SURRADOR, 2017) With the development of the second psychoanalytic topic, obsessive functioning is further explained in terms of the opposition between the psychic instances Ego and Superego.

According to Cardoso (2000, p.28, our addition) “the superego would necessarily be an unconscious interdicting instance and would be constructed, at least in one of its aspects, through an internalization of these [parental and social] interdictions.”

In addition to being a moral instance, the superego is also attributed an aggressiveness that appears when, in the resolution of the Oedipus complex, love and hate drives directed towards the object are divided and the repressed hatred towards the unconscious begins to prevail in the superego, transforming it into neurosis obsessive, more and more tyrannical, sadistic and demanding. The superego, then, begins to act with hostility towards the ego, demanding an increasingly greater renunciation of its drives which, when not expelled, are reintegrated into the ego through punitive acts, creating a sadomasochistic mechanism that “signals a triumph in the combination of satisfaction and prohibition” (MEES, 1999, p.39) from which the individual does not see himself as able to escape. (CARDOSO, 2000; FARIAS & CARDOSO, 2015; SURRADOR, 2017)

## DEFENSE MECHANISMS AND SYMPTOMATOLOGY

Obsessive functioning is sometimes identified only when symptomatic behaviors are observed; Considering the symptomatic differentiation proposed by Costa and Ferreira (2019) previously explained, it is understood that compulsive acts are the maximum expression of obsessional neurosis, since they represent the “overflow” of insistent thoughts about the body.

What happens in the case of neuroses is the fact that repression fails, so that the excess energy caused by the trauma, which we can also call unconscious and painful enjoyment, overcomes the force of repression, placing the subject at the mercy of a profound suffering, so that neurosis develops as the organism's way of protecting itself [...] there are basically three groups of categories through which defense processes develop: hysteria, obsession and phobia. The three types of neurosis have the common objective of replacing an unconscious and dangerous enjoyment with conscious and bearable suffering [...] (MULLER, 2013, p.1)

Paiva (2018, p.3) explains that thought must “resolve the contradiction between incompatible representations and censorship, linking the affection resulting from repressed content to other more acceptable representations [...]”, however, with the regression to anal-sadistic stage, instead of repression there is the withdrawal of affection from this representation that remains conscious

Thus, in obsessional neurosis, traumatic and conflicting occurrences are not forgotten through repression, but remain conscious; however, they are isolated and devoid of affection, which causes the suppression of associative connections (PAIVA, 2018, p.8)

Obsessive neurosis has its etiology linked to childhood experiences of a sexual nature which, when repressed in the unconscious, have their affective charges displaced, leaving only shame and self-accusation in the conscious mind. However, the defenses acting in this, go beyond those present in hysterical conditions, making use of defense mechanisms acting attached to the repression (PAIVA, 2018; SURRADOR, 2017). According to Scatolin (2013), obsessional neurosis can be divided into different perspectives based on the types and objectives of the mechanisms used to repress dysphoric ego ideas, one of which encompasses obsessive representations



as thoughts that overcome primary defenses, especially repression. which is known to have only partial success, causing feelings of displeasure, while the other, closely linked to self-accusations and shame, requires the ego to have secondary defense mechanisms that act protectively in the form of obsessive actions.

One of the most active mechanisms, especially in neurotic conditions, is isolation, which, according to Kotzent (2017, p.15), consists of “Isolating one thought from another, one behavior from another and separating an idea from its associated affective state to avoid an emotional whirlwind.” As previously stated, in obsession, feelings are isolated from their respective memories, causing the latter to be compromised to the point that they no longer have the binding strength to generate conflicting thoughts. (SURREADOR, 2017; FILIPPI; SADALA; LOURES, 2019) Thus, even when reviewed, this memory does not provoke reactions in the individual, who acts indifferently as if the subject of that memory were anyone else.

Furthermore, the energy previously used in these memories is displaced to other ideas that in some way resemble the original, so that there is a “replacement of the real – and important – element with a trivial one” (FREUD, 1907 apud SURREADOR, 2017, p. 139), or even one purpose for another that is better socially accepted. Freud (1907), in the text Obsessive acts and religious practices, points out how this replacement of a symbolic character makes the importance given to certain issues seem exacerbated, making them look like individual religions with defined rites that must always occur in the same way.

Reactive formations are also part of the mechanisms to be highlighted in obsessive functioning, and explain the psychic ambivalence in which, as an attempt to suppress an impulse, one invests in its opposite.

Thus, due to the reactive formation that

represses hatred in the unconscious, a special consciousness is created directed against the objectives of instinct and it is in the reactive formation that we find the ambivalence of love and hate in the psychic constitution of this neurotic. (SCATOLIN, 2013, p.115)

The latter are closely linked to another type of defense: annulment. According to Laplanche’s psychoanalytic vocabulary (2001), annulment is the attempt to “make an act or thought undone or non-happening”, so it can consist of an action literally contrary to the one you wish to annul or of symbolically opposite attitudes. that demonstrate a character trait that counters the impulse that is intended to be hidden.

These egoic protection measures can become obsessive acts that reinforce the defense against the return of repressed content. (FILLIPI; SADALA; 364) In relation to compulsive acts, Freud (1907;1909 apud SURREADOR, 2019 p.139-141) states that these have the purpose of protecting the individual by preventing them from committing “moral crimes”; This way, the obsessive creates apparently meaningless rituals, but which are symbolic expressions of unconscious and ambiguous ideas of satisfaction and prohibition of sexual drives. Furthermore, it is important to pay attention to the role they play in the psychic device. According to Lowenkron (2009, p.137) “The symptoms themselves can prevent disintegration [...] thus performing a highly useful function in terms of psychological homeostasis”, insofar as in these, sadistic drives can be satisfied by the punishment of the “guilty” ego”.

Of unconscious origin and difficult to control, this internal constraint leads the ego to repeatedly place itself in situations that do not make sense to it, as failure to carry out these compulsive impositions is a source of intense and growing anguish. Therefore, we find the internal world of the obsessive neurotic grappling with the irruption of an excessive drive force, the subject seeking to

cope with it through the construction of a compulsive defensive apparatus. (FARIAS; CARDOSO, 2015, p.119)

## DISCUSSION

To understand how the individual immersed in liquid modernity responds to situations of forced social withdrawal - such as that observed in the context of quarantine required as a way of confronting the spread of the COVID-19 virus, which caused the “coronavirus” pandemic in the years 2020 and 2022, its causal relationship with the increase and/or intensification of neurotic elements, we will first present sociological aspects of isolation.

According to Simmel (1950), as contradictory as it may seem, isolation does not escape sociological study in view of its negative relational aspects as non-association, or positive as the intention of social withdrawal - even if at this moment the intention of withdrawal occurred in a imposed due to exceptional circumstances. The sociologist also notably links traits of isolation in contrast to the concept of freedom, bringing a sociological point of view in which this, understood as a process of detachment from demands beyond the individual will, the abandonment of ties that may limit the subject, comes to be understood subjectively as painful isolation, since, according to the aforementioned author, habituation to common life, in association with others, may have suppressed the perception of the attractions of loneliness.

Solitude – the possibility of feeling good even alone, given your own company – so important for the reflection and construction of “individual truths”, loses its value in modernity, which sees being alone as merely the agony of having only one’s own company. According to Costa (2021) it is necessary to return to “being with oneself” made possible

by the plurality of human nature as presented by Hannah Arendt (2002, apud COSTA, 2021, p.179) “Thought is being alone, but it is not loneliness; being alone is the situation in which I keep myself company. Loneliness occurs when I am alone, but unable to divide myself into two-in-one, unable to keep myself company [...]”. The movement of withdrawing from social life or being close to oneself is anti-modern. The combination of the forced slowdown in a society with liquid characteristics of disdain and unpreparedness to deal with its otherness, promoted epiphanies and revelations that were not always desired in the relationship with oneself and others.

Costa (2021) also points to the weakening of the Self today, which does not conform to its own company and, to escape what threatens its fragile sense of peace and inner comfort, delves into the virtuality of pseudo relationships provided by social networks that enable the illusion of fulfillment, or even, as stated by Fois-Braga and Brusadin (2020), fixates on external objects, displacing energy that could otherwise be used in self-knowledge. Inserted in a new way of living, the modern subject refers to the virtual world, given the inability to socialize in the real world, supplanting human absence with technology and the internet through social media, forcing a false sense of presence in the world, in the home environment when turning on the TV, listening to music, making video calls, or even focusing on small obsessions that fill time and act as an escape valve for introspection. Furthermore, the author argues that, despite being responsible for great modern advances, social media act like modern bread and circuses, distancing individuals from themselves while engaging in meaningless discussions that do not promote the reflection that is so necessary for learning. to accept those parts of oneself that are most renegade but which are at the basis of the formation of

various defensive symptoms.

The Covid-19 pandemic brought forced changes to modern living, which partly represent a clash with already crystallized ways but also a possibility of fundamental and necessary change to give a new meaning to reflective, fundamental and necessary solitude. The question rightly posed by Fois-Braga and Brusadin (2020, p.49) is appropriate here: “[...] how do we avoid accepting these alterities of ours? When we move towards the external otherness that we make clamor for our presence, wouldn't we be blocking our encounter with those others that inhabit us?”

Caught in the dispute between what is inside and what is outside, the subject, unable to externalize himself towards the real world, ends up directing this intensity towards his physical body and his home, as a way of coping with forced reflection in the face of loneliness. However, it is often unsuccessful as without proper guidance many of the problems can be aggravated rather than alleviated. It must be understood that suffering is intrinsic to the functioning of the mind, taking into consideration, the impossibility of fully satisfying desire when confronted by reality, and represents a fundamental part of human experiences - both collectively and personally experienced. Modern liquidity broadens the spectrum of suffering in ways never seen before, influencing how it is perceived, expressed, reproduced and managed. The legacy of emotions brought by globalization and individualization are the two major causes of suffering for the modern subject that can be highlighted despite these also enabling unprecedented means of help - A phenomenon occurs, referred to by Costa (2021) as extreme stoicism, of desensitization by the constant exposure of suffering and cruelty and a distance created by modern technologies that isolate us emotionally and exponentially.

This characteristic duality of the liquid individual, which is presented by affective ambivalence in the obsessive subject, is represented by “anger (of being controlled) versus fear (of being condemned or punished)” (MCWILLIAMS apud SURRADOR, 2017, p.137); by the need for significant emotional bonds, of human nature itself, in contrast to the aversion to significant depth and the effort necessary to maintain these bonds (since everything around them is capable of being undone), as well as by the incompatible representations themselves which, overcoming the repression of primary defenses, they confront the ego, causing strangeness regarding their belonging as part of oneself. The obsessive's defense mechanisms, such as isolation and displacement, can also be seen on a larger scale in the liquid subject when, avoiding the encounter with their otherness, “[...] they seek to get closer to others; a comfort, a fun; an intoxicant that provides at least the slightest feeling of welcome and belonging.” (COSTA, 2021, p.177), a welcome that he himself cannot offer, thus isolating the negative and doubtful feelings that do not match the expectations created by capitalist society.

## FINAL CONSIDERATIONS

Faced with the liquid scenario experienced, which has been threatening to the Ego as the subject becomes emotionally weakened when avoiding everything that could generate discomfort, we understand that secondary psychic defenses have been increasingly present as commonplace mechanisms in order to alleviate the clash between different psychic instances, these influenced by the liquid-modern environment. If, as highlighted by psychoanalytic studies, the obsessive's own irreconcilability is reflected in the social incompatibility of their behaviors, how can we expect that “[...] people who cannot stand

being with themselves can be good company for others? Or even, how can I be at odds with myself and still want to be harmoniously socializing with my fellow human beings?” (COSTA, 2021 p.177)

This relational difficulty that structures the postmodern model feeds back into the incongruity between social morality, still based on retrograde precepts, which demands contentment with ephemerality in the exaltation of moments but which prohibits self-acceptance in an integral and “full lungs” way., and the multiple determinations of a global individual, without borders and immersed in the possibilities brought about by technology.

It is up to new actors in this social fabric

to awaken to the need for truer relationships with themselves, embracing their difficulties and respecting their individualities. That this individual does not just stick to external and superficial relationships, but that he takes time to listen to his Other-Self in his needs in order to avoid the symptoms brought on by the escape from dialogue

In view of this, it is expected that this research will help to raise discussions and complementary studies on how individuals interact, not only in the clinical environment, but also in the social context, in order to encourage the search for improvements in the concrete conditions and quality of life of these individuals. liquid individual, who is vulnerable to disorders.

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