

The peak of the occidental thought period, known as modernity, is called Enlightenment; this concept synthesizes the way of thinking and acting that was dominant during the eighteenth century: illuminating, shedding the lights of science and of knowledge on the world, so it could become a better place. That period is remarked by a strong social optimism: by means of reason, science and political and social commitment, the vanishing of ignorance and irrationality would only be a matter of time. The science would bring progress to society and allow the construction of a better world, without wars, hunger, diseases, injustice, without evil...

Around the years of 1930 and 1940, philosophers, sociologists and psychologists of different origins started to question those ideas of the Enlightenment. The rise of the Nazi context, the two World Wars, the economic crisis in 1929, the Russian Revolution and all its killing undermine our belief in the rationalism as the only guide towards a fairer society. It is understood that even reason can take us into obscure ways; the knowledge and the science also work for death and cruelty, and it is understood that "Nazism is not an accident along the history, it is the realization of an Enlightenment ideal, it is the humanity's obscure face". Civilization is not an immediate synonym of progress, and it can be noticed that the cultural and technological advances did not keep their promises of social welfare and justice. In short, the advanced scientific reason was not useful for dealing with more elementary human impulses, the ones related to aggressiveness and destructiveness. This way, the origins of the social discontent would not be so much related to the conflict of the individual's desires and the necessary renunciations to live in society, but to the human destructiveness that resists and persists.

Since Freud, the discontent is an important analytical device to understand our civilization. What world is the one we live in and why does it seem to be so far from the world that we want? Can we invent and re-invent the social space according our desire and our good intentions? Or, wouldn't our space, with all its hardships and woes, be the accurate portrait of our human desire, overly human, with its own traps and greed for power and domination?

Those issues become more pertinent when we think that, right in the twenty-first century, the globalization desired as an "advance" of humanity dominated our thoughts and actions, altering not only the production relations, but also the social relations. The contradictions of Capitalism are laid, the more the human genre advances in the development of material productions, the smaller the access to rich mediations that favor the complete human development becomes.

Under this logic, in order to meet the neoliberal interests, command words like competence, flexibility, employment, inclusion and tolerance are instituted. There is the false sensation that everyone has access to technology, information networks and scientific knowledge. However, most part of the population is only semi-included or excluded from this process. The possibility of having high-quality education, health care and public policies is becoming more and more reduced, revealing the distance between the democratic discourse and the social practice.

In this scenario, we can see the development of politics, economy, education... Public schools and universities are becoming more and more scrapped – public services in general – are left adrift on a rough and obscure sea, under the real threaten of a wreck. The generalized corruption seems to be another face of a progressive disinvestment in the public and in the social, the ethics turns naturalized in a perverse way: the individual enrichment prevails on the social welfare; the private resources overlap the collective resources.

But how is it possible to confront what weakens us and makes us vulnerable? More than letting ourselves become contaminated by fear and pessimism, we believe that it is the favorable moment for

questioning, for creating spaces that allow the development of critical thinking, in favor of collective actions able to cause changes in our praxis. It requires struggle, courage, it requires from us a political posture, active before a society that still largely exploits its citizens, that does not dedicate to offer to the biggest part of population the minimum access to the goods historically produced by humanity.

This movement demands from psychology, in its various modalities, an understanding of world that surpasses the appearance and, with it, the naivety and abuses within the idea of “order and progress”; that understanding must value this man under suffering, becoming ill due to the power and domination relations, characteristic of a society that keeps the inequality to feed itself back. That man that we refer to is the product and the producer of his own history, not a passive subject abandoned to his fate...

From this perspective, we commit ourselves with fighting for a fairer and more egalitarian society, by means of psychology theoretical references. In order to do that, we introduce to our readers another issue of the journal *Psicologia em Estudo*, which counts on the contribution of researchers from different Brazilian institutions and universities. The readers can access papers from diverse types of research: conceptual, bibliographical and empirical, focused on various themes that contribute with the care for the human being and the promotion of social welfare.

We hope that the readers who believe that such is the way can enjoy their reading.

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