

THE IMPLICIT VIOLENCE OF POSITIVITY IN MODERNITY

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INTRODUCTION

Violence has accompanied the human being since ancient times. In ancient times, violence was ubiquitous and everyday, and its exhibition was an essential part of the exercise of power and domination. Direct violence prevailed as a badge of power. In Modernity, not only does explicit violence withdraw from the political stage, it loses legitimacy in almost all social spheres, but this does not mean that it disappears.

OBJECTIVES AND METHODOLOGY

A reflexive bibliographical review discusses the transformation of the explicit violence of archaic societies into a more subtle, less obvious, violence in modern society of capitalist performance

DISCUSSION

The classical topology of violence has been presented as negativity, establishing an antagonistic relationship (I-other, friend-enemy), which legitimized the archaic forms of expression of explicit and bloody violence. Modern society increasingly avoids the negativity of the other, from abroad. Globalization has accelerated the disappearance of borders and differences. Nevertheless, the suppression of negativity does not imply disappearance of violence. The violence of positivity can be exercised without the need for enemies or domination. Not only excess of negativity is violence, but also excess of positivity. Overcapacity, overproduction, overcommunication, hyperactivity, are subtle manifestations of internalized violence.

Culture dominates the aggressive inclination of the individual, making him watch over an instance housed within him. The moral conscience becomes more implacable and more severe the more one renounces the person to aggression against others. The techniques of domination also use this internalization of violence, so domination requires less effort to exercise. Symbolic violence also uses the automatism of habit. It is inscribed in convictions, modes of perception and behavior. Today society, in which there is an erosion of the growing social, produces more isolated egos enclosed in themselves with a weak link with the we, in a relationship rather of competition. They are not singularities that present joint resistance to the global, rather they are victims, accomplices and sympathizers of the global.

The subject of performance of late Modernity, apparently is not subject to anyone. In today's capitalist society, external coercion is replaced by internal coercion, which is offered as freedom. Self-exploitation, coupled with the feeling of freedom, turns out to be more efficient than the explicit domination of the other. Performance society is the self-exploitation society.

CONCLUSIONS

- Violence accompanies the human being from the beginning of time. Their forms of presentation have changed, but it has by no means disappeared.
- In ancient and archaic cultures, violence was based on negativity, antagonism, domination. The expression of violence was explicit and linked to the exercise of power.
- In today's culture, excessive positivization constitutes a subtle form of violence, less visible and explicit. Violence is increasingly detached from the negativity of the other or the enemy, and is directed at oneself.

NOTES AND REFERENCES

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