

## El malestar de la cultura

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15 Pages Published: July 23, 2018 Date Written: June 18, 2018 Spanish Abstract: Culture can be seen as a mixture of potentially connected and relatively strong characteristics of society that define an identifiable human population, such as a nation or ethnic group (Hofstede, Hofstede and Minkov, 1991). It can be broken down into numerous variables that take into account the observed differences between populations that the researcher eventually tries to study. As part of many possibilities, Sigmund Freud in Riots in Culture (1930) chose the concept of culture as synonymous with a complex sum of traits with a moral purpose. In this sense, given the fact that culture is restrictive (You should not kill) and is in opposition to instinctual satisfaction (especially aggression), relentless abdication or attenuation or sublimation of instinctive impulses is the desired result. Thus, the function of culture as a design, according to the Freudian, should be a barrier to naturally defined sexual and violent impulses in order to create the conditions for an emergency and maintain a peaceful and libidinally united human community. This essay explores some of the implications of Freudian characteristics of culture in light of the current, complex, seemingly posthumous, postmodern state and through the lenses of individual texts of Kant, Nietzsche, Bataya, Deles, Foucault, Habermas and Lipovetsky. Keywords: Culture, Civilization, Happiness, Suffering, Social Unrest, Cultural Context, Freud, Modern Society, Postmorality, Postmodernism, Kant, Nietzsche, Batay, Deleuze, Foucault, Habermas, Lipovetsky. English Abstract: Culture can be seen as combining potentially connected and relatively strong social characteristics describing identifiable human populations such as a nation or ethnic group (Hofstede, Hofstede and Minkov, 1991). It can be unraveled into many variables, any of which may explain the observed differences between populations that the researcher intends to study. Among the many possibilities of Sigmund Freud in Civilization and its Discontents (1930) chose the concept of culture as synonymous with a complex sum of traits with a moral purpose. In this sense, given the fact that culture is restrictive (You must not kill) and is in opposition to instinctive satisfaction (especially aggressiveness), instinctive abdication is an ieklusic result. Thus, the function of culture, according to Freudian, is to create a barrier to naturally defined violent and sexual impulses in order to create a condition for the emergence and maintenance of a peaceful, libidinally bound human community. This essay explores some of the implications of this Freudian characteristic of culture in the light of the current, complex, postmodern state and through the lenses of some of the selected texts of Kant, Nietzsche, Bataya, Deles, Foucault, Habermas and Lipovetsky. Keywords: culture, civilization, happiness, suffering, social discomfort, cultural context, Freud, Modern Society, Posmorality, Postmodernism, Kant, Nietzsche, Bataic, Deleuze, Foucault, Habermas, Lipovetsky Discomfort in Culture Sigmund Freud Cover 1930.Gender Essay Theme (s) Political Philosophy Original Edition in German Original Title Das Unbehagen in der Kultur Editorial Alliance Austria published in 1930. This work, combined with the mass psychology and analysis of himself, which he wrote in 1921, is recognized as one of Freud's most relevant works in the field of social psychology and is considered one of the most influential critical texts of the 20th century in social sciences. The main theme of the work is irretrievable antagonism between the demands of the pulse and the limitations imposed by culture. That is, the contradiction between culture and impulses, where it governs as follows: as culture tries to create ever-increasing social units, it limits the deployment and satisfaction of sexual and aggressive impulses, turning some of the aggressive varnish into guilt. That is why culture breeds dissatisfaction and suffering. The more culture develops, the more discomfort grows. Therefore, it can also be said that the central theme of the riots in culture is guilt. This approach is not new to Freud, given his focus on his early psychological work. In this work, however, Freud more clearly assesses the role played in these limitations by internal and external influences, their reciprocal effects, hypothesis overcoated, and indation and clarification of the nature of guilt. This may have damaged the rehearsal building, but it fully meets the goal of guilt as the most important problem of cultural development and shows that the price of cultural progress must be paid with deficits caused by increased guilt. Anxiety in culture. Chapter VIII. Page 130. The second part of one of the main issues covered will be that pulse of destruction, which is expressed in his sixth chapter, in which Freud develops more broadly his notion of libido, arguing that it should be divided into two different instincts: instinct-object eros and instinct-ego thanatos. This new concept relates, in fact, to the aforementioned death or human destruction, or an innate tendency to return to inorganic, and its development actually has a long history in Freud's writings, including his research on narcissism and sadomasochism. Freud admits that it may be difficult to accept his view of human nature as predisposed to death and destruction, but he reasoned that suppressing that instinct that is not for the need for restrictions on civilization. Then life and civilization are born and developed as a result of the eternal struggle between these two interpersonal forces of love and hatred. In short, in The Disturbances in Culture he made clear his view of the world, emphasizing the subordination of civilization to economic needs that impose heavy tributes to both sexuality and aggression in exchange for little security. This is, after all, a work whose interest is significant from sociology. See also the life of polishing and death polishing Sublimation Links - Full Works. Volume XXI. Page 60. Horenstein, Mariano (June 27, 2020). Anxiety in culture. Country. Received on June 27, 2020. Ibid. Strachey, J. 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