



FREUDIAN METAPSYCHOLOGY: FOUNDATIONS OF PSYCHOANALYSIS AND THE CONSTITUTION OF SUBJECTIVITIES

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SUMMARY

Psychoanalysis arises from the curiosity of a unique intelligence, within a field of study based on clinical practices of empirical observations of a scholar who diverged from the concepts of his masters in his deepening. This occurred despite the discomfort and rejection of a time of transition from the Victorian era, from the orthodoxies of absolutist values and a devastating antisemitism.

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His fundamental theories, in an evolutionary way, allowed him to formulate hypotheses, deductions and idealizations about the psyche based on empirical evidence that were the basis of their research.

Therefore, in view of their subjectivities anchored in the dual dimension of being, in face of emerging Cartesian modernism, not in form, as some suggest, heuristic, as it does not follow shortcuts, but rather through clinical observations of a rigid medicine, tied to the values of current estates that opposed any innovation that went against their views university students.

Consisting of a framework of enigmas and clinical assumptions based on the symptoms, psychoanalysis is based on the patients' speech, with details of acts flaws, jokes, dreams, elaborate stories and their contradictions. In relation to the symptoms reported from reflective listening, Freud builds ideas about a body that suffers, but of an imprisoned soul that moans in the face of indifference of many.

Summary

Psychoanalysis emerged from the unique curiosity of an exceptional intellect within a field of study grounded in the empirical clinical observations of a scholar who diverged from his mentors' concepts in his in-depth explorations. This occurred despite the discomfort of rejections during a transitional period of the Victorian era, the orthodoxies of absolutist values, and devastating anti-Semitism.

His foundational theories, developed evolutionarily, allowed him to formulate hypotheses, deductions, and idealizations about the psyche based on empirical evidence, which served as the basis for his research.



Therefore, given his subjectivities anchored in the dual dimension of being, and in the face of emerging Cartesian modernism, his approach wasn't, as some suggestion, heuristic—as it didn't take shortcuts. Instead, it involved clinical observations of a rigid medicine, constrained by prevailing authoritarian class values resistant to any innovation that challenged its university doctrines.

Built upon a framework of enigmas and clinical assumptions derived from symptoms, he relied on patients' speech, with details of slips of the tongue, jokes, dreams, elaborate accounts, and their contradictions. Through reflective listening in relation to reported symptoms, he constructed ideas about a body that suffers, but also about a replicating, trapped soul that groans amidst the indifference of many.

Summary

Psychoanalysis arises from the curiosity of a singular intelligence within a field of study based on clinical observational practices empirical studies of a scholar who diverged from the concepts of his teachers in his depth, despite the inconveniences of rejections of a period of transition from a Victorian era, the orthodoxies of absolutist values and a devastating antisemitism.

His foundational theories of evolutionary form allowed us to formulate hypotheses, deductions and idealizations about the psyche from empirical evidence that formed the bases of their investigations.

Therefore, before their subjectivities anchored in the dual dimension of being, in the face of emerging Cartesian modernism, not in a way, as some suggest, heuristics, do not follow actions, but clinical observations of a medicine ankylosed, tied by values of current authoritarian estates to any innovation that went against its university aspects.

Consisting of a series of enigmas and clinical assumptions based on symptoms, based on the patients' speech, with details of failed acts, jokes, stories, elaborate reports and their contradictions, in relation to them reported symptoms of a reflexive listening, constructing ideas regarding a body that suffers, but of a trapped replicating soul that giggles, before them indifferences of many

Keywords: Psychoanalysis, Metapsychology, Unconscious, Conscious, Systems, Defense Mechanism, Resistances, Impulse, Drive, Instinct.

INTRODUCTION

Considering the tools developed by Freud as speculative constitutes ramblings. However, as his research developed, he later in its structuring of a topological system, in the formulation of the unconscious in his first topic, with the subconscious and the conscious, he allowed us to understand the topology and the functioning of the human mind. This leads to clashes with some localizationist physicalists in cadaver studies on localization and origin of language, of which there were conceptual divergences and convergences in the field of Aphasia (1891), but which were of fundamental importance in composition of your ideas throughout your research.

The tension created between empiricism and prejudice was fundamental to distortions or fights against a science that is still alive, still covered in distortions, despite being open to scientific innovations and provided with collaborative technologies currently helping to illuminate antisemitism pathological – an attack in an attempt to prevent a science called Jewish, which we regret is a repetitive and outdated discourse.

Let's discuss the development of Psychoanalysis and the formation of Metapsychology, of processes, their dynamics and physics (economic), in which Freud, in his theories, he takes the first steps with his humanism and dedication in salvation of the human soul.

THEORETICAL AND CONCEPTUAL BASIS OF PSYCHOANALYTIC CLINIC AND ITS FUNCTION

In the formulation of his metapsychology, conceptual breadth was given in the face of the subjectivities in their structuring, in the establishment of processes, principles, models and founding concepts for investigative practices and exercises, opening an association for supporters, with the intention of expanding the dissemination and studies within the same interest, exclusively as protection against attacks from lay people and their own peers.

Therefore, Metapsychology, besides being a rescue of the first formulations of his first studies of the outline of his project of a Scientific Psychology (1895), being published in (1950), which he abandons in his formulation scientific-naturalist, whose quantitative and qualitative psychic processes, intuitive, perceptive in relation to energetic movements, currents neurobiological processes called Q (quantum), in which retentions, conductions, whose vehicles are the neurons in their initial postulates, the first conception

quantitative, such as substitution, conversion, elimination, in their flows. Then, the second main denominator: the neural postulate with the Qn theory, in the distinctions between neurons, formulation of contact barriers in relation to the protoplasm, its qualifications, biological effects, formulation of consciousness, flowing into the unconscious. (FREUD – 1981).

Metapsychology encompasses the scope of its theory, both organizational as functional in understanding the human psyche, configuring itself in concepts, theoretical foundations, in the resolution of reason and emotion, as subjects in the provocation of the repressed subject in his socialization, coming from reports of your patients, your clinical evidence, in the application of your methodology of chimney cleaning, as reported by his patient Anna O., as an analogy of his treatment and feeling expressed.

A battleground since its inauguration, but persistently not interrupted his research, and with the development of his Metapsychology, he opened a path to its intelligibility to psychic phenomena in enabling the practice of its science and its dynamism to the present day.

PILLARS STRUCTURED IN A MECHANICAL WAY FOR YOUR UNDERSTANDING

Its pillars are from a dynamic, topical, and physical (economic) point of view, as some formulate. Thus, they are structured in a mechanistic way for the understanding of the psychic complexity developed by Freud and his disciples.

The dynamic can be classified as the functioning of the psyche, its drive, its fluid inconsistencies in generating conflicts. Facts generators of a state of consciousness and unconscious manifestations, among forces of cognitive reactions to the world of appearances, archaic records

acting in our inherited ontophylogenetics, added to the repressed instincts and repressed.

In addition to drives, a mechanism that, according to Freud, could precede instincts in the constitution of its primitive survival, in the evolutionary process of the brain human. For its pacification, conscious recognition, thus, control their drives with the emergence of anticipation of the act, de-potentiating the predation or intention provoked unconsciously by the human being.

Therefore, it is unique to each individual, intrinsically in their subjectivity, constructed and inherited by genomic records currently under development by studies of neuroscience, giving us the sense of existence in its temporality of a heterogeneous construction, until then with the imposition homogeneous equality, to the detriment of our unique differences as singularities.

According to JUNG (2013) apud MEDEIROS (2023),

[...] Consciousness relates to the ego through psychic facts, since it is not possible exist consciousness without ego. For Carl G. Jung (2013), consciousness and ego are linked to understanding the meaning of what exists in each of us, producing a sense and a direction for life, having as its purpose the individual's own existence. The word "conscience" comes from Latin and means "to know something unknown", being linked to the domain that Carl G. Jung called the unconscious. The sense of unconscious represents a dimension of the psyche related to the unknown content of "myself", that is, related to ignorance of not knowing who I am. This makes consciousness a representation of wisdom, or, in other words, a rediscovery of myself (p.300).

His work is divided into a first topic, based on seduction (1900-1915), whose system was divided into Conscious, Sub or Pre-Conscious and Unconscious. The conscious the relationship with the exteriority, the subconscious contained between the conscious and the unconscious, not as a barrier, but with contents that transited between the two layers, whose transit is untimely and can be

repressed or manifest. And the unconscious is the deepest layer where locate mnemonic and archaic records.

The second topic was a reformulation due to disappointment with the failure in direction of seduction. Through his studies of Aphasias, he discovers that dreams are the gateway to the mind's interpretations, revelations dreamlike, and even waking. From there, instances emerge as structures anthropological to explain the mechanics of language observed in the reports, as well as in repressed desires, wishes and singular manifestations and collective.

In its anthropological structure, we have the ID, responsible for impulses, resulting from evolving desires or principles, both of pleasure and displeasure, as the seat of the primitive and its unconscious drives of an era, whose timeless memory is intrinsic to the human animal, in the replication of its inherited genomic memories.

The EGO is the seeker, the "retailer" of exteriority, feeding and always in collusion with his twin brother ID, architect of the pranks and provocations in intentions of the senses in the organic in its pulsation. Therefore, there is an interaction between the outside and the inside, both in behavior and in the search for satisfaction your wishes and desires.

The SUPEREGO, the great social sensor, rigid when in the family environment its formation, through education. Therefore, he is the heir of paternal neuroses and maternal, as most of them are not prepared to receive them, resulting from accidents, carelessness or inappropriate situations. Relating it to the Oedipus Complex is too simplistic, but rather reflects the limits of yes and no in a hierarchy constituted of moral and ethical values in a society. Its forge is completed in coexistence with others, in the face of the diversity of adjustments to the environment that can be of completeness or lack.



There is no milestone or transition in the topics, but rather a re-evaluation of the research according to practical experiments and their directions. Therefore, the explanations of conflicts are found within the idealized system, as well as the instances are structures of an architecture to compose a harmonious socialization, in the social control and manifestations of so-called paraphrenias, terminology of the time used by Freud in his demonstrations.

The physical (economic), whose relationship makes sense in inertia or processes of awareness in which there is a slowing down of the conductive energies of anxieties or conflicts alleviated by an accelerated brain. Physical, because the conduction of neurons fueled by a quantum (Qn) of energy in transit permanently in the retentions or storages in neurons permeable and impermeable, in their classification to explain memory and its representations. Therefore, it could be qualitative or quantitative, of which called investments according to the activation transition of the energy in relation to the object.

Quote from GARCIA-ROSA (1991),

[...] "Freud considers quantity as a finite and determined quantum of energy that circulates by the psychic apparatus. Quality is something else. It is not reducible to quantity and concerns the sensitive aspects of perception" (p.103).

Considering the unconscious as something in the formation of the repressed, subject to expenditure of forces, opposing libido as a manifestation of search, phases in which the lost heat manifests itself as a reproductive or pleasurable impulse. Faced with of failure or non-realization, there is the so-called counter-investment or sublimation of the act, whose energy expenditure must be dissipated to control its manifestations.

We must remember that these are concepts of psychoanalysis, they are the foundations of its metapsychanalysis, its "witch". Dynamics being the functioning of the psyche and

its consequent manifestations. The sense of place, system and instances in their initial and future research, their mechanisms in the idealized figure topographical. The physical (economic), the circulation of energies between the libidinal, sexual manifestations (sex), in their sexuality (sense of relationship between people).

METAPSYCHOLOGICAL CONCEPTS ARISING FROM PSYCHOANALYSIS

Psychoanalysis is a set of theories with tools for studying the mind. human. In their practices, they are the elements of prospecting, considering the differences between their singularities, which cannot be formatted with resolutions miraculous, behavioral, absolutist thoughts, in a world of abstractions, speeches, dreams, fantasies, playfulness, whose data are coated with subjectivities, of a deep reading of being.

Each particularity is unique, as it brings with it inheritances in its contents archaic phylogenetics, whose surfaces do not give us certainty in the face of doubts manifest. There is a need for in-depth explorations based on reflections to trace, within the possibilities, the understanding of such enigmas. Whose purges are the property of the analyst's knowledge, with his perception, provoke, through specific, proactive, intelligent approaches, the mobilization of the repressed, the sensitization of *insights* or catharsis, at appropriate moments in in due time.

Because defense mechanisms, impulses, drives (Trieb) are forces internal movements that drive the being in its organic composition to movements acting by the parasympathetic, whose actions are involuntary and driven by a condition that precedes instincts, hence Freud's doubt in its pacification, leaving research and its unveiling open for the future.

Therefore, the concepts formulated by Freud until then are restricted to forces internal opposites, which lead us to unconscious behaviors, whose barriers are supported by awareness of impulsive control, anticipating the act of drive means being aware of your involuntary reactions, preventing the desiring power, so we can understand our duality.

He thus defined the death drive (*Thanatos*) and the life drive (*Eros*), which aims to survival, satisfaction, gratifications, focused on proximity to their reality.

The death drive, a natural condition that, hand in hand with life, manifests itself in the finiteness of our nature. Sometimes it is a form of escape from reality, agents of dissatisfaction, inner emptiness of an affective nature, indignity in relation to oneself, dreams and fantasies, seek as a solution the acceleration of death with its self-destruction and that of the other, of which the enemy is chosen to blame.

Such animations of desires from a perceptual point of view result in hallucination, both in waking and dream states. When not realized, it will create a lack, that is, disillusionment. Moments, faced with unresolved satisfaction, impediments to repression or prohibitions, establishes stages of anxieties of deep contractions, thus causing depression, panic, every situation of according to the organism and its expectations, often triggers of giving up, in search of *Thanatos* as a solution.

The Repetition Compulsion, analogous to the ouroboros of an endless circular life, swallowing their own tail in the symbolic figure. Trapped in traumatic experiences, internalized by punishments, chastisement, critical demands, in their family formation of parents unprepared for education and reproduction, but of significant importance in the formation of characteristics in its structural composition for the life. Just as it can be a stimulus for many, it can also be a hindrance, transforming into phobias, manias, repetitive gestures, based on the world of



subjectivities of each being. Overcoming lies in facing your fears, in understanding the motivating causes that lead to the solutions that require reactive introspections, without grandma's tea.

It is a factor of imprisonment of the subject within the metapsychological concept, because requires many prospecting shortcuts to become aware of motivations interiors that lead to the act of repetition. Often, the mythical, the internalized by common sense and mainly the fear of transgressing the myth, its punishment or loss, within the aspects of subjectivity, but which manifest themselves in practical behaviors.

Psychoanalysis, with its metapsychology, is the way to understand a psyche fragmented, thus, to offer its understanding of human subjectivity in its constitution, within a complex of forces, influential structures in its mental interconnections.

THE GATEWAY TO THE UNCONSCIOUS

Freud's perception of its development and observations on such inner language, noted in the reports of his patients, where the limiting speech in its elaboration bothered him in relation to the thinking mind, as it did not translate in the manifest exposition of cases and conflicts.

The gateway comes with his book *The Interpretation of Dreams* (1905). There, decipher the riddles of the dreamer who transcended time, from the well-known Oneirocriticism of Artemidorus of Daldis (2nd century AD), from the Greco-Roman (FERREIRA, 2014), marked the beginning of its understanding. However, we know that dreams in the Biblical accounts with their enigmas in their interpretations, whose mythical privileges were manifested in relation to the supernatural.

Quote, ROUDINESCO (1998) "To carry out his undertaking, Freud used 223 dreams: 47 yours and 176 from patients or people in your circle" (p.392).

Quote, FERREIRA (2014):

[...] If Artemidorus wrote his studies on dream interpretation, oneirocritical, in the period Roman under the empire of the Antonines, between Hadrian and Antoninus (117th - 161 AD), lived at the height of the second Sophistic, a movement of rebirth of Greek culture during the Roman Empire" (p. 19).

It is important to mention the importance of a secular break thanks to a researcher studying the human soul, in unveiling the functioning of such secrets, demystifying man and his taboos.

The foundations of Freudian dreams are based between the inner man and the man from the outside, whose perception the alienated person cannot even imagine such a possibility, as he lives without an existential notion of time. Perhaps therein lies the resistance to acceptance of their formulations of the duality of being.

Complements GARCIA-ROSA (1991),

[...] Censorship and resistance do not, however, belong to the same register. Censorship (*Zensur*) is pointed out by Freud as being responsible for the deformation to which thoughts are subjected latent through the dream work. Initially, Freud conceives of censorship as a function that exerts on the border between the unconscious and preconscious systems or even between the pre-conscious and the conscious; therefore, something that operates in the passage from one system to another more elevated. Throughout Freud's work, the function of censorship is attributed to the ego, ending up confuse with the notion of Superego" (p.88).

When he observes that there was a gap between speech and thought in his construction in the speaker's expressions, hence the idea of a non-language verbal, but with meanings of a silence of suffering. Within their observations, verifies that there are, through the elaborations, contents expressed by the



subject in a manifest way, that is, in a construction in the communication of which exposed fragments were condensations, displacements of memories censored for fear of revealing their content, which could be subject to criticism. But observes that there are latent internal factors, unspoken, but subject to interpretations, decipherable elements within the analytical processes, trust, credibility in the confessional act or the moment of emptiness before a listening, so the subject can feel relieved of the tensions and confessions of his guilt or detachment from their conflicts. Later, Freud calls it transference and countertransference.

Perhaps the greatest difficulty for an analyst who has not gone through the analysis process to understand the movement, for the sake of identification, emotional deprivation, seduction, putting the analytical conduct at risk, losing the credibility, when in the course of countertransference it occurs, which is independent of the analyst, but can be led to resolution.

Quote, FRANZ (1988), [...]

Hence the great importance of the phenomenon of countertransference in psychotherapy, not only as a disadvantage to be combated, because it, like a magic carpet, carries the other, taking him to his goal. But naturally, one day, this projection is removed, and then it is necessary to verify whether the another is able to remain authentic without this help" (p.24).

Freud says that dreams are like small psychotic outbreaks, as they are the combination of many factors, from the frustrated realization of daily problems or fragments of memories from conscious or unconscious, timeless deposits.

However, GARCIA-ROZA (1991) makes the following quote,

[...] Freud refers to manifest content and latent thoughts as being different modes of expression, comprising distinct signs and laws of articulation; a difference in languages, therefore, and not a difference like that which exists between two languages. In the case of two languages, there is a grammar that remains constant, just as there is the possibility of a code



common enabling translation, whereas in dreams each dreamer creates his own grammar” (p. 23). *(This quotation appears duplicated. I suggest keeping only one instance.)*

In the face of such clinical experiments, the rescue of the word and the meaning of unconscious, as he was not the creator, but rather the systematizer of the processes in his dual system of the human mind, thus managing to define the internal and the external to the knowing subject, that is, the one who has the capacity to know what is, and your ability to learn, and understand in the environment in which who lives.

DEFENSE MECHANISMS

They are triggers of resistance, subject to opposition to any novelty or mobilization towards the new and ignorance of something. Natural structures linked to survival, the doubt of an everyday life in the common sense, which requires a critical sense to filter your fears or ignorance about such situations or topics.

Quote, ANNA FREUD (1949):

[...] “A new defense method, well known — repression, regression, reactive training, isolation, annulment, projection and introjection, turning against oneself, transformation into contrary—, we can add a tenth, more proper to the normal state than to neurosis: the sublimation or displacement of the instinctive object” (p.65).

Therefore, factors of affections and instincts are active in the face of resistance in defense mechanism. The expenditure of energy in confronting its walls of resistance is equivalent to an internal war that leads the subject to unnecessary somatizations, which act on the unconscious, causing illnesses that we call them psychosomatic.

Reasons why the methodologies of psychoanalytic therapies are fundamental, subject to the confrontations of their defenses, their realities, opposing their instincts.



Quote, ANNA FREUD (1949):

[...] "Points of therapeutic attacks. The most favorable preliminary condition. Prospects for success. The simplest method. Need to influence reality. Education and child analysis. Defective reaction of cases of defense against instinctual forces" (p. 76).

A practical example is the subject's internal struggle against the prohibitions of the repressor. or your superego, made up of values, prohibitions, repression of attitudes in social environment or family environment. Which can translate into revolts, attitudes irresponsible, desires for revenge to their own detriment. External choices or friendships to attract attention and thus demonstrate their revolts, until they become a collective transgressor, provoked by a being who lives anguish as a guide of life.

Leading to processes of denial, disavowal in the unconscious search for death wish, the reason for many suicides, often misunderstood by their neighbors. Meanings of smiling people who deceive many, because are often cries of the soul, whose demonstration is the appearances in us deceive.

Quote, ANNA FREUD (1949):

[...] The existence of neurotic symptoms is in itself a test that he is subdued. Every return of the repressed that leads to a formation of compromise means a failure of the defensive function, a failure of him. He triumphs when his defensive functions fulfill your purpose; when with your help you manage to limit the development of anguish and displace and ensure the individual – even in difficult circumstances – some satisfaction through the necessary instinctive transformations; therefore, when, to the extent of it possible, manages to establish a harmony between the self, the superego and the forces of the external world" (p. 221).

Resistance in its mechanisms leads the subject to alienation, when acts repetitive ones limit it. With the entry of denial, a door to disavowal,

path to paranoia, in a world of its own of hallucinations, projections, imaginations, culminating in psychosis, when no help is sought background therapy.

Therapies are fundamental in supporting the cathartic process, in which water as a purging component, a process that water allows us to carry out as a solvent of this quantum of energy dammed up in our memories. Just like crying, but as a lament, guilty, corrosive, as a memory, restorative and reflective. Therefore, structuring experiences from birth in which the vitality of the baby is dependent, due to anxiety **the** anguish of the passage manifests itself, leading to helplessness and emotional deprivation, within its phases of development with fixations of the fault, of the rupture of the connecting cord, culminating in the formation of the neurotic, in the face of socialization in which the environment who welcomes him, without the educational preparation of the parents, that is, in awareness of the act of continuity, meaning of reproduction, the subject shattered throughout life.

FINAL CONSIDERATIONS

The importance of Psychoanalysis, since its creation and development of its "witch" Metapsychology, had and has as its object the balance between reason and emotion, with its unrecognized subjectivity of values, of concreteness dialectical materialist in his non-acceptance of the meaning of soul, of something transcendent that takes us back to the creation myth.

Therefore, it is not limited to the individual, but to the social, sociological collective, psychological, anthropological and mythical. Understanding Freudian work through the edges of his disciples is to fragment basic concepts from which they drew inspiration for their formulation. Often by their own defense mechanisms, such as affinities, emotional sympathies with the author, agreements, disagreements,

questions answered in their anxieties, are choices, but the whole must be understood, so you can choose according to your needs to know.

Faced with the choices of reason, when there is no balance with emotion, we are left limping along the path to follow with **the** support of a crutch to continue.

As quoted by JUNG (2008):

[...] There are two main reasons why man loses contact with the regulatory center of his soul. One of them is some instinctive impulse or emotional image that, leading him to one-sidedness, makes him lose his balance. This also happens with animals; for example, a sexually excited deer will completely forget its hunger and its safety. And this unilaterality and consequent loss of balance are greatly feared by primitive peoples, who refer to the "loss of the soul" (p.178).

It should not be a battlefield, but rather an object of study and research. to expand understanding with innovations. Today, in the field of technologies, recognized doubt leads us to greater curiosity, with the unveiling of the endless knowledge. It is not a field of disaffection or despair, but guidance as heirs of our ancestors, who replicate themselves in our phylogenetics, as continuators of the species, towards the consolidation of humanity in its understanding, until its extinction due to natural factors.

Within this context, we propose the methodologies, founding concepts in ideas, research focused on university spaces, often hampered by misunderstood ideologies or reduced to fragments, defined in loose sentences, narratives that lead us to incomprehension. Whose obstacles must be broken with a past of prejudice against the other. Rescuing works and legacies as objects of research and studies, no longer with estates of resistance, radical absolutist geocentric thoughts, expanding the possibilities in the field of metaphysical subjectivities.

Steps sometimes don't just mean reaching the highest, but rather the possibility of expanding the horizon to a more comprehensive degree of vision, in breaking through our ignorance, towards being aware of its importance in world

Quote from JUNG (2008):

"[...] These inner forces come from a deep source that is not fed by consciousness nor is it under their control. In ancient mythology, these forces were called mana, or spirits, demons, and gods, and they are as active today as in the past. If they adjust to our wishes, we speak of good luck or happy inspiration and congratulate ourselves on being "such wise people." If the forces are unfavorable to us, we refer to our bad luck, we say that someone is against us or that the cause of our misfortunes must be pathological, and so on. The only thing we refuse to admit is that we depend on "forces" that are beyond our control" (p.102-103).

The world that lies ahead doesn't allow us to be certain. The new physics quantum is still an idea that has doubt as its guide, in the face of physics until then "known". The world of particles and waves is already a reality, however something that borders on imagination, which the human mind enhances in its abstractions mental, with unquestionable creative capacity until then.

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