

The collapse of the earth and the sociopolitical dimension of youth suffering: articulations between psychoanalysis and environmental education

*Ana Lizete Farias**
*Rose Gurski***

ABSTRACT: This article proposes an articulation between Psychoanalysis and Environmental Education in the context of the Anthropocene, taking the collapse of the relationship to the order of the world and to the planet as the material and symbolic horizon of contemporary youth suffering. Drawing on a critical reading of the neoliberal capture of environmental discourses, we discuss the production of empty signifiers—such as “sustainability”—which may operate as devices for managing malaise and contribute to the deepening of young people’s anxiety, marked by the feeling of a “slow cancellation of the future.” We argue that Environmental Education, in its critical strand, can function as an ethical space for the symbolization of collapse, fostering the collective elaboration of suffering and sustaining desire as a dimension not capturable by the logic of adaptation, green consumption, and the technical management of the crisis.

Keywords: ANTHROPOCENE; PSYCHOANALYSIS; ENVIRONMENTAL EDUCATION; YOUTH SUFFERING; NEOLIBERALISM.

O colapso da Terra e a dimensão sociopolítica do sofrimento juvenil: articulações entre psicanálise e educação ambiental

RESUMO: Este artigo propõe uma articulação entre Psicanálise e Educação Ambiental no contexto do Antropoceno, tomando o colapso na relação com a ordem do mundo e com o planeta como horizonte material e simbólico do sofrimento juvenil contemporâneo. A partir de uma leitura crítica da captura neoliberal dos discursos ambientais, discutimos a produção de significantes vazios - como “sustentabilidade” - que podem operar como dispositivos de gestão do mal-estar e contribuir para o aprofundamento da angústia dos jovens, marcada pela sensação de um “lento cancelamento do futuro”. Argumentamos que a Educação Ambiental, em sua vertente crítica, pode funcionar como espaço ético de simbolização do colapso, favorecendo a elaboração coletiva do sofrimento e a sustentação do desejo como dimensão não capturável pela lógica da adaptação, do consumo verde e da gestão técnica da crise.

Palavras chaves: ANTROPOCENO; PSICANÁLISE; EDUCAÇÃO AMBIENTAL; SOFRIMENTO JUVENIL; NEOLIBERALISMO.

L’effondrement de la Terre et la dimension sociopolitique de la souffrance des jeunes: articulations entre la psychanalyse et l’éducation environnementale

RÉSUMÉ: Cet article propose une articulation entre la psychanalyse et l’éducation environnementale dans le contexte de l’Anthropocène, en prenant l’effondrement du rapport à l’ordre du monde et à la planète comme horizon matériel et symbolique de la souffrance juvénile contemporaine. À partir d’une lecture critique de la capture néolibérale des discours environnementaux, nous analysons la production de signifiants vides — tels que la « durabilité » — susceptibles de fonctionner comme des dispositifs de

* Psychoanalyst. Postdoctoral researcher in the Graduate Program in Psychoanalysis: Clinic and Culture (UFRGS). Associate researcher at the Research Center in Psychoanalysis, Education and Culture (NUPPEC – Axis 3/UFRGS). PhD in Environment (UFPR). Master’s degree in Environmental Geology (UFPR). Geologist (UFRGS). Curitiba, PR, Brazil.

ORCID iD: <https://orcid.org/0000-0002-9650-6190>

E-mail: analizete@gmail.com

** Psychoanalyst (APPOA). PhD in Education (UFRGS). Postdoctoral training at the Institute of Psychology, University of São Paulo (USP). Research Productivity Fellow (CNPq). Coordinator of NUPPEC – Axis 3/UFRGS. Associate Professor in the Department of Psychoanalysis and Psychopathology (UFRGS). Faculty member of the Graduate Program in Psychoanalysis: Clinic and Culture (UFRGS). Advisor in the Graduate Program in Clinical Psychology (USP). Porto Alegre, RS, Brazil.

ORCID iD: <https://orcid.org/0000-0002-7392-1463>

E-mail: rosegurski@ufrgs.br

gestion du malaise et de contribuer à l'intensification de l'angoisse chez les jeunes, marquée par la sensation d'un « lent effacement de l'avenir ». Nous soutenons que l'éducation environnementale, dans sa perspective critique, peut constituer un espace éthique de symbolisation de l'effondrement, favorisant l'élaboration collective de la souffrance et le soutien du désir comme dimension non capturable par les logiques de l'adaptation, de la consommation verte et de la gestion technico-instrumentale de la crise.

Mots-clés: ANTHROPOCÈNE; PSYCHANALYSE; ÉDUCATION ENVIRONNEMENTALE; SOUFFRANCE JUVÉNILE; NÉOLIBÉRALISME.

*“Blow, winds, and crack your cheeks!
Rage! Blow!”*
(Shakespeare, 1606/2008, p. 38).

There is no doubt that nature occupies a central place in several of Shakespeare's works, assuming a function that goes beyond the mere climatic setting to stage deeper, ethical, symbolic, and civilizational collapses.

In *King Lear*, this is no different: extreme weather events appear as manifestations of a broader disorder, functioning as a response to the rupture of political pacts and the human ambition for unlimited domination. Nature, far from being a mere backdrop, emerges as an active force, assuming a tragic-political power by imposing limits and operating as a warning against the exhaustion of the symbolic pacts that sustained common life.

This tragic grammar matters because it helps us read the present beyond its quantitative indicators. As in Shakespeare, what currently erupts is the encounter with the environmental Real in the context of a system founded on unlimited exploitation: climate change, pandemics, and processes of ecological devastation appear not only as natural facts, but as systemic responses that expose the fragility of social pacts based on accumulation and inequality. This is not merely a metaphor, but a framework of thought that brings back into view the exhaustion of language, that is, the ways of saying and signifying that once organized collective experience.

This mechanism finds its contemporary expression in the notion of the Anthropocene (Crutzen & Stoermer, 2000), a geological period in which the Earth begins to respond to human interventions in a disproportionate manner. Heat waves, floods, wildfires, and extreme events cease to be isolated phenomena and become symptoms of a broader disorganization: not only of the climate, but of the ways of life and forms of social organization that produced them.

The central thesis of Danowski & Viveiros de Castro (2017) is that the Anthropocene signifies less a new geological epoch than the collapse of a world and language regime characteristic of modernity. According to the authors, the Anthropocene should not be understood merely as the scientific confirmation of a new geological epoch, but as the dissolution of the modern separation between human history and natural history. In doing so, it reveals the exhaustion of the modern figure of the Human as sovereign—external to the Earth and oriented by the promise of progress.

From this perspective, the Earth ceases to be a setting and begins to respond as an unpredictable agent, bringing down not only ecological equilibria but also the symbolic, political, and narrative pacts that sustained common life. Thus, as Danowski and Viveiros de Castro suggest, this is not an external moral punishment; rather, we are witnessing the consequences of a way of inhabiting the world that believed itself unlimited and immune to the very conditions of the system of production.

Understanding extreme events with profound socioenvironmental impacts as a symptom of the civilizational process therefore opens a fundamental pathway for the field of Environmental Education: an invitation to rethink our relation to the planet from symbolic, political, and subjective standpoints. From the viewpoint of psychoanalysis, we understand that the environmental crisis does not affect only ecological systems, but also the regimes of language, the signifiers, and the collective pacts that organize common experience. It is precisely because this regime becomes destabilized that the crisis comes to bear upon subjective experience, affecting singular ways of feeling, suffering, and orienting oneself in the

world. These effects also traverse institutions of transmission and care, such as schools, universities, and educational spaces in the broad sense.

The dialogue between the fields of Environment, Environmental Education, and Psychoanalysis, however, is not without tensions (Farias, 2020). These are fields traversed by distinct and sometimes irreconcilable rationalities. While environmental and educational discourse tends to seek solutions, protocols, and strategies for adapting to the crisis, psychoanalysis operates from listening to the symptom, the unease, and that which escapes management. This asymmetry means that the suffering produced by the environmental crisis is frequently displaced to the individual level, medicalized, or silenced, instead of being recognized as an expression of a broader civilizational impasse. As we have argued in previous works, thinking of the environment only as an object of management obscures its function as a metaphor for the social bond and the relationship with the circumscription of limits, with loss, and with the future (Farias, 2021). It is precisely at this point that the contribution of psychoanalysis becomes decisive: not to offer solutions to the crisis, but to support the possibility of elaborating it collectively, placing the subject, desire, and language back at the heart of the environmental debate.

In a time marked by environmental exhaustion, the intensification of social and educational inequalities, and the psychic suffering of children, adolescents, and educators, thinking Environmental Education requires shifting the focus away from isolated pedagogical practices in order to interrogate the signifiers that organize our bond with the world, the planet, and therefore with life.

This work dialogues with reflections developed previously (Farias, 2020; 2023), and is situated within the ongoing postdoctoral project *Psychoanalysis, Education, and Socioenvironmental Crisis: challenges in the times of the Anthropocene*, carried out at the Federal University of Rio Grande do Sul (UFRGS), within the Graduate Program in Psychoanalysis, Clinic, and Culture. It is within this framework that the theoretical interlocution is constructed which sustains the present joint writing on the theme. In this article, we develop one of the project's central fronts by taking Environmental Education as a privileged field for interrogating the symbolic, political, and educational bases of the contemporary environmental crisis.

From these points, the article unfolds in three sections. First, we analyze the planetary dimension of the environmental crisis and how it is interwoven with long-standing social inequalities and with economic logic. Next, we address the field of Environmental Education, outlining some of its contradictions and its progressive capture by a technicist and depoliticizing neoliberal rationality. Finally—and more centrally—we explore the contributions of Psychoanalysis to reading psychic suffering as a symptom inseparable from civilizational crisis. In this article, we adopt a perspective of critical Environmental Education, understood not as restricted to environmental management, but as an ethical practice for the collective elaboration of suffering tied to the rupture of ecological systems and associated with the reinvention of desire for a common future.

A planet in social and environmental collapse

For decades, the scientific community has been warning about the impending reality of changes in Earth's ecology, that is, the possibility of a breakdown in the physical, chemical, and biological systems that sustain life on our planet. For approximately 11,700 years, during the period known as the Holocene, Earth operated under a regime of relative climatic stability, a fundamental condition for the development of agriculture, cities, and the forms of social organization that characterize human civilizations.

The concept of the Anthropocene emerges precisely to name the exhaustion of this regime of stability. It points to a profound transformation in the way we live, inhabit the Earth, and relate to it. By creating an economic system that not only organizes production but becomes a way of life, we become not only inhabitants of the world but a geological force capable of intervening in Earth's systems on a planetary scale (Pádua & Saramago, 2023).

In a broad geoscientific sense, the Anthropocene designates the historical interval in which human action begins to decisively interfere in the functioning of the Earth—atmosphere, hydrosphere, lithosphere, and biosphere—breaking with the relatively stable regime of the Holocene (Peloggia, 2020). It is not, therefore, merely a new chronological designation, but the recognition of human geological action whose effects are inscribed in the planet's deep time.



Claude Monet: The Thames Below Westminster, 1871

Research on planetary boundaries demonstrates that we are already surpassing critical environmental thresholds which, in previous periods, guaranteed minimal conditions of habitability on Earth (Rockström et al., 2009; Steffen et al., 2015; 2018). Recent reports from the Intergovernmental Panel on Climate Change [IPCC] (2021, 2022) and the World Meteorological Organization (2022) confirm that the increase in the frequency and intensity of extreme events indicates that the Earth no longer operates according to the regime of stability characteristic of the Holocene, instead responding to human actions in a state of continuous disturbance.

The COVID-19 pandemic accelerated our encounter with the morbid effects of human actions upon the planet. As Gurski (2021) analyzes, the pandemic made visible the degree of social and sanitary vulnerability affecting broad segments of the population, making explicit that the environmental crisis does not present itself as an abstract universal, but impacts bodies, territories, and modes of existence unevenly.

Several authors, especially Achille Mbembe (2020) and Enrique Leff (2020), have highlighted how the virus has laid bare the structural fragility of contemporary ways of inhabiting the world: urban precarity, extreme inequality, environmental destruction that favors the emergence of zoonoses, and the erosion of social ties that should sustain the vigor of collective life. The images that circulated globally showing entire populations without access to sanitation, health, or minimal protection dramatized what we insist on not seeing: precarity was not the exception, but the organizing norm of the system.

Paradoxically, the post-pandemic economic response reinforced the very conditions that produced the crisis. According to the Global Carbon Project (2021), carbon emissions returned to record levels as early as 2021, accompanied by renewed advances in deforestation, agricultural frontier expansion, and pressure upon already exhausted ecosystems.

This scenario reveals that social and environmental injustices, sustained by historically produced inequalities, remain anchored in an economic model that continues to transform entire populations and ecosystems into exploitable resources.

Strictly speaking, we are faced with a mode of existence in a state of rupture, in which ecological degradation, social inequalities, and resource exhaustion intertwine with traits of modern subjectivity, such as denial and modes of *jouissance*. This crisis is structural in character, produced within the very system that engendered it.

The contemporary environmental crisis reveals the effects of a planet that reacts to human actions, exposing the consequences of a mortifying *jouissance* oriented by the logic of domination and by the refusal of limits. From this point, it becomes necessary to interrogate not only the material bases of the crisis, but also its symbolic, subjective, and formative effects, opening questions about how education—and, more specifically, Environmental Education — has been summoned to respond to this scenario.

Some notes on Environmental Education (EE)

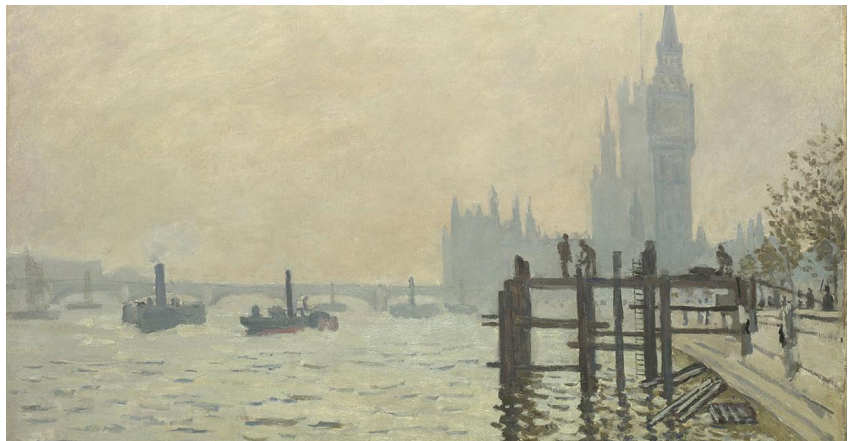
In a context marked by the symbolic degradation of bonds and the subordination of public policies to financial logic (Voltolini, 2022; Gurski & Fagundes, 2024), Environmental Education, and formative processes in general, are also affected by this degradation. Captured by a technocratic bias and oriented toward performance, it begins to operate as a functional response to the present context, reducing critical formation to practices of adaptation and management (Farias, 2020).

Considering this, the pressing question is not merely how to educate for environmental preservation, but above all what the function of Environmental Education is in our time. Such an interrogation, as Farias and Gurski (2024) argue, reveals that “environmental education” is not a neutral term, but a signifier in dispute, traversed by different projects of life and world, and by distinct forms of ethical implication in relation to what we are living through.

Responding to this question requires a socio-historical perspective. Like Education itself, EE is an arena of political and epistemological disputes encompassing a vast array of currents and conceptions. Among these, we highlight Sorrentino (1997), Guimarães (2000), Carvalho (2001), Sauv   (2005), Loureiro (2008), Layrargues & Lima (2014), Souza-Lima & Alencastro (2015), and Sorrentino (2024). In Brazil, the trajectory of EE reveals a shift from conservationist and naturalist approaches—centered on resource preservation—toward more critical and politicized perspectives. This movement was propelled by international landmarks such as the Stockholm Conference (1972) and the Tbilisi Conference (1977), and consolidated through the National Environmental Education Policy (Law No. 9.795/1999). From the 1990s onward, a dualistic reading became consolidated within the field of Environmental Education, opposing a critical and transformative perspective to a conventional strand of a conservative and behavioral character.

Loureiro (2008) synthesizes this opposition through axes such as the conception of nature, of the human being, and of the educational act. While the emancipatory perspective understands education as a dialogical praxis oriented toward social transformation, the conservative strand tends to reduce it to the adjustment of subjects to an idealized model of nature and society.

Despite legal and institutional advances, Environmental Education remains traversed by a structural impasse that limits its transformative reach. As Sorrentino (2024) points out, the field is organized between formal practices developed within the school space and non-formal initiatives linked to public policies, agroecology, and social movements. In basic education, Environmental Education tends to occupy a peripheral and episodic place, poorly integrated into the pedagogical



Claude Monet: *Waterloo Bridge*, 1900

project and dependent upon individual teacher engagement or punctual actions. This fragmentation, far from resolving the problem, often reinforces a defensive functioning in which the environmental crisis is thematized without producing subjective implication or interrogating the modes of life that sustain it, favoring well-intentioned practices nonetheless captured by a logic of adaptation and malaise management.

It is at this point that Layrargues’ (2020) critique becomes decisive, as it highlights the emphasis placed on individual behavioral changes—such as green consumption and technical environmental management—without questioning the political and economic arrangements that produce environmental

degradation. Thus, an “ecological subject” is constituted: docile and trained, oriented toward the private sphere of consumption, yet depoliticized and with limited capacity to intervene in the public sphere.

Enrique Leff, one of the main Latin American intellectuals addressing environmental issues, deepens this perspective by demonstrating that the environmental crisis is, above all, a crisis of modern rationality. In deconstructing hegemonic rationality, Leff (2000, 2001, 2007, 2015) argues that nature is not a stable essence, but a political field of signification—that is, a symbolic territory where it is decided what may exist, who may speak, and which modes of life are considered legitimate. This dimension becomes even more critical when neoliberalism radicalizes the reduction of nature to a financial asset, erasing the ontological plurality that historically characterized relations among peoples, territories, and worlds.

In contrast, diverse cosmologies and historically subalternized modes of existence offer other ways of conceiving life, time, and belonging to the world. Indigenous peoples, religious traditions of African matrix, quilombola and riverside communities, and communal forms of care, ancestry, and relation to the Earth share conceptions in which the planet is not a resource external to the human, but a living, relational, and shared being, with whom bonds of reciprocity, care, and responsibility are established. In these modes of life, territory is not reduced to a physical or economic space, but constitutes a place of memory, ancestry, and continuity, where humans, non-humans, and other forms of existence participate in the same fabric of life.

Polyphony of knowledges and symbolic dispute: how to inhabit the world?

It is within this plural horizon of knowledges and modes of existence that Ailton Krenak’s (2019) contribution is particularly situated. By mobilizing ancestral narratives and proposing the concept of the “ancestral future,” Krenak not only criticizes the foundations of Western modernity, but destabilizes its linear temporality, oriented toward progress and the infinite promise of development. The ancestral future does not point to a nostalgic return to the past, but to the possibility of reinscribing the future from knowledges, ways of life, and relations with the Earth historically silenced by the colonial project. This proposal contributes to decolonizing the modern imaginary and bringing into view other ways of inhabiting time and Earth, capable of sustaining life beyond the logic of exhaustion and collapse.

Thus, each conception of Environmental Education institutes its own grammar of the world, defining which master signifiers will organize the bond between humans and nature. Environmental Education ceases to be merely a set of pedagogical practices and becomes a field of epistemic and symbolic conflict.

If historically Environmental Education has constituted itself as a field of dispute, in recent decades its critical potency has been progressively eroded by a neoliberal rationality that traverses institutions, public policies, and subjectivities. Safatle, Dunker, and Silva Jr. (2021) argue that neoliberalism operates as a veritable “social engineering,” reorganizing affects, modes of existence, and forms of subjectivation. This way of life destroys “the grammar of conflict” and imposes an entrepreneurial model of existence—performative and calculated—that transforms psychic suffering into a productive resource and a form of jouissance.

It is in this dimension that we may understand why the environmental crisis is accompanied by the collapse of the collective dimension of bonds and by the emergence of new modalities of psychic suffering. Ecosystem degradation and the precarization of life proceed hand in hand with the naturalization of competition, permanent adaptation, and individual responsabilization in the face of structurally produced problems.

Under neoliberal rationality, environmental governance is progressively displaced from a political-collective field toward a model of corporate management, guided by efficiency, technological innovation, and public-private partnerships, in which the State acts as a facilitator of environmental markets (Betti, 2024). In this process, nature is reconfigured as an economic asset and incorporated into market instruments such as carbon credits, environmental offsets, and ecosystem service valuation. By shifting the debate from the ethical-political field to economic calculation, environmental preservation comes to

be justified not by the collective right to life or by the intrinsic value of ecosystems, but by their capacity to generate profit or mitigate financial losses. Although presented as an innovative technical solution, this movement deepens historical inequalities and reinforces a governance that privileges capital over life.

Such reconfiguration therefore operates not only upon the economy or environmental policies, but upon the very symbolic structure that organizes the social bond. It is precisely from this point that the encounter with Psychoanalysis emerges: to restore density to the word where neoliberal grammar has installed slogans and empty signifiers; to return the dimension of conflict where forced consensuses have been imposed; to reopen the possibility of imagining and dreaming alternatives amidst capitalist realism (Fisher, 2014; Araújo & Gurski, forthcoming).

Neoliberal rationality, by converting spheres of existence into objects of commodification, deepens inequalities and blocks the emergence of alternatives, producing a malaise that is not restricted to the material plane, but also installs psychic suffering, impacting subjective constitution and the capacity for elaboration in the face of environmental challenges. Interrogating the articulation of these dynamics allows us to understand to what extent the creation of new narratives may tension the limits imposed by this mode of organizing life.

In the Brazilian context, this grammar operates as a particularly effective normative ideal, sustaining environmental degradation, conflict, and injustice. Under the rhetoric of danger, a discourse of constant threat emerges: “we need more jobs, we need food, we need economic growth” (Dunker, 2016).

It is within this terrain that the words “sustainability,” “eco-friendly,” “recycling,” “organics,” “sustainable development,” “carbon neutral,” “ESG,” and “green economy,” among others, emerge as discursive operators within a hegemonic chain of signifiers. Despite their strong rhetorical force, they are emptied of structural and symbolic consistency. Widely used to signal a commitment to environmental responsibility as a discursive construct, these terms have acquired fluid and variable meanings.

Designated in this article as “green signifiers,” these terms articulate different demands under an apparent environmental concern. Their semantic flexibility allows them to be appropriated by governments, corporations, and social movements without provoking structural change. In this sense, such formulations may be understood as empty signifiers in Laclau’s (2013) terms. For the author, an empty signifier is not devoid of meaning but operates as a discursive point of condensation capable of gathering multiple positions and expectations under a single name, at the cost of suspending or diluting the antagonisms constitutive of them. In the environmental field, this discursive operation allows the construction of a superficial consensus around “sustainability” or “environmental responsibility,” while dominant interests remain untouched.

From the perspective of Lacanian psychoanalysis, meaning does not reside in isolated words, but emerges from the articulation among signifiers within a chain (Lacan, 1957–1958/1999). Green signifiers thus come to operate collectively, producing an effect of coherence at the level of the signifying chain, along with an appearance of environmental commitment, detached from the practices that would sustain it. The political force of this chain lies precisely in producing consensus without demanding rupture: everyone can declare themselves sustainable without the prevailing model being interrogated.

The effects of this grammar are not distributed homogeneously. Environmental degradation, as a profoundly undemocratic phenomenon, disproportionately affects historically vulnerable populations—Black and Indigenous peoples, quilombola communities, women, and immigrants. In these contexts, environmental impacts are not limited to material loss, but produce intense psychological suffering, subjective ruptures, and difficulties in processing traumatic experiences, compromising the capacity for elaboration.

Under neoliberal logic, Environmental Education scarcely interrogates the subjective effects of this grammar. In times of the Anthropocene, a more incisive dialogue between psychoanalysis and environmental education must go beyond analyzing the physical manifestations of the crisis, such as disasters and catastrophes. Interrogating the signifiers that sustain environmental narratives amidst neoliberal practices emerges as a decisive way forward for opening possibilities of radical reconfiguration, enabling conditions for the emergence of new forms of existence beyond the rigidity of capitalist logic.

As Bonneuil and Fressoz (2013, pp. 86–87) state, “it is a matter of seeking a less undifferentiated and more explanatory history of the Anthropocene.”

In psychoanalytic terms, this movement is an invitation to shift the focus from the symptom to the structure that produces it, opening the way for a potentially transformative elaboration of contemporary environmental malaise.

The collapse of the earth and the sociopolitical dimension of youth suffering

If the environmental crisis expresses the collapse of a mode of inhabiting the world, its effects are not restricted to ecosystems or to the political-economic sphere. They also reverberate in the subjective constitution of younger generations. Children and adolescents grow up in a historical time marked by the imminence of ecological catastrophe, by the erosion of collective guarantees, and by the fragilization of symbolic frameworks capable of sustaining the idea of a shared future.

In this context, youth suffering cannot be read as a merely individual or developmental phenomenon. It is inscribed within a broader civilizational horizon, in which the promise of progress—the narrative that shaped modernity—has lost its persuasive force. The feeling of a “slow cancellation of the future” does not refer only to objective data about climate change or environmental collapse, but to the weakening of symbolic references that once organized expectation, desire, and projection.

From a psychoanalytic standpoint, the future is not a chronological category, but a symbolic operator. It sustains the possibility of desire insofar as it allows the subject to project, to imagine, and to inscribe themselves in a temporal horizon that exceeds immediate survival. When this horizon becomes precarious, the effects are not only political, but also psychic.

Freud (1930/2010), in *Civilization and Its Discontents*, already indicated that the malaise inherent to civilization derives from the tension between pulsional satisfaction and the demands of communal life. However, what we witness today is not merely the intensification of this tension, but the destabilization of the very symbolic pacts that once mediated it. The contemporary subject is summoned to adapt permanently, to perform, to compete, and to manage risks individually—even when such risks are structurally produced and collectively distributed.

Mark Fisher (2014) names this phenomenon “capitalist realism”: the idea that there is no alternative to the prevailing system. Under this regime, imagination itself becomes colonized. The capacity to conceive other forms of social organization, other modes of production and coexistence, appears blocked. The environmental crisis, in this framework, does not operate as a catalyst for transformation, but as a permanent background of threat, managed through technical discourse and individualized responsibility.

This configuration directly impacts young people. Studies on eco-anxiety indicate the growing presence of affects such as hopelessness, guilt, anger, and powerlessness in relation to the climate crisis. Yet it is crucial not to reduce these affects to a new diagnostic category. Eco-anxiety should not be immediately medicalized, but understood as a historically situated affect—one that emerges at the intersection between an unbearable Real and a failing Symbolic order.

In Lacanian terms, when the master signifiers that organized collective life lose consistency, the subject may experience a collapse in symbolic coordinates. The weakening of narratives capable of offering meaning to suffering and direction to action produces a form of anguish that is not purely intrapsychic, but structurally linked to the socio-historical field.

The contemporary environmental crisis thus functions as a privileged site for observing this articulation between subjective suffering and socio-political impasse. The proliferation of discourses about “resilience,” “adaptation,” and “sustainability” often operates as an attempt to re-stabilize meaning without questioning the structure that produces the crisis. Young people are encouraged to recycle, to consume responsibly, to optimize their carbon footprint—while the systemic dynamics of extraction and accumulation remain intact.

This displacement has consequences. By individualizing responsibility, neoliberal rationality transforms structural problems into personal failures. The inability to “save the planet” becomes

internalized as guilt or impotence. The subject oscillates between hyper-responsibilization and paralysis. In both cases, the collective dimension of the problem is eclipsed.

It is at this point that psychoanalysis may offer a decisive contribution. Rather than reinforcing imperatives of adaptation, it invites us to listen to suffering as a symptom—that is, as a formation that reveals a structural contradiction. The symptom is not merely an obstacle to be eliminated, but a message to be deciphered. In the case of eco-anxiety and youth malaise, understood as modes of regulation of *jouissance*, what speaks is not only fear of environmental catastrophe, but the collapse of a narrative that sustained belief in progress, development, and indefinite growth.

Walter Benjamin (1940/2012) warned that the idea of progress conceals catastrophe within itself. History, when read from the perspective of the oppressed, reveals a continuous accumulation of ruins. The Anthropocene radicalizes this perception: what was once understood as advancement now reveals its destructive underside. For younger generations, this reversal destabilizes identification with the ideals transmitted by previous ones.

If Environmental Education limits itself to transmitting information or promoting behavioral adjustments, it risks reinforcing this impasse. However, if conceived as a space of critical symbolization, it may operate differently. Rather than denying collapse or offering premature solutions, it can sustain conflict, questioning, and the collective elaboration of loss.

Such a perspective demands recognizing that the environmental crisis is not only an ecological or economic issue, but also a crisis of meaning. The degradation of ecosystems is inseparable from the degradation of language, from the proliferation of empty signifiers, and from the erosion of shared imaginaries.

To create new narratives does not mean producing optimistic fictions, but reopening the space of desire. Desire, in psychoanalytic terms, is not reducible to consumption or adaptation. It implies lack, incompleteness, and the possibility of transformation. Sustaining desire in times of collapse requires confronting limits, rather than denying them.

In this sense, the articulation between Psychoanalysis and critical Environmental Education may contribute to re-politicizing youth suffering. Instead of isolating it within the individual psyche, it situates it within a broader socio-symbolic field. It recognizes that the anguish felt by many young people is not a sign of weakness, but a response to a historical moment marked by the exhaustion of a civilizational model.

To listen to this anguish is not to normalize it, nor to romanticize it. It is to take seriously what it reveals about our time. If the Anthropocene names the collapse of the separation between human history and natural history, youth suffering names the collapse of the separation between psychic life and political life.

In psychoanalytic terms, this movement invites us to shift from managing symptoms to interrogating the structure that produces them. It calls for an ethical position that does not promise salvation but sustains the possibility of collective elaboration. In doing so, it opens space for reimagining the future—not as the linear continuation of an exhausted model, but as a field in dispute.

This symbolic dispute over modes of inhabiting the world is not restricted to the institutional or discursive plane. It directly impacts subjective constitution, affecting the relationship to time, the future, and the modes through which malaise is elaborated. It is within this horizon that the socio-environmental crisis begins to reveal its most acute effects upon youth, demanding that psychic suffering among young people be understood in its sociopolitical and symbolic dimension.

The collapse of the Earth and the sociopolitical dimension of youth suffering

As we have seen, the environmental crisis can be read as a civilizational symptom whose effects go beyond the material plane and reach the ways of naming, narrating, and signifying collective experience. When these operations fail, the impact is not confined to the ecological field, but directly affects subjective constitution, especially contemporary forms of youth psychic suffering. It is from this perspective that psychoanalysis offers tools for its understanding.

In Freud, symbolization may be understood through the psychic work of binding and elaboration that allows traumatic experiences—which initially exceed the subject’s capacity to integrate them—to find a destiny. When an experience does not find symbolic inscription, it remains as unbound excess, returning in the form of repetition, symptom, or inhibition (Freud, 1914/2010; 1920/2010). Lacan, in turn, shifts this formulation by affirming that symbolization is not merely the effect of subsequent elaboration, but depends upon the very structure of language. When the Symbolic fails—that is, when signifiers are lacking to name experience—the Real returns in the form of trauma or anxiety (Lacan, 1964/1985). To symbolize does not therefore mean to mentally represent an event, but to inscribe it in language, allowing its unfolding of meaning and its circulation within the social bond.

Within this horizon, contemporary youth psychic suffering cannot be understood as an individual or contingent phenomenon, but as a sensitive expression of the fraying of the Symbolic and of the difficulties of desiring inscription that traverse our time. Inserted into a scenario marked by the privatization of performance and the fragilization of collective bonds, many young people come to experience failure and suffering as individual moral shortcomings, deepening feelings of anxiety, impotence, and helplessness. This impoverishment of the desire to live resonates with what Gurski (2024), in dialogue with Mark Fisher, calls the colonization of the unconscious by neoliberal practices, marked by the slow cancellation of the future and the erosion of political imagination.

In analyzing epidemic rates of depression and suicide among young people, Gurski, Strzykalski, and Perrone (2020) highlight growing difficulties in the psychic elaboration of the adolescent passage, especially in societies traversed by necropolitical policies and the precarization of life. This suffering cannot be understood solely within the individual register, but as the effect of broader historical and symbolic conditions.

In this context, the difficulty of symbolization is expressed in the incapacity of many young people to name the experience of crisis and to inscribe it within shareable narratives. When we affirm that Environmental Education must operate as a “space of symbolization,” we are proposing that it not restrict itself to the transmission of information about global warming, but create conditions in which fears, anxieties, and impasses can be spoken, thus opening the possibility of constructing a shared project of the future.

Fisher (2014) names capitalist realism this sensation of impoverished imagination and slow cancellation of the future, as if we could no longer imagine other possible worlds beyond capitalism. In this scenario, youth becomes heir to a time marked by a hiatus of projects; that is, the slow cancellation of the future would not be an abrupt end, but a progressive erosion of political imagination and of the possibilities for inscribing desire in the common.

Through research with school and university students, Fagundes and Gurski (2024) demonstrate that the experience of the future has been eroded by feelings of paralysis, reflective impotence, and hopelessness. The authors, in a certain way, point to a social melancholization in which suffering is privatized and pathologized, while its structural causes—that is, inequality, environmental destruction, and policies of death—remain rendered invisible. This privatization of pain is one of the mechanisms sustaining the capitalist economy, insofar as it convinces subjects that, outside neoliberal logic, “the rest would be utopia.”

The decisive point, however, is that this crisis is not restricted to social or economic dimensions: it traverses language, dreams, and imagination. Gurski (2023) argues that the impoverishment of psychic life derives from the fragilization of the dream-work through which we articulate unconscious desires with the materiality of the world, evoking innovative and creative elements for both collective and singular life. If dreams lose their function as a field of invention, the subject is reduced to an exhausted present without horizon (Gurski, 2023). In dialogue with the thought of Davi Kopenawa, this reflection allows us to deepen the symbolic dimension of this impoverishment of psychic life. The Yanomami shaman affirms that, in the dreams of white people, only what surrounds them during the day appears, since they “only see themselves” and do not know how to truly dream—that is, to dream of what does not yet exist (Kopenawa & Albert, 2015, p. 460).



Amazon Rainforest Fire (Photo by João Laet, 2022)

Faced with this scenario of privatized suffering and canceled future, what is the role of Environmental Education? If it cannot offer technical solutions to a civilizational crisis, what can be done?

Environmental Education, when traversed by this perspective, ceases to be an instrument of behavioral awareness and becomes an ethical practice. It is necessary to sustain the question of desire and of the future—not as a technical promise, but as an ethical-political and symbolic gesture. Psychoanalysis reminds us that a society incapable of naming its suffering is likewise incapable of transforming it (Farias, 2021; Farias & Gurski, 2024).

In practice, this implies thinking about the creation of dispositifs that are not reduced to the transmission of information about sustainability, but that function as spaces of speech and collective elaboration. Discussion circles, writing workshops, artistic-pedagogical practices, and shared listening times allow fears, anxieties, and feelings of impotence to be named, displacing suffering from paralysis toward the possibility of implication. By sustaining conditions through which the experience of devastation may find language, such practices reopen the possibility of subjective reinscription and of constructing a shared horizon of the future.

Psychoanalysis also contributes by restoring the desiring dimension of the educator, offering tools to analyze how discourses and programs often reproduce the very logic that produces devastation. The invention of new signifiers, narratives, and images—uncaptured by the market—constitutes a condition for reopening political imagination and reconstructing the bond with nature and the planet.

By functioning as a space of symbolization, Environmental Education displaces suffering from the strictly individual sphere into the field of the common, reopening the possibility of subjective implication and the reinvention of desire—a minimal condition for imagining other ways of inhabiting the world.

Final considerations

Throughout this article, we have proposed understanding Environmental Education as an ethical, political, and clinical act of resistance against barbarism. In doing so, we return to the storm of *King Lear*; not as an illustrative metaphor, but as a tragic grammar capable of helping us understand the present. It is not about offering merely technical solutions to a crisis that is, above all, civilizational, but about restoring density to the word where neoliberal rationality has installed empty slogans. The contribution of psychoanalysis lies precisely in its capacity to read the symptom as a persistent return of that which a civilization has refused to symbolize: the limit, dependence, finitude.

As Shakespeare seemed to anticipate in *King Lear* when he wrote, “The weight of this sad time we must obey; Speak what we feel, not what we ought to say” (Shakespeare, 1606/2008, p. 77), we are called upon to find words to name the unnameable of our time.

What the old king learns (and teaches us), naked before the elements, is that no crown, no power, no technique protects him from the storm; only the bond with the other, compassion, and shared speech can produce some meaning. By analogy, no green technology, no carbon credit, no market solution will save us from ruin if we are incapable of reconstructing the bonds that sustain common life.

Within this horizon, Environmental Education is called not to limit itself to forming “conscious” individuals in the mold of green entrepreneurship, nor to training subjects to adapt to the demands of climate capitalism, but to rebuild the symbolic conditions of possibility for the bond with the Earth, with the other, and with time. It is precisely at this point that psychoanalysis becomes decisive, by revealing how neoliberal discourse captures so-called green signifiers, emptying their transformative potency and reinscribing them within the logic of exploitation. The displacement of these signifiers thus operates as a fundamental condition for reopening the field of desire, politics, and the common.

As discussed throughout the article, youth psychic suffering—expressed in alarming rates of depression, anxiety, and in what Gurski (2024) calls the “wavering will to live”—is inseparable from this neoliberal grammar that privatizes pain and cancels the future as a shareable horizon. The question that traverses the entire text then emerges: what kind of world may still be desired amidst the rubble of the present?

It is not a matter of imagining an abstract future, nor the one promised by innovation platforms or international agendas, but of sustaining the possibility of a time that can be collectively dreamed, spoken, and desired.

The articulation between psychoanalysis, environmental education, and political critique has the potential to reopen the possibility of symbolizing collapse, reinscribing it within language and within the field of conflict, beyond the repetition of emptied signifiers offered by the market or by institutional politics.

In this sense, thinking Environmental Education in times of barbarism implies refusing the promise of manageable futures and quick solutions to a civilizational crisis. Rethinking Brazilian Environmental Education is a condition for preventing it from being reduced to adaptive practices of low critical potential, orienting it instead toward a pedagogy capable of restoring astonishment before the Earth and reenchantment with life (Recalcati, 2014).

Faced with alarming data concerning youth mental health, this task demands confronting neoliberal grammar also at the level of subjective formation, opening space for political imagination, the reconstruction of the social bond, and the courage to face the storms of our time.

Ultimately, it is necessary to re-enchant the connection with the Earth, not as a romantic return to nature, but as a collective movement of resymbolization the world. Re-enchanting, here, means putting back into circulation words, narratives, and meanings capable of naming the crisis without neutralizing it, sustaining the question of desire and the courage to confront the Real that permeates contemporary experience. It is this that allows us to move forward, not as managers of disaster, but as subjects who still dare to imagine a future that is not abstract, nor a future promised by innovation platforms or international agendas, but a future that can be dreamed of, spoken of, and collectively desired. A future that does not cancel the past or ignore the present, but that weaves, with the threads still available, other possibilities for the future.

It is, therefore, about sustaining doubt as an ethical position. Not offering ready-made solutions, but creating conditions for the elaboration of impasses. Not promising manageable futures, but preserving the possibility that something of desire can still be enunciated. For it is only in desire—and not in managed resignation—that one finds the strength to interrupt the deadly repetition and to shift, even minimally, the course of a history that insists on repeating itself.

Ultimately, it is necessary to re-enchant the connection with the Earth—not as a romantic return to nature, but as a collective movement of resymbolizing the world. Re-enchanting, here, means putting back into circulation words, narratives, and meanings capable of naming the crisis without neutralizing it,

sustaining the question of desire and the courage to confront the Real that permeates contemporary experience.

It is this that allows us to move forward—not as managers of disaster, but as subjects who still dare to imagine a future that is not abstract, nor one promised by innovation platforms or international agendas, but a future that can be dreamed of, spoken of, and collectively desired. A future that does not cancel the past or ignore the present, but that weaves, with the threads still available, other possibilities of existence.

It is, therefore, about sustaining doubt as an ethical position—not offering ready-made solutions, but creating conditions for the elaboration of impasses. For it is only in desire—and not in managed resignation—that one finds the strength to interrupt deadly repetition and to displace, even minimally, the course of a history that insists on repeating itself.

References

- Araújo, L. F. S., & Gurski, R. (no prelo). *A precarização da palavra e o esvaziamento da política na formação educacional. Psicologia em Revista*.
- Betti, P. (2024). *Conservação neoliberal e concessões público-privadas de apoio ao turismo em parques nacionais brasileiros: uma análise com enfoque nos parques costeiros-marinhos* [Tese de doutorado, Universidade Federal do Paraná]. Repositório Digital da UFPR. Recuperado de: <https://acervodigital.ufpr.br/>
- Bonneuil, C., & Fressoz, J.-B. (2013). *L'événement Anthropocène*. Paris: Seuil.
- Carvalho, I. C. M. (2001). Qual educação ambiental: elementos para um debate entre educação ambiental e extensão rural. *Agroecologia e Desenvolvimento Rural Sustentável*, 2(2), 43-51.
- Crutzen, P. J., & Stoermer, E. F. (2000). The “Anthropocene”. *Global Change Newsletter*, 41, 17-18.
- Danowski, D., & Viveiros de Castro, E. (2017). *Há mundo por vir? Ensaio sobre os medos e os fins*. São Paulo: Instituto Socioambiental.
- Fagundes, P., & Gurski, R. (2024). Aviso de incêndio: o mal-estar no laço educativo e a dimensão sociopolítica do sofrimento escolar. *Estilos da Clínica*, 29(3), 343–358. <https://doi.org/10.11606/issn.1981-1624.v29i3>
- Farias, A. L. (2020). *O mal-estar na crise ambiental: uma contribuição da psicanálise à educação ambiental* [Tese de doutorado, Universidade Federal do Paraná]. Repositório Digital da UFPR. Recuperado de <https://acervodigital.ufpr.br/xmlui/bitstream/handle/1884/68797/R%20-%20T%20-%20ANA%20LIZETE%20FARIAS.pdf?sequence=1&isAllowed=y>
- Farias, A. L. (2021). *Psicanálise e meio ambiente: caminhos para uma educação ambiental*. Curitiba: Medusa. 191 p.
- Farias, A. L. (2022). A negação (Verneinung) e o meio ambiente: interrogações para a Educação Ambiental (EA). *Desenvolvimento e Meio Ambiente*, 60, 167-181. <https://www.revistas.ufpr.br/dma/article/view/74867>
- Farias, A. L., & Gurski, R. (2024). O mundo e a crise ambiental: questões para o campo da Psicanálise e Educação. Em *Anais do XV Colóquio Internacional de Psicanálise e Educação do LEPSI/VII Congresso da Rede INFEIES: 'A Nova Ordem Escolar'* (pp. 167-171). <https://sites.usp.br/lepsi/wp-content/uploads/sites/949/2025/08/anaislepsi2025.pdf>
- Fisher, M. (2014). *Realismo capitalista: é mais fácil imaginar o fim do mundo do que o fim do capitalismo*. São Paulo: Autonomia Literária.
- Freud, S. (2010). Recordar, repetir e elaborar. In S. Freud, *Observações psicanalíticas sobre um caso de paranoia relatado em autobiografia (“O caso Schreber”): artigos sobre técnica e outros textos (1911–1913)* (Obras completas, Vol. 10, pp. 193–210). São Paulo: Companhia das Letras. (Trabalho original publicado em 1914)
- Freud, S. (2010). Além do princípio do prazer. In S. Freud, *História de uma neurose infantil (“O homem dos lobos”), além do princípio do prazer e outros textos (1917–1920)* (Obras completas, Vol. 14, pp. 121-205). São Paulo: Companhia das Letras. (Trabalho original publicado em 1920)

- Freud, S. (2014). Inibição, sintoma e angústia. In S. Freud, *Obras completas* (Vol. 17: Inibição, sintoma e angústia, O futuro de uma ilusão e outros textos [1926–1929], pp. 13-123). São Paulo: Companhia das Letras. (Trabalho original publicado em 1926)
- Global Carbon Project. (2021). *Global Carbon Budget 2021*. Recuperado de: <https://essd.copernicus.org/articles/14/1917/2022/essd-14-1917-2022.pdf>
- Guimarães, M. (2000). *Educação ambiental: no consenso um embate?* São Paulo: Papirus. 94p.
- Gurski, R. (2021). O que pode a psicanálise fazer com a educação ambiental? Prefácio. In: Farias, A. L. *A psicanálise e o meio ambiente: caminhos para uma educação ambiental*. Curitiba: Editora Medusa.
- Gurski, R. (2023). *Que futuro o futuro tem? A escuta de adolescentes hoje*. Conferência em mesa-redonda apresentada no 12º Congresso Ruepsy – *Parole d'enfant: dialogues et malentendus entre psychanalyse et éducation*, Universidade Paris 8, Paris, França.
- Gurski, R. (2024, 28 de novembro). Apresentação. Organização do dossiê O lento cancelamento do futuro. *Revista Cult*, (312).
- Gurski, R., Strzykalski, S., & Perrone, C. (2020). O despertar da adolescência, o suicídio juvenil e as atuais políticas de morte: questões para o campo da educação. *Tempo Psicanalítico*, 52(2), 357-383.
- Kopenawa, D., & Albert, B. (2015). *A queda do céu: palavras de um xamã yanomami*. São Paulo: Companhia das Letras.
- Instituto Brasileiro de Geografia e Estatística. (2021). *Pesquisa nacional de saúde do escolar (PENSE)*. Recuperado de: <https://biblioteca.ibge.gov.br/visualizacao/livros/liv101852.pdf>
- Intergovernmental Panel on Climate Change. (2021). *Climate change 2021: The physical science basis*. Cambridge University Press.
- Intergovernmental Panel on Climate Change. (2022). *Climate change 2022: Impacts, adaptation and vulnerability*. Cambridge University Press.
- Krenak, A. (2019). *Ideias para adiar o fim do mundo*. São Paulo: Companhia das Letras.
- Lacan, J. (1985). *O Seminário, livro 11: Os quatro conceitos fundamentais da psicanálise* (1964). Rio de Janeiro: Zahar.
- Lacan, J. (1999). *O Seminário, livro 5: As formações do inconsciente* (1957–1958). Rio de Janeiro: Zahar.
- Laclau, E. (2013). *A razão populista*. São Paulo: Três Estrelas.
- Layargues, P. P. (2020). Pandemias, colapso climático, antiecológismo: educação ambiental entre as emergências de um ecocídio apocalíptico. *Revista Brasileira de Educação Ambiental*, 15(4), 1-30. <https://periodicos.unifesp.br/index.php/revbea/article/view/10861>
- Layargues, P. P., & Lima, G. F. C. (2014). As macrotendências político-pedagógicas da educação ambiental brasileira. *Ambiente & Sociedade*, 17(1), 23-40.
- Leff, E. (2000). *Ecologia, capital e cultura: racionalidade ambiental, democracia participativa e desenvolvimento sustentável*. Blumenau: Ed. da FURB.
- Leff, E. (2001). *Epistemologia ambiental*. São Paulo: Cortez.
- Leff, E. (2007). *Racionalidade ambiental: a reapropriação social da natureza*. Rio de Janeiro: Civilização Brasileira.
- Leff, E. (2015). *Saber ambiental: sustentabilidade, racionalidade, complexidade, poder* (11a ed.). Rio de Janeiro: Vozes.
- Leff, E. (2020, 5 de agosto). Clima viral: o lugar da humanidade no planeta. *Amazônia Latitude*. Recuperado de: <https://www.amazonialatitude.com/2020/08/05/clima-viral-lugar-humanidade-planeta/>
- Loureiro, C. F. B. (2008). Educação ambiental no Brasil. In *Salto para o futuro* (Boletim nº 01). Recuperado de: [http://forumeja.org.br/sites/forumeja.org.br/files/Educa%C3%A7%C3%A3o%20Ambiental%20no%20Brasil%20\(texto%20basico\).pdf](http://forumeja.org.br/sites/forumeja.org.br/files/Educa%C3%A7%C3%A3o%20Ambiental%20no%20Brasil%20(texto%20basico).pdf)
- Mbembe, A. (2020, 6 de maio). O direito universal à respiração. Instituto Humanitas Unisinos. Recuperado de: <https://www.ihu.unisinos.br/78-noticias/598111-o-direito-universal-a-respiracao-artigo-de-achille-mbembe>

- Organização Meteorológica Mundial. (2022). *Estado do clima global em 2021* (Relatório nº 1290). Recuperado de: <https://wmo.int/publication-series/state-of-global-climate-2022>
- Pádua, J. A., & Saramago, V. (2023). O Antropoceno na perspectiva da análise histórica: uma introdução. *Revista de História*. <https://doi.org/10.1590/2237-101X02303603>
- Peloggia, A. U. G. (2020). Antropoceno, artes visíveis e literatura: a arte como registro estratigráfico e a agência geológica humana. *Cadernos do ILP: Ensino, Pesquisa e Extensão Cultural*, 1(1–2). Recuperado de: https://www.researchgate.net/publication/347101814_Antropoceno_artes_visiveis_e_literatura_a_arte_como_registro_estratigrafico_e_a_agencia_geologica_humana
- Perez, D., & Starnino, A. (2021). O estatuto político do significante vazio: identidade coletiva, psicanálise e política. *Revista Psicologia Política*, 21(50), 45–58. <https://www.redalyc.org/journal/6733/673373986010/>
- Recalcati, M. (2014). *La hora de clase: por una erótica de la enseñanza*. Barcelona: Anagrama.
- Rockström, J., Steffen, W., Noone, K., Persson, Å., Chapin, F. S., Lambin, E. F., ... & Foley, J. A. (2009). Planetary boundaries: exploring the safe operating space for humanity. *Ecology and Society*, 14(2), Artigo 32.
- Safatle, V., Dunker, C., & Silva Júnior, N. (2021). *Neoliberalismo como gestão do sofrimento psíquico*. São Paulo: Autêntica Editora
- Sauvé, L. (2005). Uma cartografia das correntes em educação ambiental. In M. Sato & I. C. M. Carvalho (Orgs.), *Educação ambiental* (pp. 17-45). Porto Alegre: Artmed.
- Shakespeare, W. (1606). *O rei Lear* / William Shakespeare; tradução de Millôr Fernandes. Porto Alegre: L&PM, 2008. (140 p).
- Sorrentino, M. (1997). Educação ambiental e universidade: um estudo de caso. In *Educação ambiental: caminhos trilhados no Brasil*. São Paulo: IPÊ.
- Sorrentino, G. P. (2024). *Cultivando saberes: caminhos e desafios da educação socioambiental na construção de escolas sustentáveis* [Dissertação de mestrado, Universidade Federal do Paraná]. Recuperado de: <https://acervodigital.ufpr.br/xmlui/handle/1884/95007>
- Souza-Lima, J. E. de, & Alencastro, M. S. C. (2015). Educação Ambiental: breves considerações epistemológicas. *Revista Meio Ambiente e Sustentabilidade*, 8(4), 20–50. <https://www.revistasuninter.com/revistameioambiente/index.php/meioAmbiente/article/view/421>
- Steffen, W., Richardson, K., Rockström, J., Cornell, S. E., Fetzer, I., Bennett, E. M., ... & Sörlin, S. (2015). Planetary boundaries: Guiding human development on a changing planet. *Science*, 347(6223), 1259855.
- Steffen, W., Rockström, J., Richardson, K., Lenton, T. M., Folke, C., Liverman, D., ... & Schellnhuber, H. J. (2018). Trajectories of the Earth System in the Anthropocene. *Proceedings of the National Academy of Sciences*, 115(33), 8252–8259.
- Voltolini, R. (2022). *Crianças fora-de-série: psicanálise e educação inclusiva*. São Paulo: Benjamin Editorial.

Notes:

1. The United Nations Conference on the Human Environment, held in Stockholm (1972), and the Intergovernmental Conference on Environmental Education, held in Tbilisi (1977), constitute fundamental international milestones in the consolidation of environmental policies and Environmental Education at the global level.

Citation/Citação: Farias, A. L.; Gurski, R. (2025). *The collapse of the earth and the sociopolitical dimension of youth suffering: articulations between psychoanalysis and environmental education*. *Trivium: Estudos Interdisciplinares* (Ano XVII, no.esp.), pp. 41-55.

Received on: 01/11/2025
Approved on: 21/12/2025