

## Emergencies in contemporary society

What has not become an emergency, in the sense of readiness for action, in the world of Internet? In there, the rhythm of events resembles a high-speed thriller. The sensation left is that if we do not read today, or view or answer to something promptly, we are already outdated or disconnected. Internet speed often is not our speed but prevails mercilessly. Technological transformation appears in society as enablers, the shortening of time and distances, access to information and knowledge, but they come together with the fear of not being able to cope with the amount of what we must learn, do, produce or consume.

That relatively safe ground of the time when the information did not arrive so quickly was lost and, in the last few years, we are learning to surf the liquid world described by Bauman (2001).

We must be connected. Tranquility is a cot on which we can no longer lie down. On the other side, the voyeuristic technological anesthetic that protects us from pain, also delays its resolution. Unless this resolution is like a Polaroid photo, which comes out right there, instantly and does not need the alchemic bath to be developed. Curatorship in our times of unending images came to be a great watershed. The risk of becoming used to the easy and the fast, so seductive, means forgetting that an image without contemplation does not create awareness.

What was changed in the psychic economy with these transformations? Would conscience be less solid in its one sidedness on what it defends? Or the contrary: holding desperately to its supposed knowledge, for fear that the world becomes a large sea where we can no longer get to the port. According to Jung (1948/1990), libido regression and progression movements are very important, the adjustment processes are always led by these two backward and forward movements of psychic energy. If in the progression of libido is the adjustment to the external world, in regression those contents that were "excluded from the conscious adjustment" will be activated (p. 33, § 63).



Pairs of opposites remain united during psychological processes, as long as the libido progression lasts. Their common functioning enables the regularity of the process, which without its polarity would become unilateral and illogical. That is why we are allowed to consider all the extravagances and exaggerated behaviors as a loss of equilibrium, for the obvious lack of the coordinating action of the contrary impulse (Jung, 1948/1990, p. 32, § 61)

We need both movements for the reflection process be configured. In a time where the outer world and extroversion become so preponderant, symptoms like excessive polarizations may manifest.

We created a technology – well represented by Hermes, the god of communication, among other attributions and, so that we do not run, the risk of being devoured by it, maybe only we can do something, Old Kronos is in the Tartarus of modernity, together with his slowness but also with his power of reflection and caution. The anguish that emerges and we confront in our lives and our offices, when leading with technology times takes with it the contemporary and the ancestral. There is an effort to connect the old and the new within us. It is essential to be alert to the symbols that emerge. The political issue experienced by all of us, Brazilians, in 2018 and continues in 2019, is fundamentally a phenomenon materialized and fed through digital media. According to Debord “men look more like their times than like their parents” (Debord, 1990, p. 16, quoted by Bauman, 2001, p. 163). We resemble our times, but there is no doubt that to the same extent and simultaneously, we resemble our parents.

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## References

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