

THE DIALECTIC OF MELANCHOLY: A MODEL FOR UNDERSTANDING THE PRODUCTION OF ADAPTED SUBJECTIVITIES

A DIALÉTICA DA MELANCOLIA: UM MODELO DE ENTENDIMENTO DA PRODUÇÃO DE SUBJETIVIDADES ADAPTADAS

LA DIALÉCTICA DE LA MELANCOLÍA: UN MODELO DE COMPRESIÓN DE LA PRODUCCIÓN DE SUBJETIVIDADES ADAPTADAS

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ABSTRACT

Based on the problem of the impossibility of forming the individual in a social organization based on barbarism, the constitution of melancholy is analyzed, whose characteristic of maintaining the memory of the pain experienced questions survival in a state of inversion of means and ends, which mutilates the individual while summoning them to participate in a reality that is alien to their realization as such. Contrary to what is demanded by neoliberal culture, the melancholic state, while manifesting the impediments inflicted on the individual, indicates the possibility of resisting these conditions by renouncing the untruth of the imposed meaning and can also signal an ethical-political orientation of present action because its movement brings traces of non-forgetfulness, a fundamental condition for critical reflection on the contemporary imposition of the social process of adaptation.

Keywords: Forgetfulness. Formation. Critical Theory. Freud. Education.

RESUMO

A partir da problemática da impossibilidade de formação do indivíduo em uma organização social pautada pela barbárie, se analisa a constituição da melancolia, cuja característica de mantenedora da lembrança da dor vivida questiona a sobrevivência em um estado de inversão de meios de fins, que mutila o indivíduo enquanto o convoca a participar de uma realidade alheia à sua realização enquanto tal. Na contramão do que é exigido pela cultura neoliberal, o estado melancólico ao mesmo tempo que manifesta os impedimentos infligidos ao indivíduo, indica a possibilidade de se resistir a essas condições pela renúncia da inverdade do sentido imposto e pode assinalar ainda uma orientação ética-política da ação presente por seu movimento trazer rastros do não-esquecimento, condição fundamental para a reflexão crítica sobre a imposição contemporânea do processo social de adaptação.

Palavras-chave: Esquecimento. Formação. Teoria Crítica. Freud. Educação.

RESUMEN

A partir del problema de la imposibilidad de formación del individuo en una organización social regida por la barbarie, se analiza la constitución de la melancolía, cuya característica de mantener el recuerdo del dolor experimentado cuestiona la supervivencia en un estado de inversión de medios y fines, que mutila al individuo al tiempo que lo convoca a participar

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de una realidad ajena a su realización como tal. Al contrario de lo que exige la cultura neoliberal, el estado melancólico, al tiempo que manifiesta los impedimentos infligidos al individuo, indica la posibilidad de resistir a estas condiciones renunciando a la falsedad del sentido impuesto y puede señalar también una orientación ético-política de la acción presente, porque su movimiento aporta huellas de no-olvido, condición fundamental para la reflexión crítica sobre la imposición contemporánea del proceso social de adaptación.

Palabras clave: Olvido. Formación. Teoría Crítica. Freud. Educación.

1 INTRODUCTION

Based on Theodor W. Adorno's (1995) propositions about the need for a rationality capable of thinking about itself in the forms of violence it perpetuates, the concept of melancholy is investigated here from the author's formulation about the project of enlightenment, which organizes modern societies, in dialogue with the constitution of the melancholic state according to Freud's (1974) proposition. In the understanding that is intended to be constructed here, it is considered that, as a condition for overcoming the social determinants that historically inflict suffering on the individual, another relationship with the pain suffered should be considered, which goes beyond an individualized approach.

It seeks to consider psychic suffering extrapolating the strict space of clinical psychology, meeting areas such as education, which lends itself to the elaboration of the formative dimension. In this way, contemporary rationality and its effects on the subject are questioned, in a position that meets the characterization of melancholy.

As Horkheimer and Adorno (1973) point out, the understanding of the individual is not dissociated from the understanding of society, founding the understanding that the form and content that constitute the individual, whose substance is historical and material, is determined by the way society orders itself and determines the configuration of the concrete social relations in which the individual is inserted. Identifying the bases on which humanity is founded allows – and can be said to be the condition for – the location and understanding of the phenomena that are identified in the constitution and manifestations of subjectivity.

In a split reality where particular interests are announced as universal and sustain the rational system, the rationality that should serve as an instrument for the organization of human existence is structured as a representative of hegemony, bringing within itself a contradiction (ADORNO, 1996). From this understanding, it is considered that the social totality is guided by ends contrary to those necessary for the existence of the individual, who, therefore, needs to annul himself in order for the collectivity to be maintained.

Thus, the contradiction present in the social reality, in which the educational processes are situated, is observed in the manifestations of individual suffering. From a sociological perspective, it is understood the way in which the individual experiences his symptom in relation to the way in which this individual is socially situated, being mediated by the institutions that order the formative process (FRANCISCATTI, 2002). The refusal present in melancholy can thus be understood, not as an incapacity, but as a response of the individual to the process of dehumanization that is set in motion by the contemporary social structure.

Going through the concepts of semi-formation and rationality, from which the concept of melancholy is analyzed as resistance to the imposition of a damaged formation, the theoretical framework of the present investigation is composed of the dialogue between Theodor Adorno's sociological approach and Freudian psychoanalysis. Thus, the historical constitution of the individual is considered in its intertwining with culture, which is understood by the concept of formation, constructing the characterization of melancholy not as a symptom to be overcome, but as a model of analysis. By safeguarding traces of memory of the unrealized, such a model can allow the elaboration of reason in the face of domination and the preservation of the possibility of realizing culture as a place for the formation of the individual.

2 THE DAMAGED FORMATION

For Adorno (2010), cultural formation refers to the process of subjective appropriation of culture, which inserts the individual in what is proper to him: his humanity. The formed individual is the one capable of asserting himself as a rational and free being, which is not dissociated, since it is its source, from a society that is also rational and free. Within a tradition of critical theory in dialogue with psychoanalysis, the subject is a formation focused on the possibility of differentiation, which implies a constitution capable of sustaining a position of autonomy.

This points to the fact that education is not a process that happens in an isolated and individual way, but rather in the construction of the space between subject and object, in which the former perceives itself as mediated. The formative experience is composed of the movement by which the subject is confronted with his limitation, in a process determined by a negative dialectic, as indicated by Adorno (2009). The understanding of negative dialectics indicates that formation does not occur in a merely positive movement of constitution, but is permeated by elements that do not fully fit into the constituted form. In this sense, the movement necessary for the structuring of a unit, which is recognized as I, starts from the contact with that which is different from it, making the identity always refer to that which escapes it.

In a world where standardization and immediacy prevail, driven by technological advances that are guided precisely by the planning of social dynamics, what results is the imposition of a commodification logic on all domains of life. When there is no space for the constitution of the diverse, education becomes semi-formation, a "false experience that

obscures, but at the same time convinces" (MAAR, 1995, p. 23), putting in place of experience, consumer relations, which come to compose the psychic structure of the subjects subjected to such logic.

It is precisely because it composes the internal life of the individual that this condition, although false, remains active in a generalized way (ADORNO, 1995). If Marx (2013) shows that human material forces were appropriated for the maintenance of class society, it is Freud (1974) who points out how this external state of affairs determines the constitution and dynamics of subjectivity, indicating how this reality is also maintained by the work of the individual psyche, which is sustained by the sacrifice imposed by repression, acts blindly in relation to his own interests (MATOS, 1989).

According to Adorno (2010), since semi-formation is a failure of the formative movement, it is also characterized as "a weakness in relation to time" (p. 406) because it breaks with the consciousness that preserves what education was in other times, making it difficult to understand what its advancement or deterioration would be. Deprived of access to his own constitution, the individual yields the conformation and confirmation of the reality that presents itself to him. The repetition of the same past time represents a compulsion that demands of individuals the constant response to the order of progress. Prevented from reaching reality and understanding it, but without the possibility of ceasing the movement of the 'always forward', consciousness, which serves conservation, realizes the justification of the unjustifiable, and the individual becomes an active and conscious reproducer of his own suffering.

For Adorno (2009), the negative moment is fundamental to dialectical thinking. It represents everything that resists synthesis, and thus, adaptation to the dominant normativity. In other words, the negative moment is the one that insists and does not fit into the system, but that, precisely for this reason, reveals its contradictions. Instrumental rationality, dominant in capitalist modernity, tries to suppress negativity: suffering, pause, error and difference. Thus, society tends to model adjusted and adapted subjects. Everything that escapes this form is considered unproductive and dysfunctional.

This picture of the causes and motives contained in the concept of semi-formation indicate that it is not possible to change the objective situation in isolation, since it is entangled with profound effects on subjectivity and is circumvented by ambivalence, requiring an understanding that reaches the character of multiple determination of reality, in its objective and subjective aspects.



3 MELANCHOLY AS A HISTORICAL RECORD

In *Mourning and Melancholia* (1947), Freud describes melancholy as a mourning that is not concluded. There is a loss of object (real or symbolic) that the subject is unable to name or elaborate, and because of this, he locates the psychic record of this loss in his own self, generating affects of self-devaluation, inhibition and suffering without a defined object. The melancholic constitution represents on the psychic plane an affect that loses its place and returns in a pathological way, due both to the imposition of the object's loss and to the subject's predisposition to deal with identifications with the object.

Considering the process of subjective formation, which is determined by the subject's relationship with the influences of the environment, one should think about the constitution of melancholy from a social dynamic, inserting the understanding of subjective predisposition in this relational understanding. In this way, it is understood that social phenomena are in a relationship of mutual determination with states of thought. By identifying in society the presence of an intense process of reification, it is clear that its correlate is the thought that is constituted by hiding its limits and forgetting its trace. This means that the hegemonic social form paralyzes the unfolding of alternative tendencies that would be proper to the living character of culture.

From what is indicated by Adorno (1995) it is clear that the nature of the relationship of the contemporary individual with the past, his own and social, is understood in two ways: first, this past is not the conservation of the strict event, as it happened, since it is originally already mediated by experience and preserves what happened in a transformed way in the relationship with the subject's aptitudes and wills; second, supported by this understanding, it is the relationship with the past as an experience and conservation of what has been lived, preserved in consciousness as a promise and as a mark, which imposes the need to be in contact with it, since its presence, conscious or not, imposes itself either by giving form to need and will, or by erasing them in the name of adaptation to order.

As seen, the logic of the administered world is to engender all its processes in the oblivion of what is human, electing the reproduction of technique, progressively refined, to take the place of truth and the work of reason. The tension of the conditions that produce the impotence of the individual provokes reactions of dissatisfaction, bringing out the contradiction of this way of life. In the disenchantment of the world promoted by the interests of the bourgeoisie, the loss of tradition, of the memory of the historical determinants present

in the conditions of man's formation, causes the abandonment of the individual to himself, without him being able to count on a constituted individuality (ADORNO, 1995).

According to Adorno (1993, p. 51), Freud "[...] investigated conscious action from a materialistic point of view, descending to the unconscious instinctual foundation of the latter [...]", describing from these terms the dynamics of loss and oblivion articulated with the concept of melancholy. As presented by Kehl (2010), the word melancholy was used by the author to analyze a mental illness called manic-depressive psychosis by psychiatry. His understanding of the phenomenon was fundamental for the understanding of the depressive melancholic complex in the field of psychoanalysis, in an understanding that broadens the conception of melancholy treated by the tradition of Western thought, which related it to culture and artistic creation. It is in the articulation between the psychological and the traditional approach that the understanding elaborated here is located.

Matos (1989), following this articulation, says that melancholy is the preservation of the memory of an issue whose oblivion is radicalized in technological rationality, which, by making it impossible for the individual to realize it with the minimum of sacrifices, liquidates him along with his memory. What is preserved is the promise that the social totality must offer the conditions for emancipation to be possible. Separated from the dimension of time and external space, the melancholic, in its refusal to be forgotten, bears the mark of the suffering experienced and the regression of the drive movement in the face of exacerbated fear, but also preserves the traces of what was denied to it.

For Freud (1974), mourning is a painful process in the face of the suspension of contact with that which becomes irremediably inaccessible and, in melancholy, the drive resulting from this suspension refuses to seek new external objects in a more lasting way, in a regression of the work of the libido to the self. This is due to the refusal of the self to abandon the relationship with the object, identified as the representative of satisfaction within the subject's reach. In this understanding, in melancholy the loss of the object translates as the loss of aspects of one's own self, which triggers a reaction of opposition to what cannot take the place of the lost object.

Freud (1974) prepares this idea in his text "On Transience", which reflects on the different emotional dispositions in the face of the ephemerality of what is beautiful. Faced with the threat of death that condemns to decay what one loves, feelings of discouragement or rebellion can be manifested. The awareness of the transience of the enjoyment of an object leads to a painful process of detachment of the libido that can intensify the damage that has

fallen on life and, according to the dictates of the drive economy, can either make one give in to this damage or safeguard the claim of the continuity of beauty and its fruition. Such a feeling contains the recognition that something precious to life has been lost in the confrontation with the obstacles imposed on the movement of the drive (FRANCISCATTI, 2005).

Crochík (2000) also indicates that melancholy is marked by what has been lost in the process of individuation and self-preservation, in the memory of forgotten and constantly postponed *jouissance*. As in the memory movement, melancholy is the individual's experience of perplexity in the face of an issue that cannot be resolved. It is the confrontation of consciousness with an absence that is based on the erasure of its possibilities of existence and leaves as a remainder the emptying of this existence converted into an object of the social totality.

The melancholic is the one who, in the confrontation with an impoverished and threatening reality, finds in himself the marks of this situation and turns to it in a recollection that recognizes in the imperative of the 'always forward', demanded by the pace of capitalist production, the distancing from a truth capable of pointing to barbarism. It is not the melancholic state that drags the individual into an impoverished existence, it is the social totality that imposes his impoverishment, the recognition of which is particularized in melancholy. This is because, according to Matos (2006), the project of rationalization that liquidates individual and collective references is not a process that takes place integrally, but rather leaves traces, in which memory is inserted, where melancholy is fixed.

Matos (1989) takes up Adorno to indicate that the melancholic state is the one that, in a kind of negative dialectic, denies the given by pointing to what it is not from experience with what can be. The individual turns to melancholy after the imposition of a loss that is not repaired with the available objects, since what is lost is of the order of the maintenance of his individuality. By denying the replacement of the lost object, remaining withdrawn from contact with aspects of the external world, it resists the annulment of itself in a totality that asks for sacrifice without reparation.

4 THE SYMPTOM BEYOND PSYCHOPATHOLOGY

If education is carried out through contact with historically constituted objects capable of realizing the human form, and therefore is not separated from tradition and the dimension of ancestry (MATOS, 1989), it is characteristic of the ordering rationality of the bourgeois



world to dissociate progress from its historical element and to see as an advance the constant superimposition of a false differentiated that separates itself from what preceded it. The relationship with tradition should not be one of hardening of manners and facts, but of contact with the existing for the updating of what deserves to be preserved, since it maintains the possibility of human satisfaction.

The formation that is sustained by continuity is effective when the new is particularized, which is why it is dynamic: between the maintenance and contact with what is continuous and equal and the rupture of this continuity by the establishment of another (ADORNO, 1996). On the other hand, the ordering of the administered world makes the movement of history unidirectional, standardizing it by inserting a logic that replaces the past and imposes that which must be repeated without having contact with this repetition.

Since there is no life that takes place outside of historical time and space, which has been constituted based on the principle of domination of nature, man's violence against other men and against himself (internal nature) also leaves its mark (HORKHEIMER; ADORNO, 1973). If the individual, in the current conditions described here, has been deprived of his active role in the transformation of reality, Adorno (1995) argues that the only thing that can still recognize injustice is the memory, the record of the marks left by the impeded formation. The thinker emphasizes that the forgetfulness of phenomena that recall the persistence of barbarism is not explained from psychopathology, but from the general social situation.

In contemporary society, especially under the neoliberal logic, there is a growing imposition of an ideal of the hyperpositive, permanently productive, efficient, adaptable and focused subject. In this context, a culture of high performance prevails, in which there is no legitimate space for the expression of subjective negativity. Feelings such as boredom, anguish, frustration, tiredness, dispersion and dissatisfaction are disqualified, becoming undesirable experiences, pathologized or quickly medicalized.

This refusal of negativity is not just an individual trait, but reveals an ideological operation that shifts the structural contradictions of society into the realm of personal responsibility. Thus, what could be recognized as a social symptom, being a sign of the tensions, symbolic violence and exhaustive demands of the neoliberal model, comes to be interpreted as individual failure, personal deficit or inability to adapt. This mechanism not only produces psychic suffering, but also reinforces the devices of control and self-demand, making it difficult to critically elaborate one's own condition of existence.

The psychological mechanism of refusing unpleasant memories is mobilized in order to serve practical goals. In order for the image of progress proclaimed by society to be sustained in order to maintain a certain social cohesion with the intended ends, the memory of past barbarism must be blurred, so "erasing the memory would be much more a result of vigilant consciousness than a result of the weakness of consciousness in the face of the superiority of unconscious processes" (ADORNO, 1995, p. 34).

According to Matos (1989), also in dialogue with Adorno, if history is a massacre, because it is kept in a flow of time that carries oblivion and imposes violence on life, memory is the possibility of redemption, in the preservation of what should not be forgiven without first being overcome. Remembering, not forgetting, are a pause in the course of compulsive time and make room for the possibility of elaboration.

It is in this sense that Adorno (1996) indicates that the rhythm of production and reproduction of an alienating reality is maintained by the domination of memory, a process in which the constant response to the new is requested, only recognized as new by forgetting what has already been. Social forms already experienced as tragic are repeated under the appearance of circumstantiality, acting as repetitions of oppressive orders against the manifestations of still resistant individualities.

The call to adapt to a reality that in no way innovates its oppressive structure is operated by the mechanism of maintaining oblivion, ensuring that every manifestation of malaise or dissatisfaction is co-opted into the effort to remain competitive, waiting for a moment of recognition and fulfillment. This is due to the fact that, as Horkheimer and Adorno (1973) indicate, the logic of the culture industry anesthetizes desire, a component that drives the movement of transformation of reality to satisfy human interests, repeatedly exposing objects destined to the satisfaction of pleasure, already mutilated by the renunciation imposed by society, to mechanical reproduction.

The desire that resists repression is mobilized, framing it with the possibility of satisfaction that does not threaten the reproduction of the social whole. The search for pleasure, which could lead to the production of the new by guiding the paths of reason, as indicated by Adorno (2015), is brought back to the starting point, to the need for progression of value. Subjectivity is standardized, thus keeping individuals under the same controlling hand.

The need to remain referred to the past is imposed as long as the conditions that produce dehumanization still persist and, therefore, remain active (ADORNO, 1996). This



understanding resizes the relationship that must be established between the foundation and what results from it and what is the place of memory in the vital process of production and reproduction of human reality.

5 THE CRITICAL POTENTIAL OF NON-FORGETTING

The repression of negativity is not limited to a theoretical abstraction, but materializes in a forceful way in the social and institutional practices that cross childhood, mental health, education and the construction of subjectivity. Contemporary culture, instead of recognizing negativity as a constitutive dimension of human experience, seeks to neutralize it, pathologize it, or convert it into a commodity, offering quick, productive, and consumable solutions. The individual survives himself. But in its residue, in what is condemned by history, there is still something that resists false identity. Its function lies in the absence of functionality: it is the spirit that, contradicting the general, represents it.

The truth capable of clarifying the problem of semi-formation is glimpsed through the sufferings inflicted on the individual by the totalitarian system to which he belongs, but without being completely integrated and still being able to distance himself, even if by dysfunction. If the movement of the social whole is ordered to the progress of the forces that have taken the centrality of the process, and that are sustained by that erasure of what indicates its untruth, it is that which does not fit into the entire utility, so totalitarianly calculated by the scientific progress represented in the positivist strands, that preserves the idea, materially oriented, of the individual who wants to be realized.

The memory of pain and the refusal of forgetting, which configure the melancholic state, offers the critical reference in relation to the existent and prevents attempts to anesthetize consciousness by a system that wants to cover its irrational functioning with meaning. Because there is no intrinsic end to the movement of history, it is necessary to constantly exercise criticism and to base this movement on what is capable of unfolding in the affirmation of freedom, choosing as an orientation the overcoming of unnecessary violence, against its appropriation by tendencies to barbarism.

As Adorno (1993) indicates, thought is nourished by impulses and the rational ordering of existence is nourished by the individual's instinctual satisfaction. This is negated by a rationality that excludes the drive as a guide of the human historical path, an exclusion declared as an act of cunning and that hides a trail of domination that has not yet been overcome. The body, a historical representative in the place of the individual, brings in its

limitations to pleasure and consciousness, the marks of this process (TIBURI, 2004). Melancholy, as a look at this marked body, presents itself as a denial of a rationality that is not able to realize human freedom, resisting as a knowledge that recognizes the contradiction in which the individual finds himself.

In a direction contrary to what is imposed by the cultural industry, which operates by confining the spirit and the senses, it is the possibility of sensitizing thought, putting it in contact with its limits, that allows the truth to manifest itself, announcing the falsity of reality and its moments of contradiction, in which the potential for social transformation is found.

6 FINAL CONSIDERATIONS

From the above, what we have is that in the process of historical constitution of human reality, external and internal, possibilities of differentiation and expansion of this reality are objectified at the same time that the undifferentiated is maintained, the imposition of the always same, which is not surpassed, is updated as a determinant in the progress of historical forces, guided by the maintenance of particular interests opposed to the truly universal. And since truth is what is contained in happiness, truth is what is directed towards overcoming suffering (HORKHEIMER; ADORNO, 1985).

If for the process of formation of the human constitution to be effective it is necessary that human action in the world and the organization of this world be guided by the principles of freedom and human autonomy, the rational ordering of reality for the satisfaction of truly human needs remains historically as a promise not yet fulfilled, as what humanity still has to accomplish.

It is the tendency to weaken the consciousness of historical continuity that is one of the main elements that contribute to the maintenance of humanity in a state of barbarism (ADORNO, 1995). These tendencies are dictated by a social organization that values economic development and submits the existing to the laws of exchange which, emptied of its historical and human content, serves to calculate the equivalent and the attribution of value as a commodity. This emptying erases the human historical form, naturalizing suffering and distancing humanity from the possibility of achieving emancipation.

According to Adorno (1996), due to the predominance of technique and its reproducibility, it operates in the destruction of memory, which takes with it the accumulated experience that would serve the training. The experience, which is also a movement of transformation of the subject in contact with the object, is replaced by access to punctual,

disconnected and ephemeral information, maintaining the fragmentation of the individual that is only constituted as a unit in the dialectic of differentiation and continuity between whole and part. And as Benjamin (2012) reminds us, the remembrance of the past takes place from the identification of the present danger, which seeks in the ruins traces of a diversity that could be elevated in the movement of progress. Gagnebin (2006), in dialogue with Benjamin and Adorno, emphasizes that it is the non-forgetting in its relationship with the presence of what no longer exists that can illuminate what sustains the semi-formation of the individual and the possibility of elaborating the conditionings that fall on the instances of social mediation.

Historically articulating the past is due less to an attempt to describe facts, intended by positivist science, than to thinking about the bases on which present facts are founded, in an ethical-political pretension to oppose the tendency to forget and to justify objective violence in the face of the call to adaptation and productivity. The evocation of memory occurs from the tension between the presence of a fragile present and the absence of a vanished past, which weakens the continuity and transmission of human tradition and its possibility of transformation by generations (GAGNEBIN, 2006). Non-forgetfulness keeps present what still needs to be elaborated and, once the one who looks at the past can clarify it with the marks of present pain, the suffering that drags on and must be overcome is illuminated, overcoming the conditions that sustain it in an effort to understand and clarify.

As indicated by Adorno (1996), the possibilities of facing the conditions that maintain barbarism are found in the recognition of a social whole and of particularities, of objective and subjective traits, which have historically been constituted by non-human ends – since, "[...] the only possibility of survival left to culture is critical self-reflection on the semi-formation that it has necessarily become" (p. 410). To this end, it is understood that the effort to bring to light the falsification of the relationship between individual and society is what guides the work of critical reflection, which thinks about the individual and his subjectivity in an effort to reach the determination of the whole, an instance in which the problem to be overcome is truly found.

Rescuing the tension between a movement of oppression and the movement of a life that is not completely paralyzed and identified as all inhuman, at the same time that the melancholic state manifests the impediments imposed on the individual, due to the paralysis of the drive, resistance is situated in looking at the trail left by the progress of domination that leaves behind a certain idea of humanity. In this way, the non-forgetfulness assumed in

melancholy keeps present what still needs to be elaborated, since it is still a cause of suffering. The suffering that drags on and that must be overcome by the transformation of the conditions that sustain it is illuminated, reaffirming the historical character of reality in an ethical-political commitment to oppose the justification of the various forms of violence in the name of the force of the call to adaptation and productivity that maintains the inversion of means and ends and the predominance of economic development that does not correspond to the achievement of human freedom.

It is from this critical model that the criticism of a reality distant from the possibility of offering the conditions for the formation of the individual is built, and the main point of these elaborations is the issue that, since the process of formation is oriented and carried out historically, it is necessary to know the conditions in which humanity finds itself and what sustains them, so that some overcoming is achievable. Given that it is only possible to elaborate the past that caused violence and suffering when the conditions that led to a certain event have been overcome, and one no longer has to experience the return of old threats, it is necessary, then, a certain amount of fixation to what has not yet been overcome, resistance that finds some of its traces in melancholy.

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