

# The Era of Emptiness: Reflections on Subjectivity and the Contemporary Malaise

A Era do Vazio: Reflexões Sobre a Subjetividade e o Mal-Estar Contemporâneo

La Era del Vacío: Reflexiones Sobre la Subjetividad y el Malestar Contemporáneo

## RESUMO

Esse estudo objetiva analisar o mal-estar na cultura contemporânea na era do vazio e suas novas formas de subjetivação. Os livros utilizados são O Mal-Estar na Civilização de Freud (1929/1930) que aborda questões relacionadas à natureza da civilização humana e a imposição de restrições à satisfação dos instintos gerando um mal-estar psíquico; e o livro A Era do Vazio de Lipovetsky (1983) que explora a sociedade contemporânea e analisa como ela é caracterizada pela busca incessante pelo prazer, pelo individualismo e pela ênfase no consumo e no hedonismo. Também serão utilizados autores contemporâneos que abordam aspectos da condição humana na sociedade moderna.

**DESCRIPTORIOS:** Psicanálise; Interpretação Psicanalítica; Cultura; Civilização; Saúde Mental

## ABSTRACT

This study objectively analyzes the malaise in contemporary culture in the era of emptiness and its new forms of subjectivation. The books used are Freud's Civilization Discontents (1929/1930) which addresses issues related to the human nature of civilization and the imposition of restrictions on the satisfaction of instincts that generate psychic discomfort and the book The Era of Emptiness by Lipovetsky (1983) who explores contemporary society and analyzes how it is characterized by the incessant search for pleasure, individualism and the emphasis on consumption and hedonism. Both books address aspects of the human condition in modern society.

**DESCRIPTORS:** Psychoanalysis; Psychoanalytic Interpretation; Culture; Civilization; Mental Health

## RESUMEN

Este estudio tiene como objetivo analizar el malestar en la cultura contemporánea en la era del vacío y sus nuevas formas de subjetivación. Los libros utilizados son El malestar en la cultura (1929/1930) de Freud, que aborda cuestiones relacionadas con la naturaleza de la civilización humana y la imposición de restricciones a la satisfacción de los instintos que generan malestar psíquico, y La era del vacío (1983) de Lipovetsky, que explora la sociedad contemporánea y analiza cómo se caracteriza por la búsqueda incesante del placer, el individualismo y el énfasis en el consumo y el hedonismo. Ambos libros abordan aspectos de la condición humana en la sociedad moderna.

**DESCRIPTORIOS:** Psicoanálisis; Interpretación psicoanalítica; Cultura; Civilización; Salud mental

RECEIVED: 10/20/2025 APPROVED: 11/06/2025

**How to cite this article:** Colombo M. The Era of Emptiness: Reflections on Subjectivity and the Contemporary Malais. Saúde Coletiva (Brazilian Edition) [Internet]. 2025 [cited year month day];16(103):18494-18507. Available from: DOI: 10.36489/sau-decoletiva.2025v16i103p18494-18507



**Maristela Colombo**

Clinical Psychologist, Psychoanalyst, Psychodramatist, Master in Social Sciences, Coordinator of the Clinical Psychosocial Service of the TJSP - Marília Unit from 1999 to 2024.

ORCID: <https://orcid.org/0000-0002-7590-9679>

## INTRODUCTION

**C**ivilization and Its Discontents is an essay by Sigmund Freud (1929/1930) that discusses how culture produces discontent in human beings faced with a dichotomy between instinctual drives and civilization. Therefore, for the sake of civilization, individuals are oppressed in their drives and live in constant discontent.

By civilization, the author defined everything that differentiates man from animals, encompassing man's control over nature within a set of regulations that govern relationships.

Freud explores the nature of civilization and its effects on the individual, investigating the tensions inherent in social coexistence. He starts from the premise that civilization is necessary to control the natural and instinctive impulses of human beings, promoting order and security.

One of the central ideas of the essay is the notion that the price of civilization is the renunciation of the immediate satisfaction of instinctual desires. Society imposes rules and restrictions to regulate behavior, which in turn generates internal conflicts within the individual. It addresses the issue of aggression inherent in human beings, exploring the idea that despite civilization's efforts to restrain and control aggression, it continues to exist in various ways, often manifesting itself indirectly.

In short, *Civilization and Its Discontents* is an essay in which Freud examines the complex interactions between the individual psyche and society, highlighting the challenges and conflicts inherent in the search for a balance between individual impulses and civilizational demands.

"The Era of Emptiness" is a book/concept written by Gilles Lipovetsky (1983), which addresses various issues related to contemporary society and the cultural changes that occurred at the end of the 20th century.

Lipovetsky highlights the emergence of a society marked by individualism

and consumerism, where people seek the satisfaction of their personal desires, valuing individual freedom and the pursuit of pleasure. He believes that there has been a hollowing out of traditional values, such as morality and religion, giving way to a more hedonistic and present-oriented culture. The search for meaning and deeper values is replaced by a culture of immediacy.

He emphasizes the importance of appearance, style, and image in contemporary society and the constant search for novelty and ephemeral experiences. He discusses the transitory nature of cultural trends and the relentless search for new forms of entertainment and consumption.

The author also addresses the impact of globalization on cultural homogenization, arguing that cultural influences are becoming more standardized on a global scale.

In summary, the book offers a critical analysis of contemporary society, highlighting individualism, consumerism, superficiality, and the relentless pursuit of immediate pleasures as striking characteristics of this period.

"The Malady of the Age of Emptiness" will address the discomfort present in contemporary life, where the individual's way of life is incessantly impacted by changes that shape the formation of identities, social relationships, and emotional bonds.

This study explores how constant

transformations affect the well-being of the contemporary subject and their subjectivity, highlighting the complexity and fluidity of experiences in constantly evolving societies.

## GLOBALIZING TRENDS

The globalization of modernity has been altering the relationships between the self and the other, the local and the global, impacting their connections. For Giddens (1991), this is a process of transformation of subjectivity and social organization that also affects personal intimacy relationships.

These transformations, marked by excessive desires and consumption, influence quality of life, the way individuals see themselves and the world, compromising the behaviors, skills, and social abilities necessary for coexistence in society.

One of these very impactful transformations occurred at the end of 2019, with the COVID-19 pandemic, which required new technological skills and modes of interaction, the effects of which are still reflected in current forms of socialization.

The use of media and social networks has intensified significantly, accompanied by growing participation in virtual communities used as spaces for sharing anxieties, loneliness, and fear. In these communities, many sought emotional support and distraction as a way to alleviate psychological suffering. However, excessive use of the internet has proven to be ambivalent: if, on the one hand, it expands possibilities for connection, on the other, it generates impacts on physical and mental health.

The logic of social media and the cultural industry has accentuated self-involvement, stimulated by the logic of

social media and the cultural industry, which transform ideals of beauty, youth, happiness, security, and personal success into symbolic commodities. These values, widely promoted by consumption, reinforce the traits of a narcissistic culture in which self-image becomes capital to be produced and displayed.

Investment in the body reflects this narcissistic and consumerist society, marked by transformations and the deconstruction of previously consolidated values. — "the era in which supposedly unshakeable certainties are being overturned" (Colombo, 2012).

Several contemporary authors describe the current world as the era of the culture of narcissism (Lasch), the era of the ephemeral and the void or contemporary individualism, the society of seduction (Gilles Lipovetsky), the era of the society of the spectacle (Debord), and the era of consumption (Bauman). Thus, the contemporary world seems to be defined by the triad: globalization, the internet, and individualism.

## NARCISSISTIC CULTURE AND INDIVIDUALISM

According to Lasch (1983), narcissistic culture arises as a defensive response to an increasingly hostile and incomprehensible world.

It is a culture closed in on itself, which worships its own image and manifests itself in the dynamics of social networks, where each publication seeks recognition and validation. This image, often constructed by filters, represents the idealized self that one wishes to show to the public.

For the author, the culture of narcissism is characterized by the relentless pursuit of personal satisfaction and the excessive valorization of the individual, leading to the fragmentation of social and community relationships. The self is exalted and relationships become increasingly superficial and utilitarian. "There is a disinvestment from the world and a return to the self, where beauty, youth, happiness, security, and personal success are claimed by

the cultural industry as consumer goods" (Lasch, 1983, p. 43).

Interpersonal relationships also change, becoming mostly virtual, with a new form of communication emerging, strengthening body language. This language brings the exhibitionism of what the subject wants to show on social media, adapting to certain standards to be accepted in consumer society.

Thus, the culture of narcissism, individualism, and excess, which cultivates the self and happiness, is a major producer of anxiety and depression. The imperative to be happy, rich, beautiful, and productive oppresses and depresses the contemporary individual, who still perceives themselves as lacking.

The logic of the market—of pleasure, novelty, and the ephemeral—is resumed, in which the subject is merely an instrument of consumption, becoming detached from their own desires in order to desire what the market offers them.

People cease to be protagonists of their own desires when they act according to social expectations, accepting the ideals sold by the media to avoid exclusion from the consumerist group. Thus, they construct identities shaped by imposed desires, feeling compelled to acquire what is new. When the fulfillment of this desire fails, feelings of anxiety, frustration, and depression arise — characteristic symptoms of our time.

For Lipovetsky (2022), the world of consumption is linked to *kitsch*—the aesthetic excess, the vulgar and the banal that dominate everyday life, stimulating the obsession with desire, the *NoStop*. He describes a new form of subjectivation marked by the relentless pursuit of happiness through ostentation on social media and the fulfillment of desires associated with success at any cost. This logic creates expectations of conformity to contemporary ideals and produces an outward-looking individuality, yet one that is permeated by an existential void.

Gilles Lipovetsky will talk about the new forms of socialization through choice, image, and meaning, through ad-

vertising communication, the seduction of consumption, and economic logic in the empire of the ephemeral. (LIPOVETSKY, 2006, p.160).

In *The Era of Emptiness* (1983), Lipovetsky argues that postmodern individualism arises with the weakening of traditional institutions and the valorization of freedom of choice. This results in a variety of options to fill the meaning of each person's existence, allowing for individual emancipation and personalization of identity. (LIPOVETSKY, 1983). Each individual seeks to fill the meaning of life based on their own preferences, personalizing their identity and experience. However, this process can lead to indifference, isolation, and the loss of meaningful social connections.

In *The Empire of the Ephemeral* (2006), Lipovetsky points out that socialization now occurs through choice, image, and the seduction of consumption, within an economic logic that transforms life into spectacle. Postmodern individualism, by transforming consumer choices and lifestyle into expressions of identity, allows for personalization, but also accentuates loneliness and the demobilization of public space.

## POST-MODERNITY AND CONSUMER SOCIETY

Bauman (1998) says that postmodernity is a kind of liquid, fluid modernity, detached from ideological promises, social and political commitments, and characterized by exacerbated consumerism. He defines postmodernity as a period of deregulation that aims to integrate the established order with the desire for pleasure, giving priority to individual freedom as the main attribute in the continuous self-creation of a human universe. Bauman points out that postmodern men and women have chosen to sacrifice part of their security in exchange for an intensified pursuit of happiness. The discomforts of postmodernity thus derive from freedom in the pursuit of pleasure, even if this implies reduced individual security.

He considers that "consumer society is nothing more than a society of excess and abundance—and therefore of redundancy and abundant waste" (BAUMAN, 2007, p. 111). The abundance of options can create anxiety and indecision, as people find themselves overwhelmed by the variety of choices available, none of which seem sufficiently satisfying.

Consumer society ends up feeding an insatiable cycle of desires and needs, without allowing people to achieve a state of lasting contentment. This continuous pattern of seeking more contributes to a constant existential emptiness, creating a cycle of dissatisfaction that characterizes the contemporary experience in consumer society.

What matters is consuming, without thinking about the consequences of the compulsions stimulated by the modern world. These compulsions increasingly lead to individuality and emotional isolation as forms of protection.

Jorge Forbes (2006), in the debate on "The Invention of the Future: a debate on postmodernity and hypermodernity," emphasizes the need for psychoanalysis to adapt to new realities, including technological and cultural transformations. He discusses psychoanalysis in the context of postmodernity, where traditional values and certainties are in decline, and suggests that psychoanalysts need to deal with a more fragmented and uncertain world, where identities are fluid and changeable.

## PROPAGANDA AND CONSUMPTION

Consumption is connected to the massive use of propaganda "promoting" "unattainable" desires. According to Edward Bernays, in his 1928 book *Propaganda*, propaganda throughout history has been a powerful tool for influencing public opinion and directing society. The foundations created by Bernays show the roots and evolution of propaganda in history, as well as its important role in the construction of modern society.

It is worth remembering here that the discourse of consumption and its propa-

ganda lead us to believe that the fulfillment of desire is always possible, depending only on whether or not the subject has the means to achieve it.

In this regard, propaganda helps to "pre-pay" for a semblance of enjoyment, which would be in the interval between the desire to buy and the purchase, which would be an attempt to fulfill the desire. However, this "propagated" fantasy of completeness disappears as soon as the subject buys the product.

Advertising, publicity, and marketing are everywhere, creating unconscious desires. They are on the streets, on buses, subways, *billboards*, in magazines, on the internet, which enables connection with consumption through computers, *smartphones*, tablets, cell phones, etc.

For Teles (2008), what we see in advertising is the manipulation of consumption, the sale of the idea that everything can be bought and that happiness will come as a result. The object of desire, which by definition is unattainable, is presented through advertising as something accessible, within everyone's reach.

According to Lipovetsky, consumer capitalism legitimizes all forms of pleasure, including easy pleasure. It is a desire machine, incessantly creating desires for pleasure and novelty. Every minute, a new desire or a new product is launched. Novelty is one of the major ingredients of consumption. Thus, capitalism triumphs everywhere, and that is why we are in hypermodernity and not postmodernity. Capitalism cannot survive if it does not constantly innovate and if it does not constantly launch new products that create desires. It cannot exist without innovation. For capitalism, "a company that does not regularly create new models loses its market penetration and weakens its quality brand in a society where consumers spontaneously believe that, by nature, the new is superior to the old" (LIPOVETSKY, 2006, p.160).

Freedom of choice no longer depends on individuals; it falls within the realm of consumption. We choose as consumers.

In his 2020 book, "The Society of Se-

duction: Democracy and Narcissism in Liberal Hypermodernity," Lipovetsky considers that there is a supremacy of the expansion of seduction strategies of consumer capitalism. Seduction under the sign of uninterrupted and omnipresent temptation, of the ever-new, of material well-being, leisure, and entertainment. (LIPOVETSKY, 2020, p.169).

He considers that consumer capitalism manages to entice buyers with permanent offers of pleasures and that "the attraction of consumption lies in the magic of the feast of the superfluous and the pleasure promised on every street corner." What he calls the society of seduction. (LIPOVETSKY, 2020, p. 170).

## THE AGE OF EXCESS AND EMPTINESS

According to Colombo, postmodernism is an era of excess, of instant and fleeting celebrities, of "fifteen minutes of fame" and relentless urgency, causing great psychological suffering. We are constantly bombarded by external stimuli that lead us to a state of constant dissatisfaction. Everything happens very quickly, life gallops by, making the new seem like an eternity when compared to the brand new. (COLOMBO, 2012).

Freud, in "Civilization and Its Discontents," states that man longs for happiness and that this comes from the satisfaction of pleasures. In this text (*Das Unbehagen in der Keultur*), written in 1929 and published in 1930, he discusses the conflict between social rules and man's primitive drives. According to him, this is the main cause of psychological disorders and unhappiness in our time. In fact, the text discusses how civilization deprives man of part of his satisfaction, since he cannot perform any act according to his will.

According to Freud, the development of human beings and society, understood as the environment in which they live, is only possible through the control of the pressures that are imposed. Human beings are governed by the life instinct and the death instinct, which is equated

with moral pain. When humans do not find the freedom to use and satisfy their life instinct in the environment in which they live, they do not find possibilities for achieving happiness, in the sense of releasing instinctive life energies. The reality principle—the death instinct—takes control through repression and alienation. However, complete happiness does not exist; there are only moments of temporary satisfaction, resulting from impulses, especially sexual ones, that is, how sexual and romantic desires interact with the demands of external reality, and how this interaction can lead to internal conflicts and the experience of moral pain when desires are not satisfied.

On the one hand, human beings have difficulty dealing with castration and being deprived of the object of their desire and, on the other hand, they have the unpleasant feeling of not seeing this desire fulfilled within an interpersonal relationship.

Suffering would then arise from unconscious psychic conflicts and complex mental processes, especially those related to instinctive impulses and the demands of society.

In this endless conflict of lack and unattainable desires, contemporary individuals end up neglecting social ties in favor of relationships that can generate feelings of individualism, narcissism, and distancing, resulting in a disconnection from the community, causing suffering and illness.

### THE BODY, IMAGE, AND SUBJECTIVITY

In the interdependence between the individual and the social, the desire for acceptance by others gives the body a central role in the construction of identity. Bodily modifications and aesthetic enhancement symbolically reflect the conflicts between the search for belonging and self-affirmation (SILVA JR., 2017).

Following beauty standards becomes a requirement for social inclusion: fair skin, a slim and toned body, the use of chemicals, medications, and supplements, ex-

cessive weight training, as well as cosmetic products, surgeries, and technologies associated with appearance. Complementing this are the latest generation cell phones, trendy brands of expensive clothes, luxury cars, and designer perfumes, composing the creation of identity, as if accessories were analogous to the body. The body thus functions as an extension of consumption and a means of subjectivation. Identity is constructed not only by what one is, but by what one displays. It can be said that contemporary individuals see their identity through their bodies or subjectify themselves through the bodies they carry.

However, the apparent autonomy to constitute oneself is an illusion sustained by the modern discourse of infinite possibilities (SILVA JR., 2017). The search for the ideal body jeopardizes physical and mental health by excluding dissident bodies—black, fat, disabled—and reinforcing the exclusionary logic of hegemonic beauty.

In this dynamic, the body becomes a mirror of subjectivity: the subject recognizes and values themselves based on the gaze of others. As Lacan points out, the “body image” is a symbolic and imaginary construction mediated by language, in which self-perception is shaped by how one is seen and named (STERNICK, 2002).

In short, the contemporary body is a territory of dispute between freedom and alienation—where the promise of autonomy and infinite possibilities actually reveals the subject's capture by the ideals of perfection and consumption.

### THE CULTURE OF SPECTACLE AND OSTENTATION

Following the theme of the body, we see a self-centeredness that manifests itself as a constant search for performance and exaltation of the self, characteristic of an individualistic society called the “culture of spectacle” by Guy Debord (1997), in which exhibition becomes the essential motto of existence, leading to an obsession with appearance, image, and the con-

stant search for entertainment.

The media plays a fundamental role in spreading the culture of image, which promotes the aestheticization of the self. In this context, the value of the subject is determined not by what he is, but by what he appears to be. Appearance becomes more important than essence.

The media, in its various forms, plays a crucial role in the construction and dissemination of narratives, whether through news, entertainment, social networks, or advertising. It exerts a significant influence on the formation of individual and collective perceptions. This communicative power can be strategically directed to promote certain ideas, values, or policies that serve the interests of specific groups.

Currently, there is a greater need to show oneself on the internet in order to be recognized. The obsession with *likes*, *reality shows*, and online presence transforms relationships into performances, reinforcing alienation and narcissism. What enables us to experience the certainty of existence is the condition of being seen and the concrete physical presence in front of the other. In other words, “I see and am seen, therefore I exist” (Birmam, 2021, p. 455/454).

The sovereignty of the image remains linked to standards of beauty and behaviors that go against “an identity forged for modern man, which would force him to renounce himself, his uniqueness, and even his own desires” (Rossito and Ferrazza, 2013, p.108).

Contemporary subjects find themselves empty of themselves, because they are amalgamated with the behaviors dictated by consumer society and narcissism. It is an endless cycle of lack and excess, generating illness and trivialization of psychodiagnostics and medicalization, which today lead mental health to a level never before imagined in terms of anxiety and depression. It is an eternal compulsion to appease the emptiness and feel happy.

### DESIRE, COMPULSION, AND “NON-THINGS”

The term "desire" encompasses a variety of concepts in philosophy, psychoanalysis, and psychology. It represents propensity, anxiety, need, greed, or appetite, referring to any form of movement toward an object. This object exerts both spiritual and sexual attraction on the soul and body.

Desire, according to Freud, is an expression of unconscious and insatiable impulses (Dictionary of Psychoanalysis, 1998). Lacan adds that desire arises from the "Other" and is structured by the object *a*, which is impossible to fully satisfy (Lacan, 1985).

Lacan postulated that desire is shaped by psychological, social, and cultural factors and is characterized by being inexhaustible, which in itself shows how insatiable it is. Thus, there is no object that can satisfy it, although the subject insists on imaginatively believing that they will be satisfied by consuming small objects offered by the market.

Therefore, Byung-Chul Han (2022), a contemporary South Korean philosopher and essayist, considers that today's world is one of acquiring the unnecessary, the non-thing, which continues to be desired, bought, and sold, consequently influencing behaviors. However, these are desires for non-things that will not satisfy the individual.

The tendency toward excess has become an accepted diagnosis and currently reveals other behaviors such as *haters* and cancel culture on social media. The phenomenon of *haters* expresses a psychological suffering typical of the digital age, in which hatred functions as a way of reaffirming one's own identity through the rejection of others. Anonymity and lack of accountability on social media intensify aggression and intolerance. Thus, contemporary individuals oscillate between the desire for recognition and the fear of exclusion, creating a malaise that, as Freud (1930) already indicated, results from the conflict between individual impulses and social demands, now amplified by technology and digital narcissism.

## FINAL CONSIDERATIONS

Contemporary malaise is a multifaceted phenomenon that emerges from the tension between individual desires and the social, cultural, and technological pressures that shape subjectivity in the hypermodern era. Unlike the malaise described by Freud, which resulted from the repression of drives by the civilizing apparatus, contemporary life adds new layers of complexity: information overload, the culture of visibility and spectacle, incessant consumerism, and digital networks intensify the experience of lack and dissatisfaction, transforming existential emptiness into a structural component of everyday life.

The current subject is subjected to a logic in which the construction of identity and social recognition increasingly occur through the gaze of others, whether on social networks or through adherence to aesthetic and consumption standards.

In this context, the body, consumer objects, and one's online presence become extensions of the self, mediating relationships and experiences of belonging.

Continuous exposure and pressure for social approval produce anxiety, frustration, and feelings of inadequacy, reinforcing the idea that happiness is always out of reach, dependent on external and momentary factors.

Analysis of consumption and advertising shows that contemporary desires are often manufactured or directed, perpetuating the illusion of satisfaction and reinforcing the compulsion for new experiences and acquisitions.

The society of seduction and the culture of spectacle, as highlighted by Lipovetsky and Debord, create a cycle of production and frustration of desires, in which visibility and appearance overlap with essence, and the subject feels simultaneously central and empty.

Given this, contemporary malaise cannot be understood solely as the result of individual choices, but rather as the product of a complex interrelationship between social, cultural, and technolog-

ical structures.

Understanding these relationships provides support for the creation of strategies that favor a balance between external demands and the subject's internal resources, promoting more authentic ways of life, more meaningful social relationships, and modes of subjectivation that integrate identity, desire, and belonging in a healthy way.

Therefore, addressing contemporary malaise requires critical reflection on the impacts of consumer society, hypermodernity, and digital technologies, as well as the promotion of spaces for coexistence, authenticity, and care that allow individuals to recognize their incompleteness without being defined exclusively by the gaze of others or by the imperative of pleasure and success. Recognizing the limits imposed by the social context and, at the same time, seeking ways to affirm individual uniqueness is possibly the path to reducing psychological suffering and building more balanced, resilient, and humane ways of life.

In conclusion, it is possible to affirm that contemporary individuals live immersed in a culture marked by excess, acceleration, and constant exposure, which intensifies their malaise and feelings of emptiness. However, as Byung-Chul Han proposes in *The Spirit of Hope* (2024), even in the face of a scenario permeated by fear and the disintegration of bonds, hope can emerge as an ethical and existential force capable of restoring meaning and connection with others. Far from being naive optimism, hope is understood as an active attitude, openness to the new, and a willingness to rebuild the common. In this horizon, thinking about contemporary malaise also implies recognizing the possibility of creation and transformation: hope thus becomes a symbolic and political response to the logic of exhaustion, allowing the subject to rescue the human dimension amid the culture of performance and visibility.

## REFERENCES

1. Bauman, Z. *Vida Líquida*. Rio de Janeiro: Jorge Zahar Ed, 2007.
2. \_\_\_\_\_. *O Mal-estar da Pós-modernidade*. Rio de Janeiro: Jorge Zahar, 1988.
3. Birman, J. *O mal-estar na atualidade: a psicanálise e as novas formas de subjetivação*. Rio de Janeiro: Civilização Brasileira, 2001.
4. \_\_\_\_\_. *Cartografias do avesso: Escrita, ficção e estéticas de subjetivação em psicanálise*. 2ª ed. – Rio de Janeiro: Civilização Brasileira, 2021.
5. Colombo, M. modernidade: A construção do sujeito contemporâneo e a sociedade de consumo. *Rev. bras. psicodrama*, São Paulo, v. 20, n. 1, p. 25-39, jun. 2012. Disponível em: [https://pepsic.bvsalud.org/scielo.php?script=sci\\_arttext&pid=S0104-53932012000100004&lng=pt&nrm=iso](https://pepsic.bvsalud.org/scielo.php?script=sci_arttext&pid=S0104-53932012000100004&lng=pt&nrm=iso)
6. Debord, G. *A sociedade do espetáculo*. Trad. Estela dos Santos Abreu. Rio de Janeiro: Contraponto, 1997.
7. Dunker, C. Identidades fluidas e formas de vida no Brasil digital. In: *Bem-estar na cultura: Consumo de satisfações?* São Paulo: ECA-USP, 2023.
8. Forbes, J., Reale JR. M., Ferraz JR. T. S. (Orgs.) *A invenção do futuro: um debate sobre a pós-modernidade e a hipermodernidade*. Barueri, SP: Manole, 2006. Acesso em: 25 jul. 2024.,
9. Freud, S. *Mal-Estar na Civilização (1930- 1936)*. Editora: Companhia das Letras, 2010. P. 13 – 122).
10. Gildens, A. *As consequências da modernidade*. São Paulo: Editora Unesp, 1991.
11. Han, Byung-Chul. *Não-coisas: reviravoltas do mundo da vida*. tradução de Rafael Rodrigues Garcia. – Petrópolis, RJ: Vozes, 2022.
12. \_\_\_\_\_. *O espírito da esperança: contra a sociedade do medo*. Petrópolis, RJ: Vozes, 2024.
13. Lacan, J. *Seminário 11 - Os quatro conceitos fundamentais da psicanálise*. – Zahar; 2ª edição (1 outubro 1985)
14. Lasch, C. *A cultura do narcisismo: a vida americana numa era de esperanças em declínio*. Rio de Janeiro: Imago, 1983.
15. Lipovetsky, G. *A Era do Vazio, Ensaios Sobre o Individualismo Contemporâneo*. Edições 70; 1ª edição – jan. 1983.  
<https://perguntese.files.wordpress.com/2017/02/lipovetsky-gilles-a-era-do-vazio.pdf>
16. \_\_\_\_\_. *Tempos hipermodernos*. Traduzido por Antonio-Prometeo Moya. Barcelona: Editorial Anagrama, 2006.
17. \_\_\_\_\_. *A sociedade da sedução: democracia e narcisismo na hipermodernidade liberal*. Barueri (SP) Manole, 2020.
18. Lipovetsky e Jorge Forbes, *Seminário Sociedade de consumo: da cafonice a sobriedade*. Transmitido ao vivo em 14 de set. de 2022. Disponível em <https://www.youtube.com/watch?v=JidE-gjjGSDs&list=PLx4m2R39HijReewzDxnhwuWmaSl-B5V0la&index=25&t=3446s>
19. Rossito e Ferrazza. *Os destinos do desejo e as novas formas de subjetivação*. *Estudos Contemporâneos da Subjetividade - | Volume 3 Número 1* 108, 2013. Disponível em <http://www.periodicoshumanas.uff.br/ecos/article/view/1097/822>
20. Silva Jr, N. *o sofrimento como hífen na teoria social freudiana e sua atualidade*. O exemplo das modificações corporais. In: *A psicologia social e a questão do hífen [livro eletrônico] / organização de Nelson da Silva Junior, Wellington Zangari*. – São Paulo: Blucher, 2017. 284. Disponível em <https://sites.usp.br/ppgpst/wp-content/uploads/sites/218/2017/03/psicologiasocialquestaohifen.pdf>
21. \_\_\_\_\_. *A Moral Sexual Cultural e o Nervosismo Moderno de Sigmund Freud 1908 – 2008* – Editora Contracapa, Rio 2008. 23. Sternick. *A imagem do corpo em Lacan*. *Reverso*, Belo Horizonte, v. 32, n. 59, p. 31-37, jun. 2010. Disponível em: [https://pepsic.bvsalud.org/scielo.php?script=sci\\_arttext&pid=S0102-73952010000100004&lng=pt&nrm=iso](https://pepsic.bvsalud.org/scielo.php?script=sci_arttext&pid=S0102-73952010000100004&lng=pt&nrm=iso).