

Narcissism: In the Mirror I Don't find Myself

Angelo Aparecido Ninditi

Nurse, specialist in Urgency and Emergency, Intensive Care and Occupational Health

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Abstract— *Introduction: Enter into the dichotomy perpetrated in the different spaces of psychology construction, understanding that listening to the subject is listening to their dramas and plots, socially and psychically constructed – narcissism. Objective: Clinical listening has to be understood as a social process in which both social and emotional beings have to be taken into account. Emotion brings empirical, rational and even irrational trajectories, many of us live embarrassing experiences in which the subjective is in evidence. Integrative Review: Clinical listening to psychic suffering also needs to be a listening to the individual's social and environmental suffering. Method: The research was based on articles published from 2014 to 2022. Among the articles reviewed there are publications prior to 2016 that were used in the body of the text to build the integrative review taking into account the pioneering spirit and relevance of the authors. Discussion: An archeology of the conditions in which social life is structured is of fundamental importance in verifying that there is currently a loss of effectiveness of protection mechanisms. Final Considerations: The question of the mechanism as a central issue is linked to the need to resort to an examination of the totalities regarding contemporaneity.*

I. INTRODUCTION

Clinical listening has to be understood as a social process in which both the social and the emotional being have to be taken into account. Emotion brings about empirical, rational, and even irrational trajectories; many of us have embarrassing experiences in which the subjective is in evidence. One can experience various emotional nuances in which we build the selfish self, the "essential self" in which we enjoy pleasures and emotions of ego satisfaction, pleasure, and euphemism. One can think of family sufferings, where there is power struggle, absence, emotional suffering (Lima, P. M. R. & Lima, S. C, 2020).

The discourse starts from family emotions, from the libidinal, where time and emotions become important for the construction of the human being in which the self-image merges with its personality. Reality is built over time within a family context, a place where we share

moments of pleasure, joy, anguish, and frustrations. It is important to take into account the psychic conditions of the individual being and within a social context within a community (school, church, work, etc.) (Lima, P. M. R. & Lima, S. C, 2020).

Narcissism (NARC) is a personality trait that encompasses a broad spectrum of behaviors, among which the most important are an inordinate sense of self-importance, a highly inflated and unrealistic self-image, compulsiveness in bragging, arrogance, and a constant need for praise (ARAÚJO, V. C; GÓIS, A. D; MARTINS, M; et al, 2021).

Narcissists are avid for status and recognition and some even break the law to achieve their goals. They often view others as less competent, and their excessive self-confidence exposes them to the risk of making reckless decisions. Such behaviors usually manifest themselves beyond the sphere of private life, affecting the work

environment, where selfish acts and decisions can be harmful not only to team members, but also to broader sets of coexistence (ARAÚJO, V. C; GÓIS, A. D; MARTINS, M; et al, 2021).

Society today has been undergoing transformations as a result of advances in industrialization, the globalization process, the constant changes in technology and the greater dependence on information technology and the reality on the Internet, among others. Regarding these changes, in the 1980's he pointed out that, at the social level, there was a proliferation of images, therapeutic ideologies, the cult of consumption, family transformations, permissive education, and increasingly barbaric and complementary human relations. Then, a society marked by many fragmentations and destructions, absence of limits and abundance of paradoxes began to influence both the social and the human psyche - which goes beyond reality, bringing a framework of emotional and physical suffering (LANGARO, F. N. & BENETTI, S. P. C; 2014).

Consequently, in today's ideals, the past is constantly devalued and the search for pleasure intensely, a feeling of impulsiveness, in an eternal search for immediate gratification and flattery. In this same sense, the repulsion for personal and human relationships grows, making love and affective relationships fragile and transient, with no prospects of turning into lasting bonds. Affections become fragile and boring, futile and empty. In this aspect, the lack of empathy, no emotional commitment to other individuals, the giving up of the past and the future, the determination to live one day at a time, the taste for the ephemeral and the disposable in extreme conditions start to determine the life of people in normal conditions in society today, who live in search of the immediate satisfaction of desire. Thus, a society that tends to disindividualization appears, the construction of fragile egos, dependent on the need and investment of the other, with conformism for the existence of narcissism, concretization, and the notion of an individual being, solitary and indivisible. The attention is fixed on homogeneity, the subject is unique, but equal to all, there is to think about the struggle of the construction of a social being, empathetic, resolute, within the construction of an "I" itself, but common within society (LANGARO, F. N. & BENETTI, S. P. C; 2014).

The selfishness, in the narcissistic individual, behaves as the object of his self-love, idealizing and overestimating himself. The narcissist does not perceive and constitutes the other individual within his daily life with overvaluation of himself with a feeling of feeling special and perfect within his personality disorder. Thus, what is characteristic of society is the search for a happy life, which is diminished to the idea of well-being and pleasurable satisfaction, obtained in an illusory way by identification,

through the search for consumption, valuing beauty, media dream of success (LANGARO, F. N. & BENETTI, S. P. C; 2014).

Because of this process, inquires the relationship between ideas of today's narcissistic individuals and the psychic development of the adult individual, which on the contrary, assumes a uniqueness based on the acceptance of limits, since the narcissistic individual does not understand limits imposed on him by society and by the lack of an identity itself, with ideas and values of its own,; minimizes the sense of values, lack of feeling of emptiness and empathy, being very common the narcissist be flatterer to take advantage over other individuals, there is in the narcissist "inflated" ego. (LANGARO, F. N. & BENETTI, S. P. C; 2014).

II. INTEGRATIVE REVIEW

In which one can weigh the strangeness and which can provoke knowledge about narcissism, one begins by retaking the Christian commandment, not for its intrinsic religious value "although it cannot be denied, under the condition that faith becomes practice", but for discernment in relation to deeper human psychology. When it comes to loving one's neighbor "love thy neighbor as thyself", this is a very demanding statement in the face of human narcissism, with a propensity more aimed at self-satisfaction than in the field of attending to the well-being of the other. The narcissist understands the other individual as filling his own gaps, his own desires and well being. In the narcissist, the feeling of love and compassion is blunted, it is done in spite of the affections of the other (CATTELAN, J. C; 2020).

Asking to love the other as oneself refers to human individualism and leads us to an imbalance between our own good and the good of our neighbor. Alongside all this is a deeper understanding of human selfish nature, and because of this, the commandment demands that "what one wants for oneself one does not want for others, and what one wants for oneself one wants for others. The narcissist is egocentric: he only wants what is good and best for himself; the feeling of discomfort, emptiness, hopelessness is not part of his destructive personality. The understanding of this primacy determines the renunciation of certain sources of pleasure: he may even take pleasure in the pain of others and make discourse a straitjacket incapable of rectification, e.g. corrupt politicians, drug dealers, corporate bosses, even if it is by creating an effect of freedom. The narcissist feels free to libertinism (CATTELAN, J. C; 2020).

Clinical listening to psychic suffering needs to be also a listening to social suffering. Without getting into the

dichotomy perpetrated in the various spaces of construction of psychology, we understand that listening to the subject is to listen to his dramas and his socially and psychically constructed plots. The psychic plot is built from what is socially provided, which, in turn, is subjectively assimilated. Thus, we can think of suffering through family and social novels (LIMA, P. M. R. & Lima, S. C; 2021).

One can underline the issue of narcissism as a central problematic, and it should be tied to narcissism the need to resort to an examination of nuances concerning this concept today. In this aspect, an archeology about the conditions in which social life is structured is of fundamental importance in verifying that there is in contemporaneity a loss of effectiveness of the known symbolic protection mechanisms (CUNHA, M. P; 2021).

The dimension of a robust psychic composition, at the level of an inflated "I", however fragile, finds in the reading of narcissistic personalities a support that can define much of the current workings. The constants of this idea fall in the formulation of the equation between a process of narcissistic compensation of the subjects in the forms of fixation of previous phases of the psychic organization of life (early childhood, second childhood, adolescence and adulthood), in an attempt to deal with the lack of a careful look from the other individual, where one can perceive nuances of an aspect of the dimension of relational trauma in the present time (CUNHA, M. P, 2021).

What is the figure of Eros in our time? Concerned predominantly with the sexual etiology of neuroses and with the malaise at the apex of the modern era, Freud spoke to us of a demeaned, repressed, deviated Eros, exalted only rarely, when it appeared through sublimation. The Eros of culture that he described was consequently largely confused with a primal force, irrational in nature, that had to be continually restrained and revealed by the lights of reason provided by civilization. Today, we have to be on our guard against liquid Love. Love is the order of the day, but it is certainly no longer this repressed Eros of a disciplined modern subject. The more fluid, technological and "imagocentric" figure of contemporary Eros produces new ways of suffering and new subjectivities in a way that psychoanalysis, armed with its ample arsenal supported by current sociology and philosophy, must propose to provide one or more theoretical figures that help us to explain the love dynamics of current subjects (SANTOS, D. C. M. & PAULO, S; 2021).

There are couples in which one of the partners has the need for attention (of love, of affection, of financial and

emotional security; when all this is not seen by the partner in most cases, he/she reacts with aggressiveness toward the other, with overwhelming and disqualifying criticism of the individual. The spouse needs and expects a lot from him/her, to affirm his/her capacities and possibilities of self-fulfillment. Being self-centered reactions. Being prevented from being insensitive, to the expectations and perspectives of the other of the partner. Being egocentric reactions. The individual with these characteristics can be narcissistic, feeling insecure and not perceiving the spouse as an independent person, needing him/her to fulfill and complete him/her completely. Spouses with these characteristics have relationships of intense coexistence, with many conflicts, with strong destructive force, causing great suffering of both partners (HINTZ, H. C, 2021).

The spouse with a narcissistic characteristic has difficulty in establishing solid and deep relationships. This individual always looks for someone who loves him unconditionally, who agrees with him by accepting his ideas and proposals - always taking a back seat. The narcissistic partner is always in a position of power (HINTZ, H. C, 2021).

However, the narcissistic partner most often devalues the other, may have feelings of envy unconsciously. He/she may have difficulty in maintaining interest in the spouse's needs, not being sensitive to the subjective experiences of the relationship; the relationship is based on negotiations rather than marital interaction, acquiring a competitive character, experiencing feelings of insecurity and low self-esteem when he/she realizes that his/her power in the relationship is diminishing. The relationship becomes unstable when the spouse does not accept being the instrument of the projections of the narcissistic partner (HINTZ, H. C, 2021).

III. METOD

The present article is an integrative review based on bibliographic research formulated through published articles about the knowledge and performance of nursing professionals on narcissism. Articles from reputable platforms such as "Bireme, Lilacs, Scielo, Pubmed" were used.

The present research was based on articles published in the period from 2014 to 2022. Among the articles reviewed, there are publications prior to 2016 that were used in the body of the text to build the integrative review taking into account the pioneering spirit and relevance of the authors on the subject mentioned throughout the work. The following descriptors were used in this search: nursing, street situation, vulnerability and social invisibility. It was found 1492 articles with the

aforementioned descriptors in reliable platforms already mentioned. When mentioned individually nursing was described 1400 descriptions, vulnerability 03, street situation 01, social invisibility. Associating the descriptors to the term "nursing": vulnerability had 23 articles described, street situation had 41 articles mentioned and street situation had 41 articles. Of the 1492 articles found for the production of this integrative research, only 19 articles were used in the body of the text for having been published in a period of 5 years and with Qualis classification between A and B. It is noteworthy that two articles were used below these years for their relevance and pioneering spirit, one being published in 2005 and the other in 2010.

IV. DISCUSSION

Na obra de Freud é possível afirmar que o estágio do espelho pode resolver uma série de formulações pendentes sobre esse conceito, ainda que não se possa identificar propriamente uma teoria do narcisismo (BIANCO, V. C. & CASTRO-ARANTES, J; 2021).

O narcisismo primário tem característica de investimento libidinal implicando na operação de reconhecimento e identificação do próprio corpo; descrito por Freud como "eu corporal". Somente aparece depois do estágio do espelho. Antes, porém, pode aparecer um investimento autoerótico em que o corpo não constitui como tal e a criança não vê nada dela no espelho. De nascença a criança "não é narcisista", sendo um efeito da estrutura que se enfatiza da estrutura que se enfatiza, com possibilidade de reconhecer nisso a "nova ação psíquica" em decorrência da criança com a primeira castração simbólica (BIANCO, V. C. & CASTRO-ARANTES, J; 2021).

"Amor por si mesmo" como condição fundamental nomeado por Freud, o mito do Narciso e suas raízes etimológicas nos convocam a pensar no caráter que entorpece envolvido no fechamento do amor de si, até o extremo de sua própria morte (VALE, A. L. A. & CARDOSO, M. R; 2020).

Diria respeito a um supervisionamento libidinal do ego, entendido comum traço de megalomania à constituição egoica, a onipotência narcísica, que estaria na base do funcionamento psíquico infantil dando forma à figura de "sua majestade bebê", depositária da projeções das fantasias onipotente dos pais (VALE, A. L. A. & CARDOSO, M. R; 2020)

V. FINAL CONSIDERATIONS

The question of the mechanism as a central problematic is linked to the need to resort to an examination of totalities in contemporary concerns. In this same sense, an archeology of the conditions in which social life is structured is of fundamental importance in confirming that there is currently a loss of effectiveness of symbolic protection mechanisms. The idea is less to romanticize the past and more to point out some structural changes over time, verifying some of the effects on subjectivities. In this context we denote the issue of trauma in the neoliberal world, in which the ethic of individualism triumphs and the need for individual efforts to escape from the dimension of relational precariousness, work and family is emphasized (CUNHA, M. P; 2021).

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