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Transnational gangs: citizenization, violence and alternatives

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Abstract

The article analyzes how states have addressed the process of transnationalization gangs who have suffered since the nineties, and how they have involved public security policies that have generated forms of disenfranchisement (reduction and even elimination of political rights of young people gang) in countries where the phenomenon is most persistent. Government actions are seen in two extremes: on the one hand, the continued policies to national security public security, producing mutations in the gangs that make them more violent (especially in the so-called northern triangle of Central America); on the other, policies aimed at the integration of young gang without trying to dissolve the group (the case of Barcelona and Ecuador).

Transnational gangs, disenfranchisement, social inclusion

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Introduction

This document is a function of contrast between El Salvador and Ecuador as the strategies used for treatment of transnational gangs. The first section looks at the process of criminalization and disenfranchisement in El Salvador through the use of a criminal policy designed from the theory of criminal law of the enemy. Also ask yourself, using some option opposed to criminalizing experiences, how to avoid violence seeking social, political and cultural integration of the gang. Therefore, the paragraph ends by exploring the opportunities offered by the agreed truce between the Gang Mara Salvatrucha 18 and 13 in early 2012, as a form where gang members took the floor for a dialogue between them and the rest of society . The second paragraph Ecuador: legalization of the Latin Kings, explores, the legalization of the Latin Kings in Ecuador, to contrast the case with El Salvador, especially from the participation of government institutions that managed to link up with the group Researchers who launched the project.

Similarly, the political context that enabled the opening of government institutions to achieve this articulation is analyzed, allowing a different sensitivity to the phenomenon of transnational gangs, opening a field of opportunity to look opposed to the criminalization strategies, capable to reduce violence.

This article is the result of the investigation "transnational gangs in El Salvador and Ecuador: criminalization versus integration", supported by the scholarship program CLACSO-ASDI promotion of social research from 2013 to 2016 for researchers in Latin America and the Caribbean.

El Salvador. Criminalization and citizenization

In 2003 the criminalization of gangs in El Salvador reached legal status with the enactment of the so-called anti-gang laws and the implementation of the Plan Mano Dura. This government strategy meant the operation of a criminal policy, covered by criminal law of the enemy designed according to US national security needs (Salazar, 2008). Political decisions seeking to eliminate transnational gangs, treating them as a pure criminal phenomenon and security, have only managed to transform them into more dangerous phenomena (Aguilar, 2004, 2007; Cruz, 2005; FESPAD, 2010). To orient the criminal policy in the anti-gang laws as the legal basis of the Youth Criminal Justice, based on emergency legislation, according to a state of emergency, the guidelines of the criminal law of the enemy (Jakobs, 1997) was followed, reducing rights political youth gang members in particular, but for all young people to assume them as potentially dangerous entities.

In interpreting the danger of young gang members as the action of an enemy, the internal time (are Salvadorans) and external (his gang practices come with deportation from the United States), go from being in the implementation of public security policies to be subjected to national security policies. This means they will be considered enemies of the state and society.

Here we see how the criminal law of the enemy works in Salvadoran legislation aimed at confronting the phenomenon of transnational gang: dissolve the assumption of equality before the law, because in principle it seeks to impose the danger to act, punishing the possibility of it.

The law presupposed criminal activity based on their personal or social circumstances (they were young with some aspect as clothing and racial type), and not the commission of a crime (Amnesty International, 2004), plus penalties exceeding normal sentence if the defendants were members of a gang (Salazar, 2008), limiting the ability of young gang members to exercise their rights as citizens to make them enemies of society.

The government's vision for addressing the problem defines the ways in which gangs have evolved into increasingly violent or corporatized and structured forms. As Cruz says "this resulted gangs to rethink its own operation, be reorganized into more vertical, more violent and more rigid structures, and they began to recognize leadership that would allow formal communication with other groups of gangs and organized crime" (2005: 1158), the same observation is made by Aguilar (2007) to review the results of the criminal policy based on the criminal law of the enemy in El Salvador.

Thus, in the case of El Salvador, the type of policy to treat gang it is defined by the specific characteristics of gangs, although they are showing violent because of the war between the Gang 18 and Mara Salvatrucha 13 and had certain criminal attitudes, a result of economic and social conditions in which both young deportees who were integrated as gangs in El Salvador (Case addressed in Moreno and Sánchez, 2012) were. It is important to not ignore how they developed both the 18 and the MS13 at the transnational level, its symbolic and cultural routines, the absence of writing for history, as a projection into the future.

The presenteeism (Maffesoli, 2005) of gangs in Central America certainly has influenced how they relate to the rest of society and government institutions, but has not been instrumental in the design of the policy implemented in its criminalization against. Are political decisions that have deformed the face of gangs, as shown in several studies (Aguilar 2004, 2007; Aguilar Carranza 2009; Cruz 2005, 2009, 2010; Cruz and Carranza 2006; Demoscopia, 2007) through governmental actions (legislation, security strategies, absence or ineffectiveness of social integration policies, etc.), it has affected the framework restrict opportunities for social, political and cultural development of young people.

Despite the legal laws designed under the criminal law of the enemy setbacks, there is a decrease of citizen condition, a citizenization hidden in the degradation of the subject to a different way (although not necessarily inferior, although it is implicit, if a animalised way desocialised, marginalized), criminalization produces no citizenship. It happens, in fact, a conversion of individuals in something that can be eliminated as enemies and therefore outlawed by the simple fact of being or mind.

Emergency laws clearly citizenization, to violate the most basic rights of citizens, disabled the ability of young gang members to exercise their human rights to a higher level to law, with the understanding that the very existence already at the margin subjected to deplorable living conditions. The circle closes with exclusion biopolitical police superinclusion dynamics (see Moreno 2010, 2011). Plans Mano Dura and Super Mano Dura are examples of laws drafted under the influence of considering the situation as a state of emergency, but particularizing this state of emergency in specific subjects, in this case, the gang members.

The application of criminal policies as the main treatment strategy social phenomena occurring at the margins is the most visible sign of the contemporary state, criminal state (Wacquant, 2007) where the state is set aside and ignores the social, the political with the wrapping economic.

Marginalized areas are reinforced in two ways: firstly increased police aggression, the militarizing and privatize it. In addition to the production of a common criminal sense that permeates the perceptions of marginalized subjects turning them into enemies. By using this perception and elevate it to the status of law, feed prejudice and persecution and repression to resolve structural conflicts with ideological tools used by dictatorships, proposing laws of war in assumptions States democratic form of government actions are legitimized.

In El Salvador the amalgamation between criminal policy and criminal law changes impacted enemy gangs and clandestine forms towards more structured and more prone to violence both within and extra gang. The number of corpses per day rose alarmingly from 2003 and the first months of 2012 14 murders a day (Santos, 2013) were computed. In March 2012 Gang and Mara Salvatrucha 18 13 agreed to a truce. In this process, members of civil society were involved, while the government said not to have taken part.

The truce means more than an end to the murderous hostilities, a change of gangs in order to integrate, while remaining gangs, the rest of society.

This process requires that the government criminalizing vision shift to a posture of integration of young gang without trying to end the gang, but finding the best way to social, political, economic and cultural integration of young people.

Note that the Gang truces between the Mara Salvatrucha 18 and 13 are not new, they are even part of the LA gang culture where they produce their major symbolic axes. The "South agreements" or "run the south," have been present as a form of relationship between gangs in the circumstances around them.

It is between "cliques" or situations or specific spaces, "it is a self-regulating mechanism of violence that Central American gangs have been used at various times" (Aguilar, 2012). The current truce, however, has a difference from previous events more or less similar (tripartite tables, 18 MS and common criminals, to defend the rights of prisoners, simultaneous marches between the two gangs, etc.): He has maintained two years.

However, the opacity of the process that has created many doubts about the ultimate goals, it is important to assume that, so far, the nearest to tackle the phenomenon from a different optical path criminalization opens more strongly through this "truce".

However, as has happened in the absence of a strong institutional support to the commitment of the gang, with the implementation of social policies that promote the emergence of job opportunities and development truce in early 2014 it has deteriorated to Presumably point dissolved and homicides, braking for almost two years, increased dramatically between February and May 2014.

The Salvadoran context is permeated by a lack of sense (perhaps restorative) social justice, rooted in the aftermath of the civil war, where amplified by the moral panic instigated by the media discord has become the phenomenon of gangs in guilt vehicle, the epicenter of homicidal violence and the problem of national security in El Salvador.

Subject exceeding the act of gangs and sets a purely criminalizing treatment.

This is not to demarcate gang violence in El Salvador, as this is an important part of the meaning of its constitution and constancy. However, you must understand that the environment where they develop is equally or more violent group binding aggressiveness. As Jeannette Aguilar (2012), observes the construction of social panic about gangs amplifies his murderous act hiding structural problems involving the entire social body.

This alignment between murderer and gang violence has resulted in national security public policy and descuidadanza criminalizing a large segment of young Salvadorans and a boomerang movement, indeed amplify the violence deployed.

However, since the nineties, when the phenomenon began to grow after the peace agreements and mass deportations from the United States, there were not criminalizing approaches. In 1997, social ministry, in the historic center of San Salvador, in the parish of San Francisco, with Monsignor Gregorio Rosa Chavez, when they started swarming gangs, student beginning (Savenije, 2009; Martinez and Sanz, 2011) in the parishes they are attending, to let them wash, cures them after fights and so forth.

Of immediacy, the pastoral became concerned about the phenomenon in a deeper sense: how to treat it. Thus the need to coordinate with parishes agent training to address the problems observed: training on matters of law (human rights and basic advocacy), psychological intervention and understanding of the historical context of gangs (how they formed, how act, why its manifestation, etc.). Maras and Pastoral Vicar of training teams of agents in parishes formed.

As a civil organization, from the beginning they stated that the gang phenomenon was misguided.

With its expansion, we tried to create a national team, understanding the need to address the issue from a perspective beyond the repression, as this was not considered the best form of treatment.

Since socially oriented catechesis (religious indoctrination exercises using allegories of everyday life that allowed feel the experience of Christian virtues-honesty, solidarity, justice), from the perspective of the civil war, he allowed the observation of the phenomenon gang is not vitiated by moral panic undertaken by television and the print media type approach.

The first deported gang members accounted for an innovative youth culture in El Salvador, with its seductive music and clothing style (Hip Hop), and language (Spanglish). They could see in the parks listening to music and children dancing around. It was clear that this was a sociocultural phenomenon, accompanied by his consumption (drug and symbols), a struggle for identity. When they asked why they paint the 18? What does it mean? Dry "is our neighborhood" was the answer. The aim of the first project was worthy reintegrate young people.

Reintegration, accompanied by quality "dignity", oriented treatment from a standpoint of social justice, reintegration has to do with the condition of exclusion of these young people, not only social, but symbolic, political and cultural.

The issue of reintegration with dignity was getting more into the fray before the vicious attack of the media to those who worked with gang members and the construction of social monster. He branded the organization of innocent, myopic, manipulated by young people because of this vision of the gang as full human beings, not diminished by his secondment and condition.

Under the repressive atmosphere of moral panic generator, the dynamics of gangs was changing. While there were always fighting each other, they were no more beatings, more or less serious injuries, death being an extreme case, not the norm. In addition, attacks were among them (as well as robberies and other more or less minor offenses).

Escalating violence was also noted with aggression against the rest of society. Not to see that society itself more fiercely opposed against them. In this sense, the issue is symptomatic of the ban on tattoos in schools, driving out those who will carry. This repressive optical not influence the decrease of the problem, on the contrary, it swelled the gang, because the exclusion of gang exclusion became the only social place finish for the young.

With the Mano Dura and Super Mano Dura perceptions about gangs changed and its virulence increased, especially regarding extortion, before it was only to ask the classic "Heart" (currency of twenty cents), but these plans do not just work with young people was dismantled when the first, Mano Dura, young people no longer came to the meetings organized by the Ministry of Maras, passed the house "distroyer¹" it was becoming a benchmark in the colonies, rather than community meeting centers.

Mano Dura involved more decisively to the police, in several senses. For example, the issue of "renteo" while performing the gang, the police, in turn, the "renteaba".

This, according to testimony of gang members and members of NGOs, working at first as extortion, "came to the neighborhoods and grabbed a gang, what's your medal? it is no longer your medal, and so, they demanded money not to take them away ", as so-called" income "(selling protection to businesses and bus routes) went establishing itself as a reliable source of resources, police He came to demand payments to allow operation.

With the massive incarceration of gang because Mano Dura, gang members were given the need for more resources, which amplified the already successful strategies and allowed the opening of other ways in which violence is more prevalent, such as drug dealing, extortion and contract killings.

Mutation occurred gangs. Due to the mass incarceration of gang members, the need for resources for private "homeboys" freedom, caused a transformation in what refers to the "system" collection.

He ran to ask for a Heart by here and there, extortion, known as "renteo", ie, went from asking for money, "give me a varus" in the street, passers-by and neighbors, using cell phones, make market analysis (observing the dynamics of business in their territorializations) establishing rents stipulated time and quantity. It went from a dislocation of the "neighborhood" (Moreno and Sánchez, 2012, Moreno, 2013), a violent restratification.

¹ It knows how the houses or sites occupied by gang members.

With the Iron Fist also changed entry forms to the "neighborhoods" they were before more complicated and concerning a symbolism of belonging. The change in the ways of the "jump" to Become Sound toughest issues, such as the commission of more serious crimes (robbery, kidnapping, murder) and the symbolic act of killing an enemy.

The splint gang can squeeze therefore exceeding a parental relationship, a cuerpa guys looking for a compact group but not defined goal orientation.

A body, a herd, not a mass. A body without organs. Both gangs are alike, and resemble most in Central America, but certainly there are deep differences that could perhaps emerge more clearly if a process of politicization of young people was achieved.

This has to do with the ability to produce speeches, talking beyond grunting sounds that are assumed by the rest of society. Listening requires speech what gang will do it better? Or is it only possible if both gangs articulate speech dialogue? Will the truce beginning of something observable in deployed that have been made public? These have deployed infiltrated by language facilitators who followed that proposed by Pierre Bourdieu (1997), have also facilitated the word:

"If it is intended that someone who is not professional word gets to say something (and then often say absolutely extraordinary things, that people who spend their lives monopolizing the word would not even be able to think), we must carry out a work of assistance to the word [...] It is to be of service to someone whose word is important, who want to know what to say and what to think, and so we help to express "(1997: 46).

The language of the deployed has changed over time and the inclusion of new elements to the truce (Mao Mao. Machine Look Locos 13, retired and common criminals). There is indiscernible a distinct voice, which appear precisely to get away from reaching desperate roar and speech. The truce is suitable for the police, the negotiation or interesting dialogue in order to reduce violence and the risk of the police.

Gangs have become a power to "order" in the colonies and neighborhoods that territorialize. "Rents" are a kind of tax that gang members come and change "defend" the neighborhood of the rival gang attacks or other criminals.

However, this is achieved with violence and "civilians" have become white to intimidate rivals. In this sense it is exemplary the case of burnt small bus on Sunday June 20, 2010, where 14 people burned inside a minibus Route 47 that runs in the municipality of Mejicanos, suburbs to San Salvador, three people died die later, no membership Mara Salvatrucha 13, but lived in a society dominated by one of its "cliques" area. It was a revenge, the eternal urge of spiraling violence between gangs (Martinez, 2013).

This atrocious event prompted the gang Prohibition Act, which becomes aggravated for any crime gang membership.

Living with gang introduces the rest of society in a number of vital complexities that drives them to engage more deeply "Barrio Adentro". For example, in the case of extortion, although there is a new figure to denounce police extortion cases, people do not trust the police much (perhaps rely more on gang members or as you feel so close, know it is safer to be on your side).

On the other hand, the culture of violence in El Salvador is very pure: (from having the law of retaliation as the most effective form of justice), so it is important the work of organizations that seek to raise public awareness in forms of restorative justice, in order to change the perspective of revenge as a form of justice in order to achieve an environment of governance, much in the sense that Foucault (2007a) the notes. This is complex if you understand the ability to "government" by the gang in their territorializations (considering that for gang justice is revenge).

This government ranging from the ability to impose curfews to commercial strikes (the case of transit strike or imposing curfews) and become a parallel police force, that is, build a paralegal (Reguillo, 2007; 2012) Effective and sometimes cruel.

Dialogue between gangs and the rest of society to articulate speech

The March 8, 2012 Gang 18 and Mara Salvatrucha 13, after a dialogue process mediated primarily by Raul Mijango and Fabio Colindres in prisons, agreed to a truce, defined by the cessation of hostilities between them murderers. The approach of mediators gave the gang members who held or had, some type of leadership and thanks to this could guide decision-making on the street, driving courses of action from penalties. One of the gang mixed up in this process, the Gang of 18, explains:

"The process starts with the oldest we had a reflection in the maximum security prison in Zacatecoluca, goes, we had a reflection, through this reflection was that we were losing many comrades in the streets by groups not are gang, do you understand me ?, do not know where they are and they were killing many of our peers, not just companions.

Also the other from other gangs, going through everything that we had as a dialogue, aja then apart from all this reflection it was also held that there was a proposal on the part of civil society in conjunction with an archbishop of the Catholic church. They raised us that then yes, we stopped ourselves from attack us Salvadorans, see, we were causing much damage to civil society and well yes that meditated on it. Well, after meditation, after reflection we had with the fellow I was telling you before all this was because through it all was that we came to an agreement. "

The truce, beyond the hazy subject, which is not quite knows what role did the government, it is a smart thing observable in the first results, as the homicide rate dropped significantly, between 14 and 15 deaths per day reached a average rate of 5.6 (Valencia, 2012).

However, the opacity of the process is not clear to what extent the reduction in homicides has been the result of the truce. According to Raul Mijango (2013) and one of the participants from jail in making agreements between gangs gangsters, no doubt assume that this reduction is a result of the provision of gangs to sign the truce. Meanwhile, in an interview, Jeannette Aguilar presents data reveal that is causing the opposite effect, ie, an increase in homicides, especially as a phenomenon of intrapandilleril violence, settling accounts and internal purges (interview by Cidón, 2013).

It is clear that the truce is part of a broader process, which was not known to present in all its qualities, it failed to present as a legitimate way to reduce violence (perhaps because it implies a different view to address security issues) knew not convince society as a whole.

Therefore, the process is fragile and depends on how the political forces to be accommodated after the 2014 elections because earlier this year the truce has been considered as failed, with events such as the so-called "black Friday," 23 May, when 32 people (Nice, 2014) were computed.

What I have called forced restratification (Moreno and Sánchez, 2012) begins with the mass incarceration of gang members, there are currently about ten thousand gang members imprisoned in El Salvador from prison gang verticality configured and with this the upsurge in violence, which in the end inflicted gaps authority and dismantling the "barrios".

However, from prison more or less respected controls are imposed. It is therefore no accident that was from the prisons where the truce was originated: "everything starts at the prison in Zacatecoluca maximum security, then from there it was decided that all the spokesmen of the gang moved to different prisons to carry the message to minimize the killings in the streets. "

The experience has been able to prosper, as explained by the same gang and mediators-facilitators, thanks to the strategy of marginalizing the government, ie, to initiate a process of discussions and awareness among the gang of respect in prisons, making agreements, keeping the remote state actors, accepting the necessary support, such as allowing the entry of criminal mediators and organizing joint strategies at key moments, such as the transfer of thirty criminal gangs maximum security to lower security prisons for initiate communication to free gang days before the midterm elections in El Salvador, accelerating the process due to the possibility of destabilizing actions on election day (Mijango, 2013: 27-28).

It is important to distant relationship with government institutions, because in this way it was possible to create an atmosphere of trust between the Covenanters. In practice, says the phenomenon of an unorthodox treatment, even bordering on illegal, an effective pragmatism. When speaking of government marginalization in the process of agreement and establishment of the truce, we must understand that the participation of governmental actors was needed to implement follow-up and support, but not direct intervention. When gang members say that "in all this, the government had nothing to do, have never engaged with us in all that we have received we support is the facilitators, the government has never supported us in anything," not It should lose sight of the action of specific agents to allow the agreements falling into the street.

Minister David Munguia Payés played a special role in promoting the significant government involvement to achieve some restraint within the gangs to operate the flimsy chain of command of the "barrios", since March 2012 when they moved to the main palabrereros with communication skills (mainly mobile phones) to land the truce "click" with "click" to send military communities to take the free "wordy" opposed to the truce and confront them with the imprisoned leaders to convince them. This was necessary, as well as observed Jeannette Aguilar (2012) gangs are not homogeneous groups, "neighborhood" is not an aggregation but a symbolic social place. There is no discipline to push the "homeboys" to obey command lines and even the imposition of this produced internal divisions, the most visible is the fracture of 18 between "Southern" and "Revolutionary" (Moreno and Sánchez, 2012). In this sense, the actions of Munguia Payés were essential to operate the truce gave way.

Opacity regarding the government's involvement in this process involves not only the absence of unchecked public policy of criminalization and processes aimed at social integration of young gang members, both imprisoned and on the street, it is a structural weakness everything that can be achieved in the future. While an unorthodox perspective is necessary, it must find an institutional channel to set public policy. The process of ceasefire that is now in a difficult impasse in El Salvador, is the complexity of involving various components.

Of course, the first are the gangsters, but overall the truce is not established on the initiative and exclusively among gang members, but driven by the facilitators and very covertly and hence the main shortcoming of the process by the government, which has allowed that international actors as observers and guarantors as Secretary General of the Organization of American States (OAS) José Miguel Insulza and actors of civil society that have created the Humanitarian Foundation approach. The most critical component is the government, which from the beginning has had a nebulous position on the process.

Ecuador: The legalization of the Latin Kings

In August 2007, the president of Ecuador Rafael Correa, received several members of the Latin Kings as formal ceremony to congratulate them on their decision to abandon violence. The Ministry of Economic and Social Inclusion (MIES) and the Municipality of Quito had legalized the "Sacred Tribe of Ecuador Atahualpa" (STAE), the name of the "nation Latin King" of Ecuador, under the name of Corporation of Latin Kings Latinas and Queens of Ecuador.

The process of institutionalization, by obtaining legal personality, began in August 2006 when the Latin Kings and Ñetas reached a non-aggression agreement, a sort of peace treaty signing between "nation" and the "Association". Both ways are called transnational gangs, whose rivalry has transnationalised is also one of the main sources of gang violence. This meeting with the president of Ecuador, served to publicly formalize the MIES grant legal status to the Latin Kings for the whole country.

The Ecuadorian process is not detached from the Catalan experience, as action research, government intervention and change willingness of young people to be linked to allow the emergence of the "nation" beyond the stigma and criminalization operated from research experience (especially Mauro Cerbino and FLACSO-Ecuador) occurred in the country of origin of many Latin Kings in Barcelona, setting a forged by transnational gang vocation and specific global phenomena of the chapters of the "nation loop" Barcelona. The so-called "Barcelona model" (Queirolo, 2008) bears the letterhead to be where the first steps of an integration policy occurred, totally divergent to the policy of criminalization that had treated the phenomenon (policies in the same Spain They continue, as Madrid's case), but less of a transnational scope as the Latin Kings and net themselves.

This integration option is possible due to the characteristics of gangs involved, which gave important steps for researchers and authorities. And it is not criminalizing attitude of the authorities, open to listen and understand the findings of researchers ears that opened the possibility of integrating gangs without trying to dissolve them, but understanding that they are social phenomena with huge capacities become youth organization with the power to offer other opportunities in a society deeply system restricts the choices of young people.

In Barcelona it comes to young migrants, with difficulties caused by their rootless condition. The gang provides them a place of sociality, a community space not anchored to the territory, a "community social location /". In Ecuador it is marginalized young people in disadvantaged socioeconomic conditions are in gangs that delocalized social place but anchored to the space of social segregation that bring security and solidarity.

The opening of young gang members to begin the process of self-emergence (not stigmatized or criminalized) discovers the qualities of the group and this awareness to recognize that illegal, violent means and possible criminal outputs were not the ideal way to strengthen "Latin King Nation" but to press for better job opportunities, research and development, direct dialogue, but with a fresh language recognizable by their partners, was the best way to help the "brothers" of that "kings", "queen" and "princes" will achieve a real improvement. Again, this is just a tip of the triad, the other two being the ability of governments to look at that opening dialogue channel of social integration rather than criminalization. This happened in Barcelona and Ecuador, also in Genoa (Queirolo, 2008) and other features (without entirely a process of legalization, but realizing the enormous capacity of the gangs to be useful for social development) in Dominican Republic. The third vector is provided by the academic world who managed to become a mediator and actor in the process. As a link, without opening the other two elements it would have been unlikely to achieve change.

Of course, switching to a policy of integration is central to reducing violence and transforms gang youth organizations support community, cultural, spiritual and even economic.

But if the results of the process of legalization do not materialize into real opportunities for development, job creation, and access to educational training, access to public debates, that is, to turn the new visibility of gangs in social actor of weight, the threat of a shift to violence and crime is always present.

For a social, economic and political integration of young gang members give clear processes must be opened where the groups are heavily involved.

Without impositions and state-minded intellectual, labor and political impact within the groups to which they in turn, transform the situations that prevent them from raising the stakes of integration with the rest of society. In Ecuador there is a willingness to work integrally from the government in terms of employment and social integration, only it needs to be tangible results in improving the quality of life of young people.

The process of legalization of the Latin Kings happened in Barcelona involved the researcher Mauro Cerbino of the Latin American Faculty of Social Sciences (FLACSO) headquartered Ecuador, when the City Council invited him to be part of a multidisciplinary team would investigate the reasons for the presence of "Latino gangs" in the city, summoning researchers from around the world where they are present transnational gangs identified in Barcelona (Latin Kings and net), like Genoa, Milan, Ecuador, United States, Dominican Republic (Cerbino, 2012: 151). The investigation requested by the City Council produced a larger process, as Mauro Cerbino (2012) explains: "From the beginning to confront with our object of study, we had the distinct feeling that we could simply do some research; this situation had the opportunity to deconstruct the object of study, building an intervention methodology that could be applied in your environment.

We felt that this subject of study demanded answers to their needs "(ibid.: 152).

The intervention with the "Latin King Nation" also mobilized young gang members to articulate, through researchers, dialogues with the rest of society and government institutions, which allowed, through research-intervention the legalization of the Latin Kings was achieved in Barcelona.

What happened in Barcelona created bridges with Ecuador and not necessarily Cerbino participation in the Catalan research but by transnational links that produce the "Community social location /" "Latin King Nation." For the process, first in Quito and its subsequent expansion to the entire Ecuador, the first approach with members of the "Latin King Nation" research work was driven by the city of Barcelona, in Spain, as mentioned Ana Rodríguez, "a little from the approach that was from the town hall with young people in Spain that was finally an agenda for a more responsible of Ecuadorian migrants in the school system in general in Catalonia this happens and becomes beyond inclusion in a cultural association and this is a kind of example is beginning to follow in other European cities.

It is from this that there is an approach here in Quito ". Thus, the experience of the Latin Kings in Barcelona researchers allowed coming out in search of a transformation of the group.

The rapprochement between the youth of the nation with investigators happens in a very different political context in which they lived in Barcelona. Catalan process began in 2005 with research conducted by Carles Feixa (2006), when the relationship between researchers from FLACSO-Ecuador and the Latin Kings is given, the political landscape had not even similar to the Spanish case conditions due to the concentration of social mood in "constituent" (the drafting of the new constitution of Ecuador).

Where issues of constitutional document included joint hard claim of social movements, which were inserted youth organizations presenting different discourses and innovative on cultural rights.

The stage was hopeful and is in this context that the young Latin Kings FLACSO approach, thanks to the relations established by Mauro Cerbino in Barcelona and a recommendation that came from the "chapters" of the "nation" in Spain, which allowed the beginning of the process.

Clearly, thanks to transnational relations established by the principle of "nation" as external social place to the rest of society, it was possible that the search for legalization to be extended from Barcelona to Ecuador, mainly due to the verticality of the Latin Kings, where it is not hard to make decisions for the rest of the group, a group that has become more complex due to deterritorializations. The fight against the criminalization initiated into the "nation," but had reached no resonance in government institutions if they had not opted for change of optics.

However, it was not easy to achieve a change of perception in criminalizing the phenomenon of gangs focused. This was a joint effort of agents installed in various forums, both academic and local, rather than a comprehensive institutional policy. Firstly, thanks to the work and presentation of the phenomenon under a different focus of the research team led by FLACSO, consolidated a first bet of Quito led by Metropolitan Mayor Paco Moncayo, Lautaro Ojeda adviser Corporation Public Safety, Councillor and Deputy Mayor Margarita Carranco after the council Paul Ponce and Luz Elena Colona, who met with the leaders of the Latin Kings. At first it was not possible to reach agreement on the paths that lead to the legalization process.

What we got was a first approach that paid to changing the perception of young people grouped in the "Latin King Nation."

As Ana Rodriguez explains, it was "until Body Safety understood that he had to invent a process that enhances the same organizational capacity of them and not focus on work with gang axes" (emphasis added), which is managed to swerve the focus criminalization. From the Corporation of Public Safety it was felt that the process of legalization of the Latin Kings was part of a larger project that had to do with public safety and the prevention of violence and crime.

In this context the possibility of supporting a process similar to that had been designed, with the participation of Mauro Cerbino, in Barcelona, that is, through research, analysis and intervention aimed at institutionalizing the group by creating raised the Corporation of Latin Kings and Queens of Ecuador Latinas. In this context the participation of the police under the supervision of Lieutenant Colonel Max Campos, chief of community policing the Metropolitan District of Quito included. When, from the Corporation for Public Safety was observed that the issue could be included in the general agenda of its powers, there was a narrower approach to the researchers. This did not mean the smooth acceptance of the project by different political and social actors, for whom this was a very risky business, assuming institutionally visible to the Latin Kings could result in the strengthening of a criminal gang with vocation.

The position of researchers to defend the process was based on the demands of the "nation" and its desire for transformation as well as organizational capacity to do so.

From the beginning it was proposed to work with the same organizational network of the Latin Kings, which instigated suspicions about the objectives of legalization (as legitimizing no legal action), due mainly to the image propagated by the mass media the gang as a purely criminal way, and not necessarily in Ecuador.

Because although there was no media witch hunt style Spain regarding transnational gangs, yes there was a paranoid influence as media discourse discharges from Central America and delineating the transnational gangs (including Latin Kings, despite not having the same presence as the MS13 and the Gang 18) as criminal entities or forms of organized crime. With the somewhat uncertain position of the Ecuadorian government institutions, despite the media discourse generator moral panic, through the mediation of the researchers, who were presented with the prestige of years of research and positive results in Europe, it was possible to approach an entity (the "Latin King Nation) which was originally assumed as purely criminal.

Although the relationship between the three levels (academia, government and group) there was necessarily a comprehensive institutional approach, scoring from the start but the process and its main weakness, namely, sustainability and development through the will of individuals, not institutions. The commitment was made by the subjects responsible for specific issues rather like the case of Lautaro Ojeda in the Corporation for Public Safety, without this policy it became Quito. The political context of the "citizens' revolution", strengthened by an inclusive vision, is a determining factor in advancing the process.

Furthermore, it is fair to say that the institutions own way of understanding sought to tackle the issue of more serious, especially in the local approach. Were created zoom levels, the researchers being the first level of communication to ascend to the authorities, first, municipal, creating adequate segmentarity, however, he emphasized voluntarism of the agents involved and perhaps this is one of the main factors that prevented the consolidation of a comprehensive state policy aimed at marginalized youth, not just those gang members.

It was important the political will, at least, not look the other way and understand that the phenomenon exists and that there are broad sectors of the youth population who are in vulnerable situations and vital precariousness.

Understand that many of these young people, as a survival strategy and as a social space for production of subjectivity by the identity, cultural, ethical and aesthetic ties, join the gang groups, which obviously is not the backbone of the crime, but it is part of their routines survival, not central, but one of their actions. It is clear that the government had an opening, a political will to understand and observe a little more closely the phenomenon and criminalizing no way. As part of that opening, government observation was made by researchers, which meant another success.

Clearly, for the treatment of the phenomenon of transnational gangs that go beyond the criminalization and promote inclusion projects, the need for institutional changes imposed to address the phenomenon, unorthodox ways, even able to evade administrative and corsets bureaucratic. In the case of the legalization of the Latin Kings in Ecuador, at the time when the young men sat with the third element (government institutions), accompanied by investigators they forced the creativity of the institutions.

Differently able to adapt to the harsh bureaucratic generated, a model where the expected products (as required by any bureaucratic regulations to disburse resources) developed directly reflect the expectations, needs and desires of young Latin Kings, made through workshops and processes of intervention with young people. The Technology Centre of Youth Organizations (CETOJ) was one of these results.

The inclusion in the process of government agencies nationwide, as the Ministry of Economic and Social Inclusion (MIES), through the Directorate of Youth and Adolescence, happened when defined, by the Latin Kings, that legalization It was one of his goals. MIES took institutional commitment to support the creation of the legal figure of the Corporation Latin Kings and Queens of Ecuador Latinas seeking the laws of the Corporation be consistent with the guidelines required for the creation of an organization with legal personality, respecting interiority of the "nation", having the sensitivity to understand the peculiarity of the phenomenon, which clearly could not be equated with mainstream youth organizations, but settling in the particularity to baste from there dialogue and joint search with the understanding that the "Holy Tribe Atahualpa Ecuador "(STAE) as it is called the "nation "in Ecuador, is not a political association, or a cultural association or is a youth social organization with clear goals and procedures.

This intervention of the national authorities, the need for administrative innovations involved to meet the challenge of integrating the Latin Kings. At the same time, administrative and bureaucratic procedures were overwhelmed by the nature of the phenomenon, which required sensitivity to the transition experienced by young dynamics embedded in secrecy, violence and criminal routines.

This process, more volatile than their public counterparts, supposed to participants, facilitators, researchers, ie external agents to the "nation", involved in legalization, to become more than just open to the public the elements process. By contrast, the emotional dynamics that were woven throughout the process forced and perhaps even printed the personality of participants, which certainly emphasizes the idea that the experience is a matter of individual wills happily woven into a common purpose

From this perspective, it is clear that the main danger of this process of integration of the Latin Kings is the lack of formation of State policies that make it through the custom voluntarism and inter-condition for establishing protocols broad temporal scope since the feeling young members of the "nation" voice of their leaders, it is that, given the changing nature of public institutions, whose dynamic is purely bureaucratic, in the Weberian sense of office as the legal rationale that makes sense, It is to be falling alone, abandoned by people who once flaunted office and became involved emotionally. By leaving the office, people lack incoming inter involvement with young Latin Kings, establishing the relationship with the "Corporation" exclusively through languages and administrative procedures that may have not yet clear lines of communication through established processes.

Institutional design and a new sensitivity to the phenomenon Latin King

This evolution of the perception of government institutions regarding the treatment of the phenomenon of transnational gang begins with the meeting locally. In the first instance with the municipality of Quito, headed at the time by Paco Moncayo. Although nationally happened institutional redesign, also locally it is happening something.

This allows us to understand commonalities and differences with the initial process in Barcelona, where the process was at the local level to the national level without echo, as if it happened in Ecuador. The anchor from social interaction enabled the municipality that the process of visualization of the Latin Kings in principle to bring them out of hiding and open channels of dialogue with the rest of society, escalated into the process to give the possibility to transform group in a youth organization and a legal entity, that is, properly legalized.

The police institution should join the process. In this aspect also it ran the agency Max Campos, who was the chief of community policing the Metropolitan District of Quito and served as a means of cross-communication resonance caused by the academy. The encounter between the police and the "Latin King Nation" in a remote environment of confrontation was not without tension. At the same time it allowed a kind of mirroring between the observable structures in the printed value both to discipline him. Somehow, the structure of the Latin Kings, with its highly valued quality discipline imposed from the verticality of the group, allowed a rapprochement with the police.

The police action was based on a prevention-oriented public policy, however, she suffered from the same affliction that all instances involved low budgets for prevention programs and the inability to generate media coverage. Even under this issue, the involvement of law enforcement agencies found new ways of relating to young people grouped in the Latin Kings. Of course, we must not lose sight of the arrangement of the "nation" to find a new presence in the public sphere. Together with community policing, already established as a Corporation of Latin Kings and Queens of Ecuador Latinas, they entered a process of public participation in preventing social violence and crime.

Specifically in this level of the relationship between government institutions and urban clusters, ie, between the police and the nearest and complex institution and youth, the process laid the foundations for their performance, realizing that the participation of youth organizations

It is essential, in principle, through its visibility, understanding that they are able to open up to the rest of society without too many obstacles (except when it comes to matters they consider "sacred") to be displayed as they are, your organization, its traditions, its discipline by establishing procedures formulated in conjunction with public authorities can be oriented towards the search for better living conditions.

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Women and habitus

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Abstract

Learning and life lessons to force repetition live and feel like part of being human, are a key element in the lives of millions of women in Mexico, based on the transformation of private and public life, running tasks modern-traditional. Hence the following essay seeks to reflect on the habitus in women as a form of reproduction in the intimate space-loving, family, from conception of the sociology of Pierre Bourdieu. They seek to reflect on the activities that women perform in daily life, home and paid work in order to confront the so-called private and public spaces, as well as generating certain feelings that emanate from there.

Women, habitus, family

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Introduction

One of the great contributions of contemporary sociology is to consider the individual as micro element affects and is affected by the events in society, as macro.

The dialectic between society and the individual, in addition to breaking with what classical sociology noted, allows objects to be extended study and analyze previously unthinkable events. In such a way that today it is possible to speak, for example, sociology of the body, health, gender studies, feelings and emotions. I believe that sociology should keep in mind that everything, even seen as more intimate-love, relationship, sexual activity, the food- is social.

In this sense, I think the sociology of Pierre Bourdieu, without forgetting that it is not the only one, is fairly representative. According to Bourdieu's sociology must objectify the practical world taking into account the individuals living in their immediate environment, so that sociology is not away from the everyday reality of human beings.

Based on these precepts, in the following essay I have tried to apply the concept of habitus and reflect on how some women living in our country. I want to clarify that the statements I make in the document about women, their attitudes and feelings are based on the research of my thesis and expertise, which were aimed at trying to understand how family life unfolds women who are "a pound of chickpeas" today. That is, the "successful" professionals who work and are mothers, bearing in mind that, compared with the total of women entering basic education, are very few and those that manage to exert the race and "succeed" it further.

The habitus and women

Over the past three decades Mexico has produced a series of social changes, among other factors relate to the increased integration of women into the labor and educational sector. These facts have overturned or at least questioned, in many social sectors, tasks between men and women. It is undeniable that you can no longer understand the social role they attached to traditional norms and values: the woman and the man home to work.

The family structure that even before the fifties was somewhat clear and schematic especially in the middle class and the rich began to change. So that in Mexico today have a marked reduction in the average size of the family members, mothers women active in the labor sector, increased marital separations and the displacement of man as the sole supplier (Tuirán, 2001 , p.23).

Despite these changes, why women are or continue to assume many of the roles that for centuries we have been assigned, why we are the main responsible for housework, care of children / as, of seniors, the house and its proper functioning, why we are still one of the sectors that are more violent? Items that do not reflect the social reality has changed.

Around these questions, this paper would devote me to think about the concept of habitus of Pierre Bourdieu as for women make him one of the most dominated sectors and the root of this rule can be found in the field or fields habitus female. For example, in the structuring of space in the interior divisions of the house or in the opposition between the house and the field or in the organization of time, of the day or the agricultural year and so broad in all practices, almost always on the techniques and rituals again, especially in the body, posture, gestures and bearing (Bourdieu, 2000, p. 3).

But specifically what Bourdieu refers to habitus term.

The practice theory of Bourdieu where habitus (the field and also capital) is clear, planned to analyze the elements in society are structured by everyday practice, which, he says, unlike point view of social phenomenology not executed consciously.

For Bourdieu "proper science of society must embrace the same time, the objective regularities and the process of internalization of objectivity under which the trasindividuals and unconscious early (di) vision that agents incorporated into their practices are "(Wacquant in Bourdieu, 1995, p. 21).

That is, Bourdieu, who takes structuralism and constructivist approaches, the concept of habitus serves to highlight one of their theoretical premises: sociology cannot ignore the fact that social agents apprehend the world from the subjective point of view and based on this they think, feel and act as individual, personal and subjective, is social.

So "The habitus is a socialized subjectivity" (Bourdieu, 1995, p. 87) says the sociologist, which states that the purpose of social science is neither the individual nor the group but the relationship between two embodiments historical action. Therefore, in the habitus and practical rationality it operates, which emanates from a particular historical system of social relations that transcend the individual because this internalized since childhood the multiplicity of external structures.

For women, the habitus is defined from the differences in the male body, says Bourdieu in Male domination, which has made the female body, socialized, staying deep and domination symbolic violence. Violence, adopted by them as such is unknown.

Under What deep body ?, socialized with approval? such statements mean what habitus in mothers and wives caregivers, domestic workers, cooks, nurses, etc. It is apprehended with H? The answer to is whether Bourdieu.

Of course such a response can cause huge blisters on certain sectors as feminists seem to Bourdieu says there is no way to transform this reality or even he assumes that this is because women tolerate it. Yes and no.

He notes that consent implies acceptance and reproduction of habitus is unknown because that implies domination and symbolic violence. It is so regulated and historically the fact that women take these or those functions that are not, are not aware of it.

It is proven that the majority of women working outside the home, with high levels of formal education are taking just the same tasks as their mothers and grandmothers years ago and in the case of violence, they can tolerate it like any other woman in another era.

Thus, male domination (Bourdieu referring to the text), so far existing in the private space which causes women's access to sex without wanting to invest the money they earn in the affairs of the couple and the children / as unequally, to do more housework, caring for children / as- leads to violence executed on a symbolically structured for men and women world according to differentiation based on the body and everyday rituals (the habitus) without knowing it.

None of the women I interviewed pointed out that such practices represent violence or domain, although some said they felt inhibited and alibis in their development as individuals.

Consider a brief example where women can be found inside the home habitus.

Laura arrives at 8 or 9 at night after 8, or by accounts, up to 10 hours, heels, stockings, clothing that pinches and uncomfortable are removed. Ask about the making of the task to the child, accommodates the milk in the refrigerator way home happened to buy all the time because this was such an absence. "Pick up" the room, the kitchen, toys, accommodates the electric bill and phone when food was to pay the bank.

Raul, before leaving the child in the school happens to leave the garbage bag in the container building, I beg you, I order you yesterday and you did not. Laura notes with patient and yet annoyed tone as he knows when Raul watches television, and especially football, not listening to what is said.

Its 11 pm, prepare clothes for the next day. Knows to be beautiful, a woman must always be feminine, like the client, the employer. Sleep and the next day answers the call of alarm for 6am. I wish Raul is not angry because once again I did not even touch me, but I swear I just wanted sleep-, she tells herself. Prepares breakfast, thinks that will leave prepared food in the refrigerator, clothes the child to bathe well! because she knows that cleanliness and good development always speak of a good or bad mother. By the way, he realizes that he needs to Oscarito tennis, reflects it would be good to buy them in half, but also what would be a raise or that her husband also thought of such expenses.

8:00 am, 8:15 am gets to bathe, put on makeup, hair is arranged with the dryer, clothing sets, breakfast. There are now 9, hopefully there is not much traffic! If it were not for the bridge it is under construction, instead of doing more than one hour Laura would secure less time to work.

Good morning, good morning to all, boss and I arrived. I hate these shoes! Think aloud. Assumes previous day's activities and start with new. It's 2 pm, calls home to collate that Raulito have arrived safely from school, he shared some chores knows ultimately ending hours later. My love, the teacher of Spanish arrived, you're fine, you gave the job ?, ask Raulito quickly. Finally he says goodbye with: i love you, I call you later, anything, please mark me to the office, a kiss.

Monday to Friday befall such tasks in the life of Laura.

In this case, as in the millions of women who work in our country and have a family of his own, it is present a strong relationship with what Bourdieu calls symbolic power. This power emanates from the ideological and educational structures where gender habitus schemes are beyond the control of the conscience and the will, "in the darkness of the practical schemes of habitus in the relationship domain is registered, often inaccessible to decision-reflective consciousness and the controls will "(Bourdieu, 1995, p. 2).

That is, here the concept of habitus can describe the domination and symbolic violence against women is a structural or structured structure, introducing practices and practical schemes thoughts derived from the incorporation of social structures resulting from historical work.

So that even dominated, in this case women, they are somehow complicit way as the rules under which they operate the orillan it. Submission acting, as in all the tasks carried out by Laura, is unconscious. The habitus and the field make it look as normal as as Bourdieu says "Of all the forms of 'clandestine persuasion', the most implacable is the simply exerted by the order of things" (Bourdieu, 1995, p. 120).

The complexity of the matter is that such customs that may seem repetitive and mechanics are a way to relate actively and creatively with the world. They are, as Bourdieu, ways of feeling says.

This last point interests me particularly as I have observed that in the roles of women there is a strong emotional involvement. Women (suppose that men too) are built and based on particular forms of love toward others. Love understood in principle and female associated with the capacity and yield; life, care, clean clothes, attention, time, effort, food, rebuke, limits and so on.

I believe that feelings are one of the most ruthless and decisive forces in the attitude of the human being, and that based on how we feel and decided to act. For these women, feelings, may be the most deeply rooted human body and thereby domination and symbolic violence, as Pierre Bourdieu.

In this sense I think the habitus for women more than it does result in actions on emotions. The action is overtaken by the emotions produced before the great responsibility to take forward, in general, to a group of humans, from the time of having to breastfeed. Even if a woman is not at home to do what "should" and know that most of your time is occupied by work or school feels involved. It is Laura calling to see how they are, to indicate that coma, or the task is done, as if something as elemental and organic as feeling hungry or she is responsible for good or bad ratings also.

Hence, if the guilt experienced by women, to leave home and leave the children / as, it is stronger than the desire to develop in a field other than the home cause you return to the same. It is no coincidence that as they move educational levels and the jobs there are fewer women.

I found that to be attentive to the children / as they generate pride, security husband, house and order liking and pleasure. The feeling of "I did it" no matter at what cost; almost always of his fatigue, stress and self-pressure more when they work for them it is very rewarding and makes them feel empowered. A power that continues to reaffirm the role as being to the other and it is also quite weak because only socially recognized in commercial and vulgar terms May 10.

Here it should be noted that the power exercised by the mothers of the children / as almost always from blackmail, control, care and unconditional love becomes cold which is not surprising because under the traditional scheme Maternity women base their life and development through the children / as and achievements. The couple, usually under such scheme becomes absent and indifferent. This means that also run some force dominated and produce effects on the area in which they move, as Bourdieu says.

For all this, the release of the victims of symbolic violence cannot be achieved by decree. According to Bourdieu, the fact that women vote, will agree to higher levels of education, formal politics and power in the jobs not exempt us from internal conflicts and division of self.

The weight of the habitus cannot be relieved by a simple effort of will, the result of a liberating awareness. The leaves that shyness is betrayed by his body, which recognizes prohibitions and called to order inhibitors where other habit, the result of different conditions, would be inclined to perceive prescription stimulants or incitements.

The exclusion out of the public square, where explicitly stated, condemns women to separate and ruthless censorship of public expression, verbal and even body, making the incursion in a male space (such as spaces around a place assembly) a terrible ordeal, it can be done elsewhere almost equally well: in this way, acquires the appearances of a socially imposed agoraphobia can long survive the abolition of the most visible prohibitions and leads women to be excluded Agora themselves (Bourdieu, 2000, p. 7).

This does not mean that habitus is clear destination as well as responses by Bourdieu in a reflective anthropology. The same may lead to new experiences, different ways of feeling.

Many women, even minority in Mexico, due to the labor and educational fields in which they operate and that has led to different habitus, are choosing to have children / ace or not to marry. Situation that breaks with what was and is, unfortunately, for most habitus of male domination.

However, violence at home, street, workplace discrimination, most implementing housework, responsibility for the development of new human beings is still largely the responsibility of women. I do not mean that there are no areas of "advanced" more for which such claims are alleged to be bland and outdated but unfortunately for most women do not.

During the feminist movements of the so-called second wave (70) it was thought that the fact that women could venture into public spaces generate its "liberation". But more than 30 years away has been found that it is not, you need to transform habitus in too many fields.

This group of feminists in Mexico, certainly not over a hundred, inspired by the women's movement in Europe and the United States already had a cultural and economic capital that made them question while meeting traditional roles (which incidentally many but they did not their domestic workers). However the reality of all other was then and still very distant from their ideology and values.

True, there have been changes. The Mexico of today, both for women and men, is no longer the same as it was over thirty years ago. But I think by far the change has occurred since the forms. From the fact that women are satisfied to know most of the electoral roll, which occupy 40% of the rate of economic participation, instead of having an average of 7 children / as and only have 2.

Today they are challenged certain forms of male power, as the fact of beating a woman or being prohibited from performing certain task. Even now many forms such as caring men and women say they and them-without implying that you want to include or take into account women really.

However, believe that a woman is or should be primarily responsible for the children / as and the house, even if you work outside, it's still something very common, even for herself. So today, when the social differentiation between the sexes and therefore gender roles is questioned, it is common to present what Bourdieu calls habitus hysteresis.

The family patterns, based on the formation of the couple (usually heterosexual), face a dilemma. Women and men today are no longer those of yesterday and this represents both a weight and even impossibility to relate, especially considering forming a new family.

The scheme of romantic love and sexual life as a couple, as Giddens in *The Transformation of Intimacy*, clashes when what is known and imagine is the family of our parents or even our grandparents and it turns out that both work, both make money, both can decide to have sex life without being married, etc.

The histereis of habitus occurs more than ever and there are no answers, there are many questions, though. But I do not think anyone would dare to say that he knows the formula.

In this regard, I believe that sociological reflexivity spoken of as Wacquant says Bourdieu allows free ourselves from the illusion that as individuals we are free.

I think that is where the individual is condensed and can be seen not only social domination, also the serious mistakes under which the call is moved by Beck second modernity. In this sense, objetivarnos ourselves, as Bourdieu says, can result in interesting sociological discoveries because as feminism of the 70s said "the personal is political."

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Poetry, youth and social transformation

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Abstract

In this text the way that literature enables the social transformation by the youth of the city of Medellin, where the script allows the construction of subjectivities and analyzes pluralities. An analysis from the categories "youth" and "literature" and the relationship between them that allows this transformation is done. In summary, this paper is understood the concept of youth as he bears pluralities and diversities. Also sees literature as a vehicle for social transformation and mechanism through which young venture to participate in other words, literature as a particular way to participate politically in public for art and transform the dominant position and stigmatizing society has regarding youth.

Literature, political subjectivity, youth, social transformation, poetry, story, ethical and aesthetic sensitivity, Medellin (Antioquia, Colombia), Sociology of literature

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Introduction

This text realizes the research I did in my thesis for the years 2013 and 2014 to qualify for the title of sociologist at the University of Antioquia. My primary interest was to conduct an investigation where literature and especially poetry and short stories were the apex for construction of the category of political subjectivity in the youth of the city of Medellin. However, for this article, my interest is based on poetry as language enables a closer link between the author and the reader and is a vehicle for social transformation.

First I prepare to make an approach to the category of youth, and to identify the role of poetry in shaping political subjectivity in young, understanding political subjectivity as the subject, in this case young, put in the center of its reflexivity social imaginary and in this sense, it focuses what is common to all. (Diaz, Salamanca, & Carmona, 2012).

Following this line, poetry is the tool and the vehicle through which young venture to think their singularities and take a critical view of their daily lives, their relationships with others and their world. That is why from poetry, young people are part of a particular way of experiencing the world, part of your emotions and feelings, and in turn, generate alternatives to actively participate in society.

This text is divided into three main parts: in the first place and manner of approach, I make an outline of how violence has permeated the social life of the city, where young people have been involved. In a second time I will speak of youth as a category of analysis and the way young people relate to poetry, and finally, in a third time, I will discuss how poetry allows social transformation by young poets of the city Medellin.

Poetry, youth and social transformation

"I love angels flamethrower poets –bellos inventing new worlds from the word and laugh and give the wine its proverbial fair and importance."

Gioconda Belli

Medellin is a city of about 2'499.080 inhabitants and the second largest city in Colombia, highlighted as financial, commercial and industrial center. However, it has been marked for decades by violence, drug trafficking and groups outside the law operating in their streets.

In the 90 groups of gunmen working for drug traffickers soon spread throughout the city, especially in the districts where the young people who were its main members, soon enrolled in conflict dynamics. Likewise urban violence has been a problem that has become a constitutive and structuring dynamics of society, where mafia cartels, the killers and the whole drug business, have left important traces in the medellinense society. Thus, armed groups have made Medellin a city where crime is part of normal panorama of the city, where violence is normal, where the danger is normal.

From the 90 literature in the city he began to show the reality of the conflict and to reflect how young people thought their reality this particular product. Violence is shown as a pattern in the social life of the inhabitants of the city of Medellin, particularly young people, as they have been directly involved in the conflict, in the sense that it has been in the people's communes where conflict It has been made visible in a more constant than in the rest of the city way, and that's where most of the young offenders belong.

It is therefore in the art, and specifically in the literature that the conflict has been reflected in a clearer way and latent through other disciplines, since although use of fiction do, events and characteristics of a society crossed narrated by violence, that is, the social context that frames the literary work is portrayed. From the 90s mainly literary works began to show not only the lives of the medellinense society but also the way young people see the world about their experiences and emotions, mainly talking about the novel and the poetry. Therefore, socio-cultural, economic and political factors that were generated at this time facilitated new forms of social relations of young people to society, family, state, religion, economics, among others.

From here, young people are part of a particular conception of the world as a result of his approach to art, which is mediated by different forms of socialization, where the social features of the context in which they live are registered and form discursive world view about their emotions, experiences, feelings and needs.

Thus, from the composition of poems it is implied a need for social transformation. That is why my interest lies in exploring how poetry is construction of political subjectivity, where the young "is a member of the group to which it belongs, and his writing makes his spokesman; at the same time, the writer has a lucid, conscious or not, it does translate into literary, critically, axiology "(Ortega, 2005).

To understand the concept of youth

Speaking of youth and try to define that category under a unifying concept premise would be wrong, since it is not univocal and standardized category, as is constructed culturally.

In this way he exposes the author Rosana Reguillo "mutability of criteria setting limits and behavior of the youth, is necessarily linked to the socio-historical contexts, due to the balance of power in a given society" (Reguillo, 2003. p.104). In the same vein, it should be mentioned that young people based on a construction of meanings, making positions, ability to reflexivity, and creating dynamic alternative in social relations that enable a particular way of living their lives and identify with their environment . Similarly, experience plays an important role in the construction of subjectivities, since from it, and talking specifically literary creation itself adds something to the world. It is then necessary to understand young people as subjects with individual positions and experiences with regard to conflict and violence, stigmatizing disaggregating the idea that youth is negatively related to the conflict in the country.

"The concept is difficult to anchor into concrete realities that give identity from well-defined categories that do not fall into stereotypes beforehand. We can therefore not subject us to unique and definitive definitions "(Taguenca, 2009, p. 161). To Taguenca, the concept of youth does not have an exact and permanent definition, however, is continually changing and evolving based on the plural identities of young people. The author strengthens the argument that young people are a power of what will be in the future, ie young people become adults and therefore its present condition of youth is a kind of denial, since according to him , this is to be young adulthood future. However, what is really important here is not the field of the future of young and adult, but the present in which young, where identity is constructed from the present, in other words, is "institutionalized instrumental rationality built to young adult modeling in transit "(Taguenca, 2009, p. 163).

To Reguillo (2000), youth should not be assumed or limited in its conception, as it is not possible to think young people in a generalized manner, placing them in an unambiguous and simple category, without stopping to think that there are different circumstances and peculiarities fueling what being young. For the author, despite the plurality in the youth and all the diversity that encloses the word youth, there is a point in common in young people, is that "all are children of modernity and the crisis disenchantment "(Reguillo, 2000, p. 103).

Particularly talking about the case of Medellin, as evidenced in his text Alonso Salazar were not born pa 'seed (Salazar, 2003), youth in the city is the product of numerous peculiarities whose epicenter violence. Youths have had a direct or indirect connection with the conflict and the different representations of violence in the city. One can say that in this sense, youth is a widespread category, because it is crossed by the same phenomenon. However, what varies is how you perceive the violence and the position of young people regarding this.

"The political life of young people in the country has been crossed by violence, it involves the speed of the spirit of the times and absorbed into their circles of producing breeding conditions and the circumstances of war, displacement and death." (Botero Gómez, 2008, p. 53)

For Jimenez (2006), pigeonhole youth by age or psychobiological would be equally wrong, since it would be setting aside a symbolic and sociocultural complexity involved in the concept of youth, and that cannot be understood through a criterion such as the demographic age as youth itself, contains many more meanings and diversity of positions.

According to the author, in the case of Colombia, the concept of youth recently had its origin, generated by the interrelations in different scenarios. He sees young people as a "non-adult beings" who have been marginalized as a social group, and the evidence in the analysis of the work of the Colombian writer Andres Caicedo, which he calls "antiadulta".

For the analysis of the category of youth, the author proposes an inclusive and criticism youth as a social group, which makes visible the context in which the subjects interact vision. Jimenez (2006) notes that the social context to analyze complementarities and convergences when talking about juvenile subjectivities. Therefore, the youth has a "ambiguous, unstable and euphemistic" meaning, which has suffered an obvious manipulation in the imaginary of modernity. From here the author then proposes the following comparison:

The age of majority is assimilated into adulthood of humanity. Adulthood is an achievement of the people and even of people who deliberately purge his guilt of disposal. It is the adulthood of history and societies. The modern age is an adult. Adulthood means to become free and equal to others, emancipated from any guardianship or servitude through the rational use of the will to speak for himself in public. "(Jimenez, 2006, p. 20)

In this sense, being an adult means practicing the reason, which is where the authority rests, namely that an adult has already been cleared of any guardian decided by him in his youth. Therefore, youth means not being subject and be tied to the will of others; in other words, it means dependence and irrationality and, according to Jimenez (2006) "is now inferred as a threat of rebellion, revolution or reform" (p. 21).

The youth must then be understood as a culturally diverse population and expressed in many and different social, cultural, political and economic and must account for existing diversity and heterogeneity in the youth population. In the case of Medellin, sociologist Juan Mauricio Garcia argues that the city "is not enough adequate inclusion that allows the young to exploit and promote all their creative and transformative capacities for building a society with better living conditions, however has stigmatized him "(Garcia, 2008, p. 35).

In this category of youth highlights certain social and economic difficulties, and the lack of educational, employment, and social opportunities for the state, which resulted in a rising tide of youth crime as a form of recognition in society "which excludes them from opportunities that would guarantee them a better life" (Garcia, 2008, p.36).

According Reguillo Rosanna (2003) in the literature is possible to recognize two types of young actors:

- Those who can be conceptualized as "incorporated" and have been analyzed through its membership or from school or religious sphere; or, from the cultural consumption.
- The "alternative" or "dissidents" whose cultural practices have produced abundant pages that have been analyzed from its non-incorporation into the dominant culture schemes. (P. 106)

The author talks about the emergence of the category of youth as a social subject. Young people need to identify with the same and different from others, especially adults, as thus create concepts to explain their reality.

Following this line, Reguillo (2003) argues that the claim is that equal the difference is experienced. According to the author, "to the late eighties and early nineties, you can recognize the emergence of a new type of speech understanding about young people" (p. 109), which indicates that thanks to the different cyclical and social not only in Colombia but also in the world events, youth and population group has been more and becoming object of study of different branches of the social sciences and humanities.

Poetry as a vehicle for personal and social transformation

Through the centuries, writing was the tool with which society has passed from generation to generation, because as Edgar Morin (1992) says, "the individual-subject can become aware of itself through the instrument objectification that is language "(p. 9). The need for communication has been present in humans for thousands of years and with the invention of writing, this need found a vehicle to transmit messages from society to society, from generation to generation. That is why the importance of literature lies precisely in its task of describing social relations in his literary works, whether fictional or not.

The literature was considered in ancient Greece not only as a fine art, but also as one of the purest forms of art, which is interpreted through the senses and a system of internalized symbols that are particular in every person. In this sense, Hegel says that "it is no longer art but thinking about it, the ultimate expression of the spirit" (Neira, 2011). And that art is thought-provoking and critical thinking of many aspects of life, and is itself a transfiguration of beauty, an approach to the status of deity, a pure expression of the soul. The Colombian writer Jose Maria Vargas Vila in the preface to his novel Ibis, edition 1900, wrote:

Art is the simple expression of beauty

The beautiful is the realization of the dream; unreal made tangible; the Ideal taking shape in harmony color, and in the perfection of line, and in the eurythmia lucid and vibrant style.

It is also the Ideal subjective and rhythmic; what He is guessing and is revealed in the limbo of vision; the evocation of Silence and the Dreaming; the breath of the Mystery Symbol.

The poetic production can be said that there is a story that directly through the relationship between youth and politics and that "young people have been enrolled in the national political history, geo-referenced in various contexts and social issues with implications for the construction of public world ". (Botero, 2008, p. 46). Thus, young people are as individuals with the capacity to transform the world around them from their poetic creations. Indeed, "a subject is not isolated from the circumstances, the conditions of the context, time or zeitgeist in which he lives; in turn, this creates and recreates its limited power "(Botero, 2008, p. 43). That is why the literary creations of the youth of the city, often tend to explicitly demonstrate a vision of Medellin and a relationship with the conflict albeit indirectly. In this sense:

The field of subjectivity is, overall, how we venture on this planet and how political current conditions allow us to move collectively to confront the problems of coexistence; Also, the position we take toward the conflict over natural resources, exacerbations and xenophobia, systematic destruction of life and strategic ecosystems. (Child, 2008)

Poetry is a personal position taken with respect to reality and allows others to identify with the feelings of the poet, as it is loaded with softer language of the soul.

Likewise, "poetry and literature in general, part of his texts vitality of society in which language they are written" (Eliot, 1992, p.16). Its importance and role lie in the union that allows in young thanks to the peculiarities of registered language in it, since it has a symbolic value that cannot have for other sectors of society, however, can be understood as a vehicle of feeling, it's here

Where better emotion and feeling are expressed, then, it is the common language of the people; ie in the language common to all classes: structure, rhythm, sound, idioms of a language express the personality of the people who speak it. " (Eliot, 1992, p. 16)

In this respect the social function of poetry lies in allowing the permanence of language and communication between generations and societies. That is, it brings people governed under the same language swap the characteristics of that period.

The writer is necessarily immersed in a community is the sum and representing many voices of their particular era. Fischer (1972), the literary work is a mediation between the time it was written and the reader, providing concrete elements for the understanding of reality in which it was written, the writer being a member of society.

A literary text then reflects a social reality while that originates in the collective imagination a sort of awareness of not only the social but also political phenomena. Therefore, talk about a writer and decouple the political sphere would be wrong because it raises public opinion and its role lies in communicating and reporting, whether through fiction, social events and / or particular political positions.

Such is the case of the writers of the late nineteenth and early twentieth century, whose work was closely related to participation in politics, as well as their fictional texts, they ventured to write to newspapers and political exposure of life social of the time, and were heavily censored and even exiled by this fact.

Writing enables life while allowing the individual to express their feelings in a privately first, which enters a communication and redefines himself as a social being as it is also identified with feelings of others. Similarly, personal growth occurs where raw creativity as release mechanism. For example, it is easy for the reader to identify with the words he reads a poem, while they may be in the place of the writer and feel his words as if he himself had written. Something very similar happens when you write poetry, especially because the writer is hinting letters, aspects of his human soul, easily identified by those who read. Indeed, writing becomes a means by which young people can rethink aspects of their lives and somehow free. Thus, poetry can also be understood as a mechanism of catharsis.

It is true that for a poet, poetry becomes the center of his life, in his present condition engine, and is present in all areas of his life. When immersed in the world of writing, it is clear that the change involves immersion in the subject such ventures and personal transformation is evident. In that sense, poetry is not only modifies the thought but also set a new stage for understanding the world, also providing some sensitivity not only aesthetic but also ethics and a clear interest in transforming from it. It is here that poetry has given young people a political subjectivity Medellin in their desire for social transformation, and has also been introduced as a way to participate politically in public.

It's beautiful to mention that poetry has also sparked a desire to break with normality, with hegemonic schemes in place in society, and in this sense it is common in those who are immersed in the world of poetry, the conviction that this modified their lives in a special way because it gave them an ethical sensitivity and a different way of looking at other human beings.

In Medellin there are young people who found in poetry a way to portray their lives and their surroundings. Young people from the written word express their dissatisfaction with society, but also recognize and take responsibility and its commitment to social transformation through art. While, though his motivation is only the share their poetic creations, this is in itself a political event in which shows a clear position as to how these young people relate, since generates a reaction in the viewer in their creation.

Young poets are the voices of their particular way of feeling the world, seeing art as transformation mechanism not only personal but also social. It is for this reason that many of the youth of the city leading into the land of poetry, promote the participation of other young people not only through the poetic task, but what has happened is also open to the creation of different spaces and stages to enable social transformation from art in general. Thus poetry gives an ability to imagine and create, while it gives the young to think certain elements of society.

Through poetry youth gain elements to have a position and a clear conception about the social.

Also, there are the voices of many other young people who think like they do in the city and have decided to create organized groups, theater groups, troupes, musical groups, etc., to generate some impact in the community and advocate for building a society based on equality and recognition of the other, to the time when you try to change this negative figure is for young people, to potentiate the premise that the young man is also a social actor and not merely a being there and then turned it into adulthood.

Conclusions

Art (especially speaking of poetry), provides tools to make a critique of what is the social and imaginary taken into account when thinking of each of the actors reading. Young poets clearly understand the importance of playing roles in society, to collaborate with the construction of a more inclusive way, and in turn, raise the importance of taking spaces for artistic representations where the young man is the spokesman and the protagonist of their own social reality.

Poetry can be translated as a way to participate politically in public, because through it, young transcribe his reality and in turn transform. That is, they contribute to the world and not only live or suffer. In this sense they are consolidated as political subjects on the premise that "politics is engaged in construction, care and housing of a world" (Estrada, 2007, p.149) and not just the simple experience of this. Poetry necessarily part of the real world and that this is all known, and although is written under the label of fiction, the writer draws from real life to make sense of their creation. In this sense, poetry has an advantage over other forms of writing because it allows the emotional plane carrying further.

Young propose other ways of living society through language and are positioned as

subjects with transformative capabilities that use art and poetry primarily to create new spaces for participation, in which different positions that are unified under the same view of the world, of life, of reality and society: poetry.

The role of poetry is as important when talking about a specific social context, and that through the exercise of writing a narrative of reality that comes more easily to those members of society that other disciplines are given. Similarly, poetry plays a crucial role since decal reality through the senses, emotions, feelings. For this reason, and in accordance with the position of Sartre, the writer is the conscience of society, whose function is to report, describe and convey. Thus the figure of the writer does the job.

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A theoretical approach to the formation of the state

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Abstract

This article aims, contrast different theoretical models and historical state formation, from perspectives as Weber, Tilly, Wallerstein and Norbert Elias, in the same way, an analysis of the different processes of formation of the monopoly of physical and economic violence carried out for state formation. Finally, it is pertinent to take a look at religion in the XXI century as the linchpin in the reconfiguration of nationalism and international relations.

State, violence, monopoly, space, capital

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Introduction

The theory of the state and its exponents, made an approach to the historical development of their training and the creation of different social phenomena that allowed the current model. Authors as Wallerstein and Norbert Elias allow state formation understand from historical perspectives that put modernity in a differentiator in the forms of development of national states.

Prospects like Tilly, offer more analytical models and in which issues of violence as the basis of the state, like the fiscal monopoly, is introduced allowing the configuration of these two forces as the basis for consolidating existing European models Been.

One of the great debates of the century, is the reconfiguration of the States in setting aside of an international order that maintains control over the war between States, this technological advancement which in turn reconfigures the military and adds the economic power of all countries. we find a more complex issue, and is the return of religion as a force in shaping States, which undermine the idea of secular states and isolated religious beliefs, which use actual violence to consolidate their strength and ensuring its establishment.

For its analysis as part of Weber allows more specialized internal structure of the state look, Weber is the most important for understanding the processes of formation of an administrative apparatus theory, bureaucracy and other elements that make the theoretical development of Weber scale key element in the theoretical developments of the formation of the modern state.

In the shadow of historic state formation

External relations among social groups and internal control exercised by these groups on its members developed the logic diatribe shaping the state. "War woven lattice European nation states and preparation for war believe the internal structures of the states that made up" (Tilly 1992, 121).

Before the formation of modern nation states, were the processes of social group which carried out the creation of these systems, social relations are preceded by a history of spatiality and how that spatiality is compromised in social struggles nobility to the capitalist bourgeoisie:

The demand for properties, land pressure and hunger for it, generalizes the competitive struggle for new spaces, a competitive struggle being waged by means of war and economic violence (Elias 1989, 345). Search the monopoly of space, determined itself the monopoly of violence and capital, coercion and alliances, Elijah illustrates Louis VI and Capetian dynasty, his battles and alliances with the families of Montmorency, Beaumont, Rochefort, Montlhéry, Ferte-Alais, Puiset among others, in order to get prestige stately and imposing monopoly of Capet in a manner of considerable dimensions.

This integration or annexation of territories implies defeat a warrior race by another, this meant the disappearance of one another or in the best case, submission, dependence Victor that ends up being a shared dependency, as they accumulate in one hand, the individual loses possibilities of administering whereby, due to its monopoly, is sure to end up depending on others, depending on the network of people who, in turn, depend on it (Elias 1989).

For the tenth, eleventh and twelfth centuries, the struggle for territorial opportunities, rivalry between a numbers shrinking of warring families, is the impetus for joining growing territories; he introduced one of the ways to weave the modern state demarcating different processes in space monopoly, violence and later capitalism as advanced forms of domination. Tilly argues:

Efforts to subordinate neighbors and rivals fight farthest create state structures as not only armies but of civilians who meet the means to sustain organized armies and sovereign control over the rest of the civilian population (1992, 45).

"The sovereign is not a" superior ", but also personal sir, your administrative staff is not constituted by" officials "but for" servers "" (Weber 1987, 180), the control is exercised by rules traditionally established, in this case is that of a territorial display, relations are not determined by the position, but personal loyalty to the sovereign and the ability to absorb warriors territory by force and ostentation to other stately homes (Elias 1989).

The appearance of revenue for the maintenance of spatial monopoly through violence gives way to domination as the highest form of the state. As early as the sixteenth century, King benefited from the circumstances to increase their wealth against the nobility and was the imposition of subsequent fiscal monopoly which would lead to fundamental mechanisms were bureaucratization, monopolization of force, creating the legitimacy and homogenization of the subject population. Absolutist kings are the sixteenth century the way for modern specialized states and the origin of state apparatus (Wallerstein 2009, 190-191).

The Roman Empire demonstrates the decentralization and concentration of centrifugal forces, unlike the procedural levels offered by the case of the nascent Capetian France and Louis VI. Tilly mentions three types of state-forming processes that match the examples of Elijah: "empires receptors taxes; fragmented system of state sovereignty as cities and urban federations and national states "(Tilly 1992, 47).

The Roman Empire during Otto I and Henry IV exposed by Elias (1989), like that of Carlos V developed by Wallerstein (2009), seems to fit the model of fragmented sovereignty, which tends to be the lightest element of decentralization and the consolidation of centrifugal forces, its vast territory have prevented a total monopoly control over the cities. Elijah exposed:

While in the empire by contrast, in an incomparably greater territory, each house of territorial lords tried vainly to make use of the imperial crown for true and stable over the entire empire hegemony. Enrique IV before the joint attack of the great German territorial lords, the church, the cities of northern Italy and the eldest son of Emperor; that is, the Empire is sinking under the assault of the most diverse centrifugal forces (1989, 338).

The heterogeneous amplitude was an impediment to the formation of a centralized state, along the same lines Wallerstein clarifies the process expansionist Spanish sixteenth century during the reign of Charles V:

Spain was an empire, when what he needed in the sixteenth century was a medium-sized state. Its bureaucracy was inadequate because the imperial Spain required more bureaucracy could build given its resources, human and financial (Wallerstein 2009, 254).

And further still:

Spain lacked administrative energy needed to create a large bureaucracy in the Americas. He therefore appealed to the old record of empires, the cooptation of local leaders into the political system as brokers between the crown and the Spanish colonists (Wallerstein 2009, 265).

There is a distinction in Wallerstein's vision, which is in two types of global systems: one has to do with the World Empire and one Capitalist World Economy, is through the process of the capitalist world-economy, which in a way or another, I facilitated a secular process of increased centralization and internal control within the central states (Wallerstein 2009), in terms of Weber:

The separation of administrative resources is carried out in exactly the same way in the public bureaucracy and private bureaucracy (eg in large capitalist enterprises), clarifying that are private capitalist entrepreneurs, [who] have been precursors of modern bureaucracy (1987, 177).

What Wallerstein calls the second sixteenth century Amsterdam, where "picked up the threads of the empire in dissolution of the Habsburg, creating the framework for the proper functioning of the world economy, which would enable Britain and France to begin to emerge as states strong, possibly for strong national economies "(Wallerstein 2009, 282). As Tilly coins:

England looked more like the Netherlands to Scandinavia. Finally, from the seventeenth century, the state was settling saw the real power progressively contained by the united bourgeoisie and landlord representation, ie parliament. So England was able to advance some distance by the great highways of state formation (Tilly 1992, 102).

What was then the development that took place the Netherlands to that level?

The nobility of the "Netherlands" would fear suddenly that the prince was not his agent, his policy in the short and medium term threaten their interests significantly and was not available to their political possibilities the persuade them to change their policy, since their (the Spanish empire) political arena was far greater than theirs, if established, they could control. In short they were a reflection of opposition "nationalist" (Wallerstein 2009, 288).

Because the nobility was in debt, and Charles V during his last years, real incomes declined nobility. After a number of revolutions that went through several stages ranging from 1566 to 1609:

Throughout this period, what should be noted is that the -amorfo and multipolar conflict at first- took an increasingly clear as fighting Protestant north, or better, "protestantized" looking for their national independence a consonant system with the needs of the commercial bourgeoisie, whose strength worldwide grew throughout the fight and subsequently in the seventeenth century (Wallerstein 2009, 209).

Protestantism, Catholicism seems to be unifying forces in the territories and the first seeds of national identity and territorial demarcation. Not only in the sixteenth century, in the late twentieth and twenty-first century, the religious wars seem to be in place and determining various scenarios of national hegemonies, the Yugoslav wars and ethnic religious between 1990 and 1999, the conflict in Ireland North between Protestant Unionists and the Irish Republicans, the attacks September 11, 2001 justified under the precept of Islamic fundamentalism, the current Islamization of Turkey by Recep Erdogan.

The June 29, 2014, the Islamic State declared the establishment of an Islamic caliphate under the leadership of Abu Bakr al-Baghdadi, the great caliph of all Muslims proclaimed. Baghdadi denied the territorial order established by the European powers after the end of World War I and declared the search for the consolidation of a unitary Islamic state in the present territories of Syria and Iraq.

The violent Islamic State, operate beyond the limits of violence control, it establishes a terror tactic in which torture and other actions that violate the physical integrity of its adversaries are included. The crucial question is: can we establish a state under the functionality of terrorism?

Tilly argues that states went from what might be termed reactive to proactive repression, especially with regard to potential enemies beyond national elite (Tilly 1992). The formation of a legitimate state from instrumental mechanisms of terror, is not recognized by the international standards that allow a proactive use of violence to justify State sovereignty:

Competition prompted the military to end in the same general direction. [...] Creating a state system that dominated the world.

Today we live under this system of European States to the rest of the globe, including the relationship between military activity and state formation (Tilly 1992, 219). Therefore, the axis of evil recognized nominated by George Bush, instituted the eradication of all forms of terrorism and the physical elimination of any extra-state and supra-state force that threatens the hegemony of the countries that are governed by institutional models European.

A forged under the instrument of terrorism, State will have international recognition under European institutional regulations and rethinking, a new paradox of secular and secular policies for the formation of state and the reassessment of the concept of terrorism to the organization attribute such power of building a state on the form of a caliphate.

Religious wars established territorial monopolies, "without the existence of monopolistic organizations of physical violence within the national level, it would be possible to maintain the limitation of this struggle for the" economic "opportunities within the means of violence for a long time "economic" and maintaining its fundamental rules in the respective states "(Elias 1989, 335), just as happens with the nuclearization of the territories, listed as guarantors of spatial monopoly, until the emergence of a relationship of obedience Immediate versus what the nuclearization of space by the world powers, the states with the monopoly of nuclear power tend to generate tension, but not to ensure global dominance.

The financial resources flowing into the central power and hold the monopoly of violence; the monopoly of violence holds the monopoly tax (Elias 1989), a sustainable and inseparable symbiosis, for the sixteenth century and certainly the XXI century.

"The crown needed money to build his state apparatus" (Wallerstein 2009, 195), so the income needed to increase its coercive power or what Wallerstein calls the Trust in the coercive potential of the state.

Both Wallerstein and Tilly, and there is a demarcated distinction has to do with the idea of world empire based on political-military domination.

The other capitalist world economy is set to the global economic domination, while there are three modes Tilly : the coercion-intensive, capital-intensive and an intermediate that is capitalized coercion, both Tilly that "France and England finally took the form of capitalized coercion, which produced, full national states before the intensive modalities coercion and capital intensive "(Tilly 1992, 60) and that there is sustainable through a specialized administrative apparatus (Weber 1987).

"Political organizations are always more stable as they acquire at least a partial legitimacy" (Wallerstein 2009, 202), and is sustainable through a bureaucratic box there to support him as we saw in the case of Carlos V and the need to an administrative apparatus, unlike the expansive process of Capet, "as they increase the monopolized opportunities and the division of labor is widespread in the framework of the humans involved in the administration of the monopolized opportunities in their capacity as officials or whose job or function it depends somehow keep the monopoly, both the importance and the laws of this domain is evidence of monopoly "(Elias 1989, 348).

It is only with the emergence of the modern state, and in the sphere of the private economy, the emergence of advanced forms of capitalism is given, that capitalism determines the fatal nature of the bureaucracy heart of all management bodies.

Only small (political, hierocratic, economic, etc.), widely institute could do without it. Just as capitalism in the current state of development fosters the bureaucracy (Weber 1987), the bourgeoisie as the highest representative of capitalism seems to be the centralization of economic stabilization and local control, or as I understand it from the perspective of Elijah:

What the bourgeoisie tries to get to the struggle for the monopoly of domination and finally gets what is, as stated, not the division of the existing monopolies, but a redistribution of burdens and benefits. The fact that these monopolies will no longer depend on an absolute king, but of a whole class, is a step in the direction mentioned, it is a step in that direction in which the opportunities provided by the monopoly no longer distributed at the whim and the personal interests of individuals, but as an impersonal, exact plan in the interest of many interdependent partners and, finally, in the interests of an entire network of interdependent human beings (1989, 353).

The private monopoly of some individuals are socialized and becomes a monopoly of whole classes in a public monopoly into a central organ of the state, it is the way in which the personal domination becomes an impersonal domination, where the legal authority estatuidas legally impersonal and objective ordinations (Elias 1989) are obeyed.

Weber between the state and leaders

Max Stirner announces that "the State law calls its own violence and crime to the individual" (1844, 66), Weber argues:

State is a human community that within a given territory (the "Territory" is distinctive element), claiming (with success) for the monopoly of legitimate physical violence (1997, 83). Weber recognizes the need for space to exercise coercion on the men who inhabit it, because as he contends: "Everywhere the development of the modern state begins when Prince started the expropriation of the" private "owners" (Weber 1987, 91) by means of repression or physical violence, melee, or domination by the tools of war, the State itself the legitimate domain of force and space is given.

The definition of the state as a monopoly of legitimate violence, is only part of its essential characterization, because in general, needs a political and institutional partnership that actually exercises the physical strength (Nosseto 2015).

This policy and institutional partnership results in Table Administrative State, which links in with the bureaucratic apparatus and represents outward firm political domination, is the prize of administrative staff and the last and decisive basis for solidarity the holder of power "(Weber 1987, 88).

The state is locked as coercive-regulatory power, ie as organic articulation between universal subordination (monopoly of violence) and universal homogenization legality or legitimacy as universal jurisdiction (Rabotnikof 1989).

Weber mentioned that for the state to survive, you need to obey the attention of men who obey, to recognize the authority of the state that dominates and that men should fulfill their statutory obligations, should admit the force does not appear, legitimate violence in fear or emotion that trigger state leaders domain holders.

Every state needs a representative who holds power, which is among the charisma and legitimacy, between fear and hope, which certainly takes place within the whole structure of domination, under the figures and representatives of power " ranging from the appearance of the "demagogue" free, in the field of city-state, which is very creation of the West and, above all, of the Mediterranean culture, and later in the "party leader" in a system Parliament within the framework of the constitutional state, which is also a product of Western soil specific "(Weber 1987, 87).

Weber restates what are the defining characteristics of political legitimacy to exercise "There are two ways to make politics a profession. O "for" policy exists or lives "of" politics "(1987, 95).

The figure on the stage of the political vocation plays a key role, as lives "of" politics as profession who tries to make her a lasting source of income, while those who live for politics, have a "plutocratic" treatment that are part of, financially independent and free of any labor or political leaders entrepreneurship layers. Weber explains further:

The plutocratic such address exists does not mean that the politically dominant group but also try to live "from" politics and not used to also use its policy to their private economic interests (1987, 98) domination.

It can shake the political ideal of economically booked attracting state money, somehow, the ruling class that lives only for politics is permeated with the collection of these funds for their personal interest. Therefore, any political struggle between parties brings the game of interest charges to bring economic benefits these machines and party functions.

This bureaucratic machine also becomes one of the early forms of power, "Weber conceives of power as the ability of a group to overcome or neutralize resistance from other groups in order to realize their interests (ideal or material) or even to put the energies of other groups serving their interests willingly or unwillingly "(Poggi 2006, 58), but said that does not speak of institutionalized power yet, but the strategies developed by each political party to attract positions within the bureaucracy, as Weber parties become a means to achieve the purpose of procuring a fee.

But back to the figure of the leader, it depends on the quality or success of the parties and achieve emotional strength to cope in public:

Besides the qualities of the will, critical to everything in this world, what counts here is, above all, the power of demagogic speech. To move the masses purely emotional means are often used. It lawful qualify this situation as "based on the use of the emotionality of the masses dictatorship" (Weber 1987, 136).

Hence it is assumed for the selection of a leader or leader of the party, certainly, this is one of the most significant for the development of the charisma and appeal of leading figures, I say important because Weber "charisma connected with web of political concepts: articulates with the nation, with the state and its bureaucracy, and democracy "(Aronson, 2011, 121) is transverse to the political life in general.

But where did the idea of the leader's charisma in Weber arise?

The concept of charisma has, as we know, a religious matrix. It was taken by Weber of research on church history and R. Karl Holl Sohn. In its earliest uses, the notion of charisma opposed the bureaucratic organization. According to Sohn, Christianity was originally a non-bureaucratic organization, founded in the belief that God was distributing the gifts of grace (charisma) and gave some Christians precise "Vocations". "Führer" was the term used for Christians called by God to govern the community.

In this case, the bearer of charisma, endowed with exceptional qualities or features is one that confronts intractable situations critical elements available to all. Unsolvable situations which "exit" from grace personally designated a "way of salvation" (Rabotnikof 1989, 216).

Weber gives the leader the charismatic element and that certainly is embedded within the idea of the sociology of domination that is not exactly the hub of the Political and scientific, but that opens the branches to its further development, opening the door to the three terms of tradition, reason and charisma that correspond to three principles of obedience:

The man obeys heads the custom establishes that designates reason or enthusiasm rises above others. Grandparents, organizers and the prophets symbolize these three sources of legitimacy (Weber 1987, 54).

The legitimacy of Weber, are held on three pillars: tradition, reason and charisma; in the tradition is the way the exercising patriarchs and economic leaders of old conditioned minted by the fears and hopes of societies metaphysical states and conditioned by gods and magical beliefs, on the other hand, the reason is the belief in the validity legal precepts and objective 'competence' based on rationally established rules, and finally, charisma patterns corresponding to grace, so why dare science as the basis of experimental and observational knowledge source, allows " science is not only a gift of visionaries and prophets that distribute blessings and revelations, no member of the meditation of sages and philosophers about the meaning of the world "(Weber 1989, 225) part.

Weber sees the charismatic authority, the authority of the gifts of grace which speaks Sohn and takes Weber to highlight the extraordinary personality of a purely personal heroism order, ability to circumstantial adversity every moment and especially the capacity precedence to obstacles.

But so far these circumstances make the word a causal leader of a political nature, through which the image of the leader and leader, who shows in his historical moment that has the knowledge and vocation that allow you to perform daily builds the compromises necessary to overcome the resistance that is, and exercising dominion over that which gave enough belief.

Finally, rationalization and science in Weber, does not talk about the values that should remain in society, but give the theoretical basis for forms and institutional settings in which science works in the social field, becoming the monopoly of specialized knowledge, for both science and monopoly of knowledge and status as a monopoly of politics, the state-company monopolizing political means.

Is formed from a process of concentration and expropriation founded on violence (Rabotnikof 1989), while the specialized staff are in obedience orientation in legal obligations; domination exercised as the modern 'servant of the state '(Weber 1987).

Weber distinguishes the diversity of principles and values in politics, that arise from political vocation, which is the affirmation of the conviction, the last of this values, can establish an evaluative core of the various political struggles are born equal and confront, and are framed in the responsibility of the political to keep the valuation integrity of these principles, the conflict between values leads to confrontation of values and in other cases the debate and dialogue about this, but "if the conflict of values is truly intractable, that irresolution must tear the heart of the individual. This means that the commitment to a value, the firm conviction and determined by a cause must compete with other sense of duty, which also stresses the individual heart and faces a tragic resolution "(Nosetto 2015, 184).

It is political, in the midst of responsibility and guilt personally assume its commitment to the ideas and the prefixed values of their ongoing struggle with other social groups or political parties, is expressed in all its glory in the struggles for power over others , ie power as the ability of a group to overcome or neutralize resistance from other groups in order to realize their interests.

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Architectural policy of Postmodernism

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Abstract

The interest of Fredric Jameson in architecture was what led him to consider his concept of postmodernism, that is, that through the architectural debates of the postwar period saw an aesthetic break was responding both an aesthetic tradition as well as appealing to a new form of productive and relational practices. Urban transformations since the 1950s marked a paradigm in Western culture in the aesthetic, political and existential understanding and methodologically architecture works as a starting point for an exploration of those historical situations and psychosocial settings in a historic situation you begin to emancipate modern, paradoxically, it has begun to become traditional. Therefore, what is proposed here is, under the guidance of a philosophical analysis of the architectural and urban productions, first, make the leap from modernism to postmodernism, meaning that a break with the modern and traditional aesthetic forms, and so then show the passage of modernism to postmodernism, as a ontohistórica situation. In this sense, it has to be considered the proposal of David Harvey, who argues that postmodernism research should have an approach in which it is no longer understood only as a set of ideas, but primarily as a specific historical condition. This epistemological shift is what will enable a conceptual leap epistemological aesthetic of postmodernism postmodernism, an ontological condition to a historical, socio-political implications specific condition and individuals.

Postmodern, capitalism, aesthetics, politics, city

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From Modernism to Postmodernism

Jacques Rancière believes that the notion of aesthetic modernity only covers and does not provide any concept about a particular regime of the arts, ie, "a specific type of link between modes of production works or practices, and ways of conceptualizing a and other "and that, therefore, this categorization would be misleading to deepen the nascent artistic complex configuration. He proposed that at the notion of modernity that tends to find a meaning in a temporary constituted by the co-presence of heterogeneous temporalities, the term aesthetic regime of the arts would be more appropriate to refer to that to which it appeals as modernity. So, this French attributed to two forms the confusion that has been given to use the notion of modernity: 1) to identify modernity with the autonomy of art and a "mimetic" revolution that allows the conquest of pure form, which "The sheer power of art to explore its own powers specific medium" states. The paradigm of this revolution would be, well, the postulation of aesthetic autonomy. 2) On the "modernitarismo" which is "identifying ways of aesthetic regime of the arts with forms of accomplishing a task or a destiny of modernity", where "what is valued is then the determination art as a form of self-training and life. "

Fredric Jameson believes that modernism, understood aesthetically, emerges as an art of opposition against a society governed by a middle class that considers scandalous and offensive to his "good taste" and "common sense." It is a challenge to the principles of reality and representation nominated by that kind since the late nineteenth century and early twentieth century.

Jürgen Habermas, for his part, argues that what is called "modern" in the first instance is defined as a rebellion against tradition.

This German modernism begins with the work of Baudelaire, it unfolds with the avant-garde movements and reaches its peak in Dadaism and Surrealism, and decays with movements.

The characteristic that Habermas in this period is "a changed consciousness of time" occurs, in which the indefinite future and the exaltation of this are the expressions of this new time consciousness strongly marked by new economic and social dynamics (for example, rural-urban migration processes, changes in the modes of existence determined by new production processes and business models, the emergence of new forms of social and political power structure, the telecommunicative media acceleration in history, discontinuity and conventions in everyday life). The consciousness of the vanguard time, says Habermas, historical memory replaced by a dizzying present moved forward. However, this awareness cannot be considered ahistorical. Rather it is a criticism of the false normativity of objectifying historicism. Modernism manifests as a rebel against everything that aims to standardize, an attitude that Habermas calls "posthistoricista".

The modern project is shaping up as a tote for their attempt to cover, classify and control the entire existential field under a rationalist logic. However, in the eyes of the twentieth century it would be shown as a "false optimism", either by the huge gap between knowledge and society through the expertise of knowing and doing, as well as by totalitarianism and rationality (ideological and instrumental). Meanwhile, in the arts to great lengths to deny precisely culture, museums and art galleries, projects and academic totalizing discourses be taken.

This denial, although already postulated in the nineteenth century as a criticism of modernism versus traditional aesthetic canons, was radicalized in the following when precisely these modern critics and rebels are appropriate in the academic areas as the "new classics" which, for Jameson influences the emergence of postmodernism.

From the perspective of Rancière, postmodernism is the process of overturning given apply to the failure of aesthetic autonomy as a new paradigm of artistic revolution, where what happens is that the orthodox theory Lessing building is ruined: the arts mix, comes the end of functionalism and return to the curve, ornament, figuration and significance through the use of which three-dimensional shapes, it is clear, they had been superseded by the two-dimensional form from early modernity - mixtures of genres, times and music systems, bringing the teleological model of modernity becomes untenable.

However, it believes that postmodernism is only one way to name the time when artists and thinkers become aware about what modernism was "a desperate attempt to establish a" proper art "hooking a simple teleology of evolution and historical rupture. " Postmodernism would be only a temporary cut cash or the actual end of a historical period, but their drills, crossbreeding and hybridization is rather a question of freedom or autonomy that attributed the modernitario principle to art: "Postmodernism has then become the great dirge of the unrepresentable / intractable / irredeemable, which denounces the madness of the modern idea of a self-emancipation of man's humanity and its inevitable and interminable finishing in the death camps. "

However, for Habermas would not be possible to speak of the postmodern, while the spirit is critical to the established order in the modern, well that for him the material and social conditions remain subordinate to the imperative of a large systemic order . Modernity would thus be an unfinished project, still under development. But for others, such as Jameson and Harvey, yes you have to differentiate between modernism and postmodernism, not only as divergent aesthetic trends that are synthesized in the modernism-postmodernism pair, because for them the modernization process leading to a post-industrial situation producer- and not only goods but also services and "immaterial labor": financial-capitalism in the second half of the twentieth century fundamentally transform the forms and practices of life, not just the aesthetic and ideological trends, because when loaded altered attitudes towards work, consumption, relations and situation in the world, a corresponding ontological status to something that no longer meet fully the concept of modernity. This is a debtor position of what Henri Lefebvre proposed a Marxian side openly about the changes in social reality from modifying production practices. In this new spirit of postindustrial epoch and financial capitalism, Lefebvre noted the involvement of space and its transformation under the new political-economic logic, where the real estate and construction come to the fore through the conversion of movable space, so that the space acquires an exchange value, it is subject to supply and demand and enters the speculative financial logic. Hence the architectural and urban postwar issue for making sensible to have as much importance in understanding the postmodern, as it reflects the ways of being of an era and a specific historical situation and differentiable.

The postmodern city

During the nineteenth century it came an urban transformation that matched the modern discourse, as it is oriented towards progress and the spirit of rationality, from which the city dweller landscape was transformed, as with "open wide avenues, the demolition of the old quarters, crowded around a religious center, industrial development and commercial turn the city into a space devoured (humans and goods). " The new industrial processes that brings the modern project in the cities become centers of production and commercial centers, and from this trend, transmute both urban aesthetics as its logic. Modern cities stand as artificial paradises and landscapes factory chimney smoke, iron and glass passages with paved roads and consumer oriented, as shown by the poetic paintings of Baudelaire: A Paris whose new social practices have become the city in a warehouse for products of the new industries.

In developed societies of the twentieth century, the increasingly explicit separation between society and culture reflects cover-economic causes of subordinating the many areas of life, thus changing forms of social relatedness, their practices and their ontological understanding. The proponents of social modernization, which Habermas called "conservatives", believe "hedonism, lack of social identification, lack of obedience, narcissism, the withdrawal of status and competition for success" that characterize the pathos of the second half of the twentieth century, are a consequence of the cultural sphere. This is the concealment of the economic causes underlying this pathos to be taking root and instituting as a new ethos. What began as a project of critical aesthetic modernism, it is being constituted into ways of being that not only respond to artistic and aesthetic trends, but also new forms of social and economic relatedness.

In this sense, it would already be talking not of a postmodernism or a postmodernist trend, but rather a postmodern situation: a historical-ontological condition specific.

Postmodernism in the urban area emerges from the rubble of a Europe devastated by war, "a culture that has collapsed or rather, the remains of a strong culture that has collapsed." The devastation caused by the conflicts of World War II and the political, social and economic problems that European countries faced were the opportunity to implement a program that would allow the return of peace, security and prosperity, all under the principles in these countries, which are just the ideals of capitalism and democracy they were supported. For this reason, "the politics of the war, to remain democratic and capitalist, had to respond to the problems of full employment, to decent housing, social security and welfare, and create a broad base of opportunities for building a better future. " It was a project of reconstruction and renovation of the social and urban fabric, almost like a revival of the old project of nineteenth-century urban modernization, as it resorted to methods of mass production and industrial construction and in series, with metal and glass structures, such as in baudelairianos Parisian landscapes.

Urban transformation and reorganization of the second half of the twentieth century was in a sense a continuation of the project of modernity, while expressed in principle a draft urban modeling based on social goals, a teleology model progressive modernity. The purpose of this project was no return to the conditions of poverty and unemployment that had been expressed during the first half of the century, and also was to remedy the gaping wound caused by armed conflicts.

Within this reconstructive framework it can comprise, for example, that Britain, after the Second War, Boost Development Projects planned new cities under the supervision of the State, in order to eliminate slums and mend the urban and social fabric. From the construction of houses, schools, hospitals, etc. European reconstruction is significant and unique, it is payable by any program that advocates for the welfare state.

But Europe would not be the only undertake a radical transformation of their space according to changing times and new practices. United States also boosted its version of reconstruction, not from the devastation and developed by state policy as Europe, but from a desire to claim supremacy over the world where also involved private capital, although subsidized by the government, and whose investments were intended for road construction and infrastructure projects nationwide that make economic flow of the country more efficient. The characteristic of American reconstruction is that it was directed strongly out of the cities, driving the growth of the suburban reorientation towards what naturally and road infrastructure. Inland, the cities would be subject to drastic cleaning programs: elimination of slums, demolition of old buildings to make way for new buildings, reorganization and renovation of roads and rehabilitation of old buildings for new uses in line with economic approaches and sociocultural of the times.

One of the primary tasks of postwar projects was precisely reactivate the economy. The building not only made possible a reorganization of the social fabric, but also generated jobs and capital investment, but in new forms of production and relationship. Lefebvre notes that when capitalism spreads and the space agency, produces new sectors such as the leisure, culture, art and urbanization.

Thus, the space "becomes part of the overall inequality of the sectors, the growth of the economic situation."

The programs of both European and American reconstruction in the second half of the twentieth century in a close relationship with the economic system they drive. Jameson explains it this way: "What has happened is that aesthetic production today has become integrated into commodity production in general." The architecture as the foundation of building space and exceeded its goal of mere aesthetic creation. The valuation of land and property yielded rents which, coupled with cost reduction in construction, both in the use of materials and production processes, it became a viable project and according to the purpose of the system and capitalist era project. Production of architectural space thus ceases to be merely cosmetic and turns to the capitalist economic sphere, making their productions in a commodity market. Therefore, Jameson believes that architecture is the closest art to the economy because, through municipal concessions and real estate values, sticking with it an almost immediate connection: no wonder, therefore, to find the extraordinary flowering of postmodern architecture supported by the patronage of multinational companies, whose expansion and development is strictly contemporaneous with it.

The practice of architecture as a production space that creates the material expression of the rising multi and transnational capitalist power. Corporate appropriate it and use it to erect monuments to their phallic power. Harvey exemplifies this trend with the buildings of the Chicago Tribune and the Rockefeller Center, the rear Trump Tower or AT & T building by architect Philip Johnson. When the architecture is flexible and coupled to the specificities of each of the different clients make a break with the modernist guideline.

Architecture no longer responds to a large unitary project to a homogeneous urban aesthetic, or planning based on a modernist and teleological as in the nineteenth century and as the draft European reconstruction model. Architecture now has to deal with a plurality of groups of customers seeking different and custom shapes. And not a general logic of urban solutions is promoted, but the construction is geared towards the goals and needs of the market. This is what Harvey called as free market populism: appeal to diversity, difference and architectural asymmetry, which is opposed to globalization, homogenization and consistency in the modern urban project was held. It is a free market populism because anyone who can pay, you can build custom-designed cathedral.

Populism is a fundamental characteristic of postmodernism that sets new paradigms, since "some key boundaries or separations, particularly the erosion of the old distinction between high culture and so-called mass or popular culture are blurred." Populism is the artistic appeal to the new system produces massively, as can be seen in the pop art. In this way, the postmodern break with the meta-story modern totalitarian and one-dimensional, directed his criticism against all established dominant form of modernism conquered by academia, foundations, museums; and finally attacks the great speeches of history, advocating diversity, difference, the micro-stories, the plurality of stories and imbalance, the latter closely linked to the novel mathematical models, such as chaos theory and the theory game, including asymmetric and unbalanced models that show a reality and not orderly stable and controllable, but full of variables and contingencies.

Thus, urban development since the second half of the twentieth century appears as a collage, a discontinuity and significant simultaneous linear multiplicities and discrediting the totalizing discourse of modernity and aesthetic avant-resemantizando signs of the city, relations and productive practices. Postmodernism produces absolute, ie, self-sufficient artificial paradises, unrelated to anything around or tending to a large urban project her. His manifestation points to a bid of difference. Many of these postmodern projects have been created ex nihilo. Eugenia Popeangă Chelaru mentioned on these absolute urban models the project in the city of Brasilia, which is built in and from scratch. Another example could be found in the city of Las Vegas, in the middle of the desert. These buildings are not maintained or an order or consistency with their surroundings and are governed by the eclectic postmodernist trend. The traditional symbols of the modern city, intended to be functional and rational, the elements serving as points of reference and guidance for everyone who travels, has no place in the postmodern city, since its shape is that of a collage, reflecting the democratization of taste in which popular participation occurs in the definition of cultural values, whose logic is mixing and recycling to create new aesthetic and cultural meanings that no longer are subject to a cultural elite or a unitary representation of the world.

The discursive diversity in the postmodern city operates can reach embarrass even the inhabitants, which would face the task to decipher and deconstruct the collage of meanings to navigate between the multiplicity of signs and symbols that mutate constantly. The postmodern spatial trend operates in an intertextuality that opposes the meta-narrative of previous totalitarian systems and manifests itself as a criticism of his great stories.

The symbolic multiplicity is an invective aimed at minimizing the authority of cultural producers and calls for an opening of the stylistic plurality and difference. Therefore, Harvey says that the postmodern city becomes a space both eclectic as internationalism, because when the aesthetic and production practices are accompanied by migratory processes, "produces a plethora of 'small' Italys, Havanas, Tokios, Koreas, Kingstons and Karachis and Chinese neighborhoods, barrios, neighborhoods Arab, Turkish areas, etc. "

However, postmodern commitment to the democratization of cultural values leads to a problem: "by minimizing the authority of the cultural producer, opportunities for popular participation and democratic ways of defining cultural values are created, but the price of some inconsistency or - What's more problematic-vulnerability to manipulation by the mass market, "which would be responsible, then, to produce mere fragments, components or raw materials that consumers would take care only to mix and recombine to your personal taste. What you get, then, are just pieces of different significances and unrelated, or what is the same, a break in the chain and significant instability in the speeches: schizophrenia, from conception of Lacan. Both Harvey and Jameson schizophrenia would be the characteristic of the mental disposition of postmodernism. The break in the chain precludes significant temporary unification of the present with the past and the future, throwing all experience a perpetual now that is updated constantly, but detached from time references. Jameson wrote that

The schizophrenic experience is an experience of significant isolates, disconnected, discontinuous that cannot join in a coherent sequence. Thus, the schizophrenic does not know personal identity in the sense that we give you, as our sense of identity depends on our sense of the persistence of the "I" over time.

As with the subjects, postmodern cities are erected also schizophrenic, like amalgam of symbols and signs arbitrary and anarchic, with labyrinthine constructions in which interior and exterior blend, remains of experiences, historical references, styles of the past and traditionalism popular, and new values and technologies that constantly transformed, updated and give new meaning to a new awareness of movement, as Jameson notes on escalators Bonaventura Hotel in Los Angeles, or even with the mass of cars and other means of urban transport that alter the understanding of movement, time and space. The interiors of the buildings out of postmodernist temporality and make time in a perpetual present in which even the day-night distinction operates more. This can be seen, for example, in the dynamics of large malls and casinos of Las Vegas: no windows, no clocks, always lit artificially simulating a daytime eternity that encourages the production of desire and consumption. Here one cannot speak of an alienation of individuals in the Marxist sense of the term, as this would imply continuity and absorption in a great project and a meta-narrative. On the contrary, in the postmodernism, the fragmented and schizophrenic character is conscious: they know that everything is a fiction, a simulation, a show that mixed indiscriminately on the big stage of the city, to the extent that even some cities built actually about fantasy, as it would be Disneyland.

Eclecticism in its internationalist trend and show their fictional simulations conceal the real city through the construction and reconstruction of images, dramas and customs that do not belong in it and push it to a dissociation from its proper place. Jameson, in this respect, is a cover dissociation and postmodern fascination with reflex surfaces, which is observable in the Bonaventura Hotel reflective glasses and many other buildings that continue this trend.

These glasses repel "out the city" and dissociate surrounding the building, covering its structure -for it is impossible to appreciate from outside- and distorting the reality around them. In this sense, Jameson says, "we are offered the spectacle of a city transformed in his own image through the glass window through which we observe."

Economic Policy postmodernism

The new postmodern urban settings and streams that feed find a co-determination in the psychosocial field. Since late 1960, it manifests in individuals

The experience of time and space has changed, has disappeared confidence in the association between scientific and moral judgments, aesthetics has triumphed over ethics as a fundamental concern in the social and intellectual level, images dominate narratives, transience and the fragmentation take precedence over eternal truths and unified policies, and explanations have shifted the scope of material and economic-political foundations to a consideration of cultural practices and autonomous policies.

While this kind of "displacement" as Harvey believes, are not new historically, the context in which it takes place is completely new. With the arrival of the politics of spectacle and the financial economy (that which "is actually based on the production of fictitious capital" and that the flow produces drills capital; what he calls Harvey as "casino economy"), became the whole urban culture that affected eventually the social sphere by generating "a completely new culture, yuppie, his garb of urban recycling, attention to the symbolic capital, fashion, design and quality urban life".

However, along with this, the counterpart of this model also showed: misery, poverty and debt. Still, the cunning of the system managed to convert these poor conditions in lucrative goods "feed mill cultural producers", for example, to convert the misery in a scenic picture for the television and film industries, losing thereby its ethical significance, which is precisely the concern of Harvey, that aesthetic gets over ethics. The image is repeated n times reaches the point of losing its meaning and "when" are used to poverty and homelessness status for aesthetic pleasure, "then certainly has been relegated ethics aesthetics, giving rise to the bitter harvest of charismatic political and ideological extremism."

Postmodernism, understood as an aesthetic phenomenon, becomes historically determinable at the time in which the existential conditions of the subjects are transformed, when new configurations spatial and temporal relations redefine subjects with the real conditions of their existence and in turn, affects the configuration of the factuality. This historic opening condition cannot be apprehended as simplistically as proposed in its box Hassan schematic differences between modernism and postmodernism. The essential feature that underlies the new spatial and temporal settings, and could be an indicator of traffic aesthetic trend, as is postmodernism, a new historical condition, postmodernism is a constant flow and oscillating between what is advocated by the draft neoconservative modernization in the high Western societies, as is emphasized by Habermas, and new and varied ways in which social subjects they operate and interact, from the new labor forms occurred for postindustrial economic model to the organization social policy and the crowds (Hardt and Negri).

In other words, the phenomenon of postmodernism would be "an oscillation between centralization and decentralization, between authority and deconstruction, between hierarchy and anarchy, between permanence and flexibility, including the specific division of labor and social ". The common denominator that allows linking and jitter, between modernism and postmodernism is the economic system that sustains: capitalism, but in his post-industrial version, which is the financial capitalism. Postmodern fluctuation can only be understood by considering the economic system not as a thing, stable and static, but a dynamic process of production and reproduction of social life globally. Considering the analysis of postmodernism in this fluctuating sense, "net categorical division between modernism and postmodernism disappears to be replaced by an examination of the flow of internal relations within capitalism as a whole", implying further analyze the field of life that has been absorbed by the global system, thus following the approach of Hardt and Negri, it will find permeate throughout the sociocultural fabric, which allows the production of subjectivity and the constitution of both thinkers have called the earthly city: a city in which production technologies and codetermine new ontological realities.

Thus, the analysis of postmodernism as a historical condition must be directed, first, to the structural conditions and materials that make it possible.

Moreover, it is also historically constitutive of postmodernism which, after the opening of the difference arising multiple subjectivities that begin to manifest and from its uniqueness, either to assert its identity, as the struggles of the African-American community , feminists, homosexuals and other subjectivities that until then had remained in absolute marginalization, or to show their dissatisfaction with a system that gives precedence to its global dominance by war, oppression and domination, as in the liberation movements occurred in colonized nations and students, intellectuals, pacifist and ecological movements against the war and the model that sustains and drives. That is, all those movements characterized by the fact of appropriating the city space as the place from which his criticism orchestra, their struggle and the construction of new subjectivities. The city on the condition of postmodernity is not only as the material manifestation of a political-economic system, but also as the place to flourish movements who oppose him, who criticize, revealing its contradictions and in this movement, changes.

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The cruelty possibility of an ethical and aesthetics life

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Abstract

Cruelty and violence have been condemned by the moral and reason of modernity. However, cruelty is the foundation of architecture and sculpture itself, and the possibility of erecting an ethical and aesthetic of existence in the subject and the possibility of transforming an apparent reality, metaphysics, a less alienating reality conformist. Violence, one of their vehicles.

Cruelty, violence, ethics, subject, aesthetics, alienation, power

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Preamble

I crucify me and I must be the cross and the nails. I tend cup and I must be the hemlock. I cheat and I must be lying. I burn and I must be hell. I praise and thank each instant of time. My food is everything. The precise weight of the universe, humiliation, joy. I justify what hurts me. No matter my happiness or my misfortune. I am the poet.

Jorge Luis Borges. The accomplice.

Violence is not prosecuted or punished, or seeks to correct. She has become an element of modern discourse that seeks to show what is actually seeking control: cruelty. This attempt to punish because it is the experience that the subject has with some of his deepest joys. The discursive treatment that has made modern violence is only locate and classification instance to interact medical, legal, educational, psychiatric, psychological and psychoanalytic devices. Its main function, objectification, significance, nesting, designation and use of the subject through his actions. Violence has become an essential for monitoring the various cruel practices of resistance to the powers and knowledge and hegemonic discourses in modernity element.

The next job is to contribute to identify how they have used certain practices of cruelty and violence in the genesis of modernity and as the speech has become in our time, this as an argument to write about how the violence has promoted public space and now it is democratic to talk not of her but of cruelty. Therein lies the problem.

Violence and cruelty

Currently, the logic of modern discourse has been seeking to hide synonyms strategy persecution of an act by another act.

While violence cannot be appointed but in the events that emerge and presented to the definition of an Other, which seeks to define and classify the act of a performer, from the discursive use and its position in the balance of power and power, as a victim, or to deposit the act defining the individual and, thus chase, indoctrinate, educate, discipline, control it, enclose it, ie hold.

However, violence cannot threaten the established order, however it does function. This serves to make in the exercise of power and power relations and define someone acting against violent (who never defines himself as such) for the order of things, of life, of peace, of rights, of freedoms, according to the social and political definition of these.

Furthermore, violence can be the very manifestation of a force, which cannot be tamed, an act of resistance to the tamer power of life that needs to emerge exercise. However, as has been said, this does not necessarily attentive, upsets the order of things, the order of discourse, but it r intentionally or not.

Therefore, one can speak of two kinds of violence: first, those produced and appointed by the prevailing logic of power that needs a pretext for reviving relations and forces; secondly, that it emerges as a power of life that resists the social and cultural domestication, that is, the vehicle of cruelty.

Violence is the plot of the drama of the subject that allows you to get in touch with their own existence, with cruelty. In the world of concepts and signs do not live longer than in discontinuous states that do believe in the continuity of being and the continuity of concepts. Violence becomes a sign not sought or are punished, but it is the key to arrest the cruelty, the body.

Cruelty becomes imperative to be stated search from modern knowledge. It is the voice of the body as embodied in the violence, passion, desire, pleasure, enjoyment, sense of the flesh; the screaming in every act and this is what we will have to pursue, as it was from the Christian pastoral

[...] Want to believe in the beginning things were in its perfection; that came glittering hands of the creator, or light without shadow of the first dawn. The origin is always before the fall, before the body, before the world and time: on the side of the gods, and the telling is always singing a theogony. But the historic beginning is low, not in the sense of modest or discreet as the passage of the dove, but ridiculous, ironic, suitable to undo all fatuities.

Thus, we have that power as the foundation of the cruelty of life. This, in its deepest and truest sense, is characteristic disrupt morality, identity, unambiguous sense of Truth. Cruelty is always presented in the experience of life, unique, vivid, gozante deadly and allows individuals des-fastened by moment, as practice of freedom.

Cruelty is the blood itself, the force that runs through the veins; It is a sign of life and possibility of movement: it is life force. Cruelty is life, and this is cruelty. She reveals what is stirred under the skin, in the flesh and we are not, however, outside of which do not exist.

Cruelty look fascinates and get caught when they wanted to look [...]. Get caught in a violent seduction game that throws himself brutally. Cruelty is the loveliest thing: "the filter of the great Circe" often repeated Nietzsche [...]. Beside himself, to the other.

Looking closely, cruelty introduces dela painful experience intimacy that would be the exact opposite of piety and, in one act, engages the victim and the executioner of the same violence.

Cruelty, strictly speaking, bring-there-before the existence as such and subsumes the metaphysical experience of the hidden meat, as noted by Jean-Luc Nancy: "Everything's under the skin is metaphysics."

Cruelty is the result of an imperative: Search! In this sense, Camille Dumoulié mentioned that, in this mandate, two axioms are generated: 1) "cruelty stems from the other's place," that is, cruelty is always relational, is in the eye and in the bowels of and others; 2) "to cruelty is the real ', that is, it is revealed in a bloody tear announcing the manifestation of reality.

In The World as Will and Representation, which expose Arthur Schopenhauer

[...] Everywhere we see the nature of dispute, struggle and alternation in victory, and it precisely know more clearly the essential split of the will for itself. Each grade of the objectification of others will dispute the matter, space and time.

It is here that the moral and metaphysical governing everyday life, builds a framework of interpretation itself, which articulates the look to another and himself split, alienated, which is regarded as another being himself.

Thus, cruelty is installed in place of existence, in his house in ethics and language. Cruelty exists in relation to man; she is only him and not his ethics acquires more depth in it.

But like any manifestation is not perceived itself and if it ceases to be itself, ie, the relationship of cruelty to man diverts himself from his original purity. The man, in connection with cruelty, comes under the development of consciousness itself which is gained in debt and guilt, so the manifestations of cruelty is that man finds his dimension in excess. Thus, if the subject obeys his will, if followed, it leads him to the inhuman, which is for the modern consciousness scandal. Thus, the emergence of consciousness becomes the sign of a decrease in the power of life, the possibility, and a perversion, same as Friedrich Nietzsche called "unnatural" and Antonin Artaud's "perverse appetite" decreases and it is no more subject to closure in the imaginary and its voluntary nature.

The distant cruelty itself, relieves aggression against the alter ego that seeks the cruel a decrease in tension and relief from their suffering, resulting from the closure of the power of life. The cruelty is denounced as bestiality, which refers us to animality. This suggests that individuals who indulge in it are not truly human; are seen as a pathological symptom and are classified outside of human nature, that is, it is a beast, a sick or crazy.

Cruelty advocates a different moral of the ruling, pushing the subject to exit the closure itself, consciousness, leaving the contemplation of self and granted at the experience. Cruelty is only real when it gets to offend the conscience, self-alienation, the defining identity and truth. To fly its own ethical discourse becomes transformative, ie, it enables and posits an alternative. This feature is causing the persecution of violence, which is only a manifestation (in its authentic state) of cruelty, ie not pursued and violence is punished, but cruelty, rising as a possibility, as new morality.

The object is that which is Writing Natur (as mentioned Nietzsche) that seeks to rob. The cruel is that which resists the narrowness of reason, the gun violence. The new strategy speech, control devices and administering institutions of modern life, then, is to find this cruelty to the most hidden spaces, subjects corner. The tactic is to exalt, naming it, advertise it, take to the streets to be consumed, bought, sight stolen; advertise it, make it public, essential function of the stories told in stories, novels, movies and the media. It also reverses violence against genuine cruelty, when legitimized by the State and institutions if it is for the general welfare, to preserve law and order as shown by multiple news of any open or private commercial television. They play with tactics: condemn and exalt.

Soren Kierkegaard referred to this effect from exercise of Christianity, when he noticed already:

The artist moves in artistic indifference, with a cruel pleasure, as when the tyrant enjoyed listening to the screams of the martyrs. Yet the artist was full of admiration for himself. And all admired the artist; and the real suffering of the saint made him money and admiration.

Thus, a genuine cruelty-violence is generated, but to a proscribed cruelty-violence laws. Thus, it appears the same need for the appointment of illegalities to the functionality of the official cruelty, permitted the legitimized.

Joseph Shepherd believes that, as with the domesticated and useful to the dominant moral violence, cruelty is a conformist, not always detached from the spectacular cruelty, which becomes an instrument of ideological support of the dominant morality.

The cruelty in this sense becomes a mask of bliss, an ascetic of pastoral bliss and exercise of power from the other. In this sense, the subject, under the logic of the protection of society committed cruel, violent agreed under the permission of the dominant moral and exercising power controller and disciplining. Legitimized cruelty against cruelty banned. Murder, rape, mutilation, torture becomes a disciplined pedagogization cruelty, but exemplary sponsor of legislation, indicating how and how not to behave justified.

For this reason, Joan-Carles Mélich, cruelty Logic says:

It is clear that there can be cruelty in our actions, but what is not try that but something different, cruelty registered living in our way of being and thinking, but not so much in what we do but especially in the way we have to justify it and analyze it on their devices in their categories, their legal and legitimate procedures.

To mention one example, Alberto Manguel, well noted, regarding torture in US prison in Guantanamo, to Dante in the canto XXXII following Virgilio by various infernal circles, reaching the glacial lake in which Antenora souls of the traitors are prey to his neck in ice. Among the heads terrible scream and curse, Dante believes recognize a certain Bocca degli Abati, guilty of having betrayed his people and allying the enemy. Dante asks her head bowed to tell his name, as is his custom and along the descent magical promises the sinner posthumous fame in his verse when he returns to the world of the living. Bocca replied that what you want is precisely the opposite, and tells Dante to go away and do not annoy more.

Furious at the insult, Dante grabs Bocca by the neck and says that unless you confess your name, you start every hair on his head. "Even if you'd stop me bald," replied the unhappy, "you would not say who I am, do not show my face / I azotases but a thousand times." Dante then snatches "another handful of hair," causing howls of pain lance Bocca. Meanwhile, Virgil, commissioned by the divine will guide the poet notes and silent.

Through the centuries, Dante commentators have tried to justify these acts as examples of honorable noble indignation or anger, which is not a sin as anger (as St. Thomas Aquinas, one of the intellectual sources of Dante), but a born under a just cause. The problem, of course, lies in reading the right adjective. For Dante, just it refers to your understanding of the unquestionable justice of God. Compassion for the damned is unfair because it means opposing the imponderable divine will.

Similarly, the religious "systems of cruelty" that incite and suppress violence and cruelty, reveal some sadistic pleasure in representation, distribution and consumption of torments, causing horror in the viewer, but also relief and joy, same for the failure to be embarrassed by the flames of Hell and the demons delight of usurping their bodies and their flesh, no longer have, but are represented as well as through the shame caused by the spectacle of the cruelty exciting contemplated. It is the enjoyment experienced by Tertullian, St. Thomas Aquinas and other church fathers, to mention the pleasure of those who attained salvation and dwell in Heaven to observe voyeristamente torment to which the damned are subjected.

Also, these "systems cruelties" show the contradictions of consciousness and cruelty, Apollonian and Dionysian cohabitants, body-flesh, as Soren Kierkegaard refers: "Oh, you wear invaluable Copenhagen suit airs Sunday piety, and you forsaken those nasty and commoners delights of envy and cruelty, and so pretend to worship God. "

The extent of moralizing power of Christianity in modern society that boasts of a strong atheism, joined the church sadism towards God and society. Modern monarchy or democracy to commit any act of cruelty and violence under the status of "legitimate use of force" when the voltage hazard-sovereignty-torture-permissive for life, to an asymmetric exercise of power was evident that supported the protection of life (right to live and let die), private property, rights and freedoms supposedly fundamental. That's when the moralizing devices travel through medicine, education, judicial rehabilitation, militia and protection against an external enemy potential, hostis, and protection of bodies and souls, acquire a force of complicity between Governments and new citizenships-I against the other-foreign-distant-improper-infidels-sick-evil-mosntruosos-abnormal.

The palimpsest body is revealed in one of his writings against one who stands and traps him in the closure of a closed discourse. Cruelty is punished, not violence. Work on the flesh and soul are turning on the body, but in turn, will inciting violence. Not that writing culture on the body and the soul has not done its job properly to express violence, but it has fulfilled to perfection. Violence becomes a device of freedom inherited control and therefore takes on the character of dangerous and persecutor. There would never be a dangerous individual who "offends" in this way but did not have the freedom to do so. The same freedom that modernity has served to control through it.

There needs to be free and if there force be, as Jean-Jacques Rousseau wrote, to leave a loophole for the purpose of prevention, persecution and correction. They should be free to reveal secrets freedom from cruelty.

Thus the Christian-atheist democratic moralization of modernity seeks the same confessional aspect of salvation. No longer will the confessional of the somber ancient temples or the enlightened modern campuses now are doctors' offices, the couch, the courts, among others, but always looking for a confession: I am sick, I am mentally ill, I am a criminal, I am a violent be: I am cruel.

The game violence has become one of the biggest attractions of enunciation of science and modern languages. It seeks at home, in men, in the genome, in the streets, in prisons, on the walls, in schools, it is discovered everywhere. His word is essential for classification and criminalization and victimization of some others. Find a source of violence means putting in place a sorting device for the acts of any person. Violence and cruelty happens to be pure intensity to a more significant in modern discourse. State the violence becomes the reason for the existence of the monitoring body and soul, bodies that seek to save victims and the enjoyment of the body. Michel Onfray says: "The thought arises, then, from the interaction of meat that says a subjective self and the world that contains it."

For some forms of social and political thought, violence between forms of social behaviors learned to like the sound quality of a group to protect the majority, what is clear is that in all those speeches violence becomes a speech , rather than speaking from a knowledge, it is made from that speech. As stated by René Girard, sacrifice truth is hidden on many levels. On the one hand, rationality intervened in the nature of man to hide his violent nature.

Religions, the Enlightenment, capitalism, positivism and even communism did nothing but cover up the truth about the origin of human civilization and the implications that entails coexistence. However, the sacrifice reveals the violence of man and thus reveals understand that nature, which has spoken, is nothing but the essence of human social structures.

The subject is constantly reaffirms itself citing violence. The subject must be careful and not monitored assaulting others, to be kind, friendly and tolerant. Otherwise, revenge by the institutions is brutal. Nietzsche mentioned that "The spirit of revenge: my friends, this was so far the best reflection of man, and where there was suffering, there must always be punished." Also he mentioned that "This yes, this is just the same vengeance. The against will and was"

Subjects who performed the violence become objects of medical, psychiatric, psychological, social and legal discourses, become abnormal beings to which we must enclose, monitor, confess and correct. Of them we should be prevented, all watching us all. Anyone can do damage. Anyone can become damaged. What comes out of his mouth will become, in the interests of some, speeches enablers Truth. His word and his eyes are metaphors for their actions and become sadists, psychopaths, sociopaths, sick; will surface traumas of childhood, which was stuck in some stage of development of their personality; perhaps it is the product of social breakdown, an anomic be breaking the social cohesion or; an offender who violates the rule of law and institutions.

This antisocial body must be stopped by any police (medical, civil or soul) and taken to where it belongs, that is, prison or mental institution. The "violent" may be civil, criminal and / or morally judged. This has been classified, but in reality the violent criminal act that is not the judge, but the exercise of the cruelty of who runs it. To paraphrase Michel Foucault and Roland Barthes, one might say, that is in terms of acts and these are judged according to the same cruelty.

There is always a moral justification for extermination, an alibi for the profusion of blood. Mythical stories, tales, literary epic, film and television channels are exemplary sublimation conformist cruelty and violence, far from presented as entertainment machines contemplation than livable.

Cruelty can then be willing to adapt to a pedagogical function that flatters the dominant values and can also be allergic to be converted into harmless show, exhaust valve that satisfies the morbid curiosity, causing a pleasant tingling, passive instincts satisfaction aggression, a small shot of adrenaline that we will not raise the seat ass.

As we have read, violence and cruelty are played in tensions. On the one hand an attempt of domestication, sublimation and use the power of life of the subjects, his blood, his life. Moreover, resistance to the orthopedic power seeks to reduce and inhibit the enjoyment of existence. However, it is important to note that although violence may be to cruelty, which the ritual to myth, not necessarily act in parallel. Not all logic cruelty ends with violence, cruelty sometimes involves no aggression to the other, but simply indifference.

Violence is aggression against anyone specifically, regarding own name; however, cruelty, and violence due to the cruelty perpetrated against someone not by name, but because it has been classified by a category.

The ethics of cruelty, the architecture of Homo crudelis

Unlike ethics, which is our response to the interpellation of the other in an unpredictable situation, morality is a metaphysics that governs our daily lives, tell us who we are, if we do it's normal, if we think it is perverse or if our life has value. It is a set of categories, frames, rules and procedures based on absolute and unquestionable principles.

The modern pursuit of being begins to take shape from logic of closure on genuine cruelty and exaltation and incitement of a conformist cruelty. Copies characters are: first, embodying evil, violent, villains, aggressors, provocative, quarrelsome, swashbuckling, provocative, troublemakers, criminals, terrorists and criminals; secondly, the abused, forced, forced, compelled, constrained, threatened, intimidated, errands, trampled, violated, broken, violated; third regulators, physicians, psychiatrists, psychologists, sociologists, anthropologists, teachers, lawyers, all making and stating the function of truth, of what should be, God, what is Pending a citizen, an individual, a person. The speech-to moves through the most intimate place at the least expected time to assemble the work; stage in modernity, discourse and reproduction through the media. Thus, the same instruments brought and are the product of the rise of the bourgeois public, now they serve to build massive scenarios of modern moral education and the fight against cruelty and ethical practice and aesthetics of existence.

The new punches in the prevention-chase-correction tools have given pedagogization broadcast and violence. Those who disapprove of the time and constantly extol. The construction of public space and thus advertising resulted from the policy of morality which sought to extend the discursive practices of the nineteenth century and re-actualizations and during the twentieth century and now in the XXI. Thus, violence is constantly updated and articulates with the tricks of the pedagogies of the body. There is talk of violence to hide and show by way of confession of cruelty. This articulation occurs between objects of Christian morality updated pastoral disciplines, institutions and modern control devices in an area of freedom, provided it does not threaten, not against individuals but against the order of the scientific positivity, legal and political, and that is the best vehicle of knowledge practices that reveal the body and thus bring to the discussions of the speeches of experts to create closed, open talks and give the people of moralizing concepts that aim one constant state of persecution-prevention-correction.

In the words of Michel Onfray, which criticizes the cruel it is: "Will happiness on earth, here and now, not later, hypothetically, another unattainable world, conceived as a fable for children ... immanence is the enemy, bad word."

The moral logic organizes our way of being in the world and protects those who fall under the scope of immunity, but at the same time, it ignores and despises those who are not considered people, who have no dignity. To these they can be removed without guilt. Therefore, in all moral logic it operates cruelty.

Thus, one can understand basically two forms of cruelty: cruelty towards oneself and cruelty toward others, same that would correspond to the two forms of consciousness: the bad conscience and good conscience.

Cruelty to oneself is a bad conscience. It is constantly made to feel guilty. Then there is cruelty while the other category, which is the good conscience. He who is cruel to himself is calling himself something you cannot deliver. You are cruel yourself, not when you contemplate as a proper name, but when you think about what you are required to split that himself. In addition, this cruelty causes guilt that has no end, because it gives a sense of infinite Being requirement, from being subject to social discourse on the classification of entities.

Joan-Carles Mélich mentions that:

There is no morality without logic, no logic without cruelty. Many times imperceptibly, hidden behind a veil of naturalness and normality, and with little dramatics, cruelty appears on our language, breaks and remains subtly in the way of organizing the world. In a logic that manages us. We inherited a grammar: a way of seeing shared a way to create and create us, to set boundaries and limits between what is worth and what is not, between what is worthy of being respected and which does not deserve our attention, between the that is true and what is not a fiction or mere appearance. In this view, in this inherited way of seeing the world born in the world itself, the moral dominates and with it, the logic of what we are, a way of relating to others and to ourselves, to integrate and to exclude to respect and to exterminate. In all moral logic operates cruelty ".

Convenient to the logic of power and the balance of power, coupled with a logic of rational metaphysical and epistemological closure obstinate in lead and manage human existence humanism, the metaphysical moral well have prevented even turning to look at the possibility cruelty outside the dichotomous categories of good and evil, holy and demonic, of right and wrong.

The will to truth, as will to power (which implies a logic of cruelty itself, but denied) stick man humanism, the exercise of power from itself, from fraternal illustrated approval. In this regard, Martin Heidegger says:

But does this questioning the man, perhaps in an attempt to have the man for this claim is not a concern encloses man? And where that "care" if it is not directed at the address again is man to redirect its essence? What else does this, but man (homo) becomes human (humanus)? But in this case, the humanitas remains the goal of this kind of thinking, because that is humanism: meditating and take care of that man is human rather than nonhuman, "inhuman", that is, outside his essence. But what is man's humanity? Is its essence.

Thus, cruelty cannot be defined as the essence of man, but the pristine determining their being-in-the-world with the Other, while consciousness is the desired teleology by conscience to hide the foundation in a veil of dominant metaphysical moral. Heidegger himself mentions: "Metaphysics does not ask for the truth of being. Therefore, also never asked how the essence of man belongs to the truth of being ".

Thus, the moral determination of good or evil itself, as inherent in the existence metaphysical dimensions, are only samples of the act of the will to truth, as evening will power, under the guise of truth-unit- Well-identity: the humanist humanity.

Therefore, to paraphrase Nietzsche, in *The Birth of Tragedy*, one might say: Is cruelty necessarily the sign of decline, of decadence, of what failed, instincts, tired and weak? Is there an intellectual predilection for the hard, gruesome, the evil, the problem of the existence of the welfare, health lush, fullness of existence?

Cruelty, like excess, becomes visible what was hidden, showing an aspect of reality to destroy it and build it. The cruel acts in reality, handled, it exceeds it. It is recreating created. The architecture itself, hedonism and existential hapax Michel Onfray are examples of such use of force to exist, to the vital power of cruelty, that rather than being decadent for man, it is a way of standing in the world and exist.

Cruelty is the same that leads to Michel Foucault in his later works, in which raises the aesthetic life, ethics and aesthetics of existence, ie, do-is a work of art, a performative and transgressive act in practice spaces of freedom and power.

Both actuares, the Onfray and Foucault, the subject located in a strategic opportunity in their subject and the exercise of power that refuses to be drowsy, numb, entertaining, home lobotomized. Rather than waiting for television sessions avatar game played as a pornographer consumer repeats the scene to see the detail of the vulva or ass or ritual spectator sport violence. The cruel looking, acting, experience; sweats and bleeds; It exposed to deadly enjoy the pleasure of the senses, to know better than to know. Both want. The former enjoy the suffering of others, due to its own ban and proscription. The latter enjoy cynical and hedonistic way of their own existence, their ability, their will to power. However the latter are prone to cruelty of the first, to the rejoicing of morality, which yield their sovereignty to the television and entertainment; those who do not feel, for better or for worse; those who prefer to see naked in films, rather than bare-se.

The ethics of cruelty, in that sense, is like a sculpture of himself, he lived as a work of art. It is challenged to instrumental, logic, modern reason, trying to catch the feel of a concept, in a dictionary intended for a dreary library bookcase.

The ethics of cruelty involves turn against the only significant meanings, identity, guardian of self and not of the possibility of becoming, constructed and permanently break the sameness.

In this sense it is like Nietzsche understands the will to power as a force to exist, as cruel force of the great promise to-come. "Cruelty as a metaphor of life underlines the impossibility for man to agree with the world and with himself."

Homo crudelis is donated to the existence and not allowing the Truth define it. It is self-sufficient and creative. That's when Michel Foucault mentions: "It's not discover or describe what we are, but reject".

Understood as an ethical way of life that matters, then, is facing a power that has focused on organizing individuals under prevailing standards and conventions and standardize the form of its existence. Against the norm it is how the individual gives himself.

In terms of Onfray would be:

His ethics is also an aesthetic: the virtues against reducing prefers elegance and consideration, style and power, greatness and tragedy, lavishness and magnificence, the sublime and the election, the virtuosity and hedonism : a real theory of passions intended to produce a beautiful individuality, artistic nature whose aspirations would heroism or holiness that enables a world without god, atheist desperately empty of everything but the potential and make decisions that flourish ".

The immersed in a web of power relations is being ruled by forces outside the subject. Ethical reflection should take to find a way to govern themselves.

Thus, it could not completely escape the powers in our society, but it is possible to take on their own concerns itself, the acquisition or creation of self-care practices.

Conclusion

As could be read, cruelty is the engine of the body intersubjectivity, the act of the individual in an attempt to de-clamping cultural malaise; It is a practice of ethical aesthetic claim seeking affirmation of the individual in a reality that is constructed from the practices of freedom.

Cruelty becomes, without a metaphysical quest essentializing, the foundation of human action and the construction of the social bond. Is cruelty which is beyond good and evil; It is the engine that leads to authentic joy; the engine that searches the unique experience; is the innocent instinct that serves as a bridge between Flaubert animal exposed by Gilbert Simondon, it breaks with modern rationality subject to the Cartesian cogito ergo sum.

Cruelty also is the impulse of transforming the metaphysical reality, exposed as apparent, but who watches that product of experiencing, of lived experience, of existence. The real cruelty, not adapted to a term of reality, instead seeking its transformation and that transformation is the same subject.

However, cruelty seeks to be domesticated, entertaining or worse, persecuted, controlled, punished, locked. Just think of a docile philosophy, a scientific discourse with real character will and a TV that digested a desire to appease the anxiety of real cruelty. Conformist cruelty is the best ally of castration of existence, of being-in-the-world search of anxiety; to snatch what primordial right by her proper driving of his life to the subject.

This conformist cruelty is legitimized individual submission to the Truth, Unity,

Identity and Moral hegemonic, dominant, regulatory and conducting life. Devices and institutions act as managing the disposal harpies prey to the comfort of home.

Also, a number of control devices or punitive operate together to define anomic, abnormal, dangerous, anyone who attempts deliberately fly the flag of innocent cruelty. Logic that acts of cruelty against the real cruelty; cruelties in tension and reveal hidden tactics to achieve, at moments, the satisfaction of the strategy. Creating dangerous tensions and abnormal, just let escape from the administration of life and direct the project autarkic conspicuous multiplicity, ethics and aesthetics: one that is a Homo suprahombre crudelis.

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The Becoming Non-heterosexual: a view from Gilles Deleuze

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Abstract

In this work I analyze sexual diversity as an expression of the multiple and as an affirmation of life, to the myth of the heterosexual and deployed as axiomatic domination and subjection to other forms of sexual diversity. On the other hand, I make an exploration of how it is constituted and it expressed homosexuality within three systems proposed by Deleuze and its manifestation lines of becoming (molar, molecular and leakage). In addition, transversely I use historical ontology as a method because between unity and multiplicity, systems, lines and becoming permeate shafts knowledge, power and ethics proposed by Foucault.

Becoming, sexual Diversity, queer Politics, deleuze

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For starters would have to say that becoming, implies two things; on the one hand, recognizing how we became over time (historical ethos Nietzsche would say). And secondly, as an expression of the uniqueness movement. For Gilles Deleuze ethos is directly related to the ontological (let the other be and move us to create something different). However, we live under the logic of rationality: the constant categorizing what is different.

The rationale is supported by the notion of "principle of reason" (or representative will call Foucault). This notion is based mainly in the Platonic thought that was both metaphysical and epistemological. For Plato the reality is a duality (apparent) and hierarchical. The idea that there is a reality "superior", "stable" and "true" and that this world is pure ever-changing appearance, not only created a new paradigm epistemological but ontological.

However, the price paid to obtain some "stability" in knowledge and reality was high. So high that the chances of being (or becoming) decreased differently. In this sense, (G. Deleuze, *Difference and Repetition*, 2012) stated: "While the difference is subject to the requirements of representation is not intended in itself and cannot be." That is, the classical metaphysical thought of the difference, but this difference is conceived under the categories of representation of the idea, namely; identity, opposition, analogy and likeness.

The world to be represented under any of these categories, the difference cannot be thought and diluted in an apparent diversity. Science, theology, aesthetics and other rational notions or ideologies are only forms of representation (ie, recognizing the original copy). Deleuze said: "The reason has become foundation, ie sufficient reason, not leaving out anything."

The diversity of the same comes in the idea of identity. The word identity means *Idem* (ditto) and *body*, ie the body of the same. Furthermore, such a representation of the same is it subordinate to the idea of simulation and (G. Deleuze, *Difference and Repetition*, 2012) said: "what is condemned in the simulation is the state of free, oceanic differences nomadic distributions, anarchy crowned".

Now, for Deleuze the drill can be represented as a body. An organism is a set of elements arranged under a purpose, a single, hierarchical truth. In this sense, the body without organs (CSO) opposes the idea of agency; a BwO is a living body or population of multiplicities whose vibrations avoids a highlight or outer end. In other words the BwO is an off-center, an unsystematic system and would provide the time / space to express what one and the many.

It is clear that for Deleuze the being is not much less duality drill. Being is immanence: pan-an-theism (All-One-God) and those different expressions of being are in the same ontological and existential level. Understanding when and immanence makes us realize that hierarchies disappear, the future allows the expression of the other: for minorities, women, gay, and transgender.

However, it was the idea of representation that has prevailed in Western thought, especially from the illustration. One form of such a representation of the simulation is found in so called *Scientia Foucault Sexualis*. (Foucault 2014) notes that since the emergence of a new regime *sexualis scientia* around human sexuality was established. Regime, full of speeches, knowledge and judgment on the exercise of sex in the population. He said that from that time:

It has not only expanded the domain of what could be said about sex and constrained men to always expand, but the speech is connected with sex by a complex and varied effects device, which cannot be limited to the only link to a law of prohibition. Censorship about sex? Rather it has built a device to produce discourses on sex, always more speeches, susceptible to operate and take effect on the economy itself.

This capture device responds to a teleological view to determine the sex and 'identity' own subjects. Hence, the heterosexual / homosexual terms appear in mid-1800 and have worked as a denial other forms, ideas or expressions of human sexuality.

Meanwhile, Monique Wittig sees this construction disursiva a "superior" system where prevails the idea of heterosexuality over other forms of sexuality. As the only true, normal and "desirable" expression of human sexuality, in other words it forms: a myth was created.

In addition, heterosexual thinking revolve around a logic based (mainly) in sexual reproduction, monogamy and masculinity as 'patriarcado principle and the "superiority" of men over women. "Heterosexuality" of the nineteenth century (and also the twentieth century) is fed by modern thought that Nietzsche called nihilism.

Nihilism is to prosecute and impoverish life. It arises because the prosecution has "tax" from one truth and that truth, refuses any other possibility in the development of being. (Nietzsche 1980) said: "(This) -not interpretation fits hesitation suffering brought with it a new, deeper, more intimate, more poisonous, more devourer of life stood all suffering in the perspective of guilt."

But the prosecution on the non-heterosexual lies in the establishment of a reagent ascetic ideal (that threatens life itself). This ideal reason puts on the body. The condemnation of the immanence of becoming as it involves creating and nonconformity of a "already" system. It is a slab that has been imposed on humans to create guilt, pain, suffering.

(Halperin 2009) for his part, said: "The heterosexual / homosexual binary is a homophobic production as well as the binary male / female is a sexist production." This homophobic production implies that what is not-heterosexual "worth" less socially and individually, leaving who have a different sexual preference, in a state of inferiority and subjection.

However, sexual multiplicity expresses various (and different) likely to be multiple possibilities of being body matter present existence, artistic expression on the body; but also about other ways of thinking, perceiving the world, to interpret it.

Note that these multiplicities encompass more than the physical or ideological expression of Being, it is to affirm existence. Perceive the many possibilities of being, remind us (Deleuze and Guattari 2004) "they should be considered as germ crystals becoming, which apply only if trigger uncontrolled movements and deterritorializations average or most" (in other words, creepage).

The manifestation of the multiplicity of the one (that is, of Being) is given in the untimely. The untimely is the manifestation of forces that are to be out of time, or at all times. Where present, past and future converge constantly.

The untimely is the immanent movement of becoming. (G. Deleuze, Nietzsche and Philosophy, 2009) stated: "the untimely contains more enduring truths that gathered historical and eternal truths: the truths of the future."

The truths of the future are the forces that challenge us; we go through and determine us, always changing but eternal forces. Eternal return of what we are, we were and we can become. Thus, the sexual difference becomes becoming, in affirmation of the existence, in what is the same but always different. There is something which remains in constant change that something is happening.

However, categorizing the future is impossible; all they can do is mapping the forces as dunes, constantly changing under increasing measures, falling under measures. These forces determine the singularities through the three axes proposed by Foucault: power, knowledge and ethics. These three areas influence the non-heterosexual future, but at the same time, allow us to discover new possibilities of being.

The relationship between these forces that unfold over time, is what Foucault called "power". (G. Deleuze, Michel Foucault and Power: I travel initiatory 2014) stated: "all balances of power is power, and power is only in a relationship of forces."

Foucault there for three relationships of forces that interact more often: a) the knowledge that has been built along the "history" as a single, universal and valid and that overshadows what is considered as true or not ; b) shares held by individuals with other (called power) that is powered by a prevailing epistemological field; and finally, c) the creation of moral judgments that indicate what should or should not do, in relation to the imposition of knowledge and monitoring compliance with such knowledge through an axiology.

For example, in the case of homosexuality, power relations it involves a whole complex network of meanings both as moral judgments ranging from "naturalness" of homosexuality to the creation of homophobic speeches and empower gay and "tolerance" into society.

When a homosexual declares that only seeks to know "manly" men are interacting forces of knowledge, power and ethics: 1) to know, because it has been established that only exist two sexes (male and female) that no other future matches these models should be dismissed; 2) power, because it is forcing the other person to adjust to a "manly" behavior and if not, is already despised; and 3) ethics, since there is an implicit people "effeminate" which corresponds to the power and the idea of maleness trial.

These three axes (ie, power and ethics / morality) are what makes us over time, that is, there are a number of speeches on heterosexuality, attitudes or postures that others impose on us and the network of moral judgments crucial to our social and individual action.

On the other hand, history is made up of the balance of forces, time is marked by the forces that constantly interact with each other to form new possibilities, lines, colors, shapes, in a word it differently. Deleuze proposes three systems that explain how these forces operate: the rhizome, ipecac and arboreal.

In the system-tree forces are organized and expressed in such a way that everything depends on one root, there is no chance of being another, be different, everything has been arranged, meaning subjectivized and under a great speech, Platonic myth of knowledge. (Deleuze and Guattari 2004) stated: "The tree is already the world's image, or the root is the image of the tree-world ... we are facing the most classic and more reasonable, more outdated, most hackneyed thinking ... binary logic is the spiritual reality of the tree-root".

Here human sexuality as something "natural" thought, something specific, rigid, denial of diversity, the organization of sexuality in pairs, only the existence of "man" and "woman" is possible, it all depends on one science, one truth: scientia sexualis. Denial prevails, trial and punishment of what is different, what is expressed as diverse. Then as now, judgments about what a "man" exist only under a single explanation.

In it,-raicilla system no longer remains a single root, this has been destroyed, appears multiplicity but is misunderstood, because it still needs a representation of the subject and the object to be meaningful, that is, there are multiple things but aligned, the multiple is axiomatic. (Deleuze and Guattari 2004) defined it as: "the world has turned into chaos, but the book remains a picture of the world, caosmos-raicilla, rather than root-cosmos. Strange mystification of the book, the more complete the more fragmented".

In ipecac, it multiplies the sexuality, gender bloom, but the limits of sex must still be regulated, normed and standardized. It is accepted that there can be many forms of the non-heterosexual but still rules the world of heterosexuality, heteronormativity callers.

Yet how different it is not so, freedom is still aligned under a single idea of sexuality although it has accepted that there may be other ways, but subject to a single image in the world.

Finally, the system-rhizome multiplicity is meant, here the manifold is not dependent on the one, but the one is constituted by the multiplicity ratio always moving, new possibilities appear, others stop and die: life, death and Becoming is part of an unsystematic system. Universality disappears, everything is connected and is heterogeneous, because there is no center, a single source. There is no denial; positive and negative converge and behold, his wealth, his constant change. (Deleuze and Guattari 2004) clarified: "In itself, the rhizome has many forms, from the branched surface area in every way to its concretions in bulbs and tubers".

In the rhizome, sexual diversity is becoming, not only multiplicity, the limits of freedom are expanded, the singularities are expressed, life is renewed, it is left to prosecute, it has gone the benchmark from which he condemns. The different states while different. Memory and material combine to create something new: sexuality is expressed in different ways, art, politics, ethics, cosmetics, self-care, and so on. Here the term homosexual or queer becomes illusion, a category that goes beyond sexual practice.

However, how these multiple forces interact in the future? Deleuze explains through three types of lines, which are: the molar line, molecular and creepage distances.

These lines are determined by exogenous and endogenous processes for expressing a timeless or untimely movement (as relentless strength of the movement) the future itself.

The molar line are institutionalized forces, state power. (Deleuze and Guattari 2004) defined it as: "responsible for creating compact and functional stable structures (forms)". The molar line are the forces that have been "molded on" and "adjusted" to create an idea, juicio where "truth" is also set. Territorial thinking. For example, marriage (essentially monogamous) serves the purpose of ensuring some security in personal relationships, even in the "free unions" the trend has been that although there is no contract signed in between, has almost the same scope and responsibility that if he had done. The State therefore plays a key role in the standardization and standardization of individual relationships, but for this to work a system of knowledge-power (as Foucault reminds us) should be established.

Molecular lines, meanwhile, come from what has been built or socially accepted as desirable. (Deleuze and Guattari 2004) said in molecular lines occur: "the phenomena centering, unification, totalization, integration, hierarchization, end forming a overcoding".

This overcoding is the unification of discursive constructions and significant that a company implements. In this sense, I think that gay marriage can become more of a model to aim for than a right, where many would take to "take part" in a society that exalts the value of marriage as desirable. How many homosexuals (men and women) have not been questioned whether they will remain single all their life and are getting married?

Creepage meanwhile, are the creative forces of new possibilities of being. "Conquests are both creations" (Deleuze and Guattari 2004). Leakage lines allow us to affirm the existence, since the chances of the difference of being expressed.

For example, the so-called "polyamory" is a new way of creating relationships in sexaffectives break the molar and molecular lines. It would be a demonstration of the crystals of becoming.

These crystals of becoming that are embedded in space-time, enable new lines drawn us and allow expression of the forces of being. And these forces are what constitute us over time, unexpectedly, openings in the forces that have been immobilized, stratified.

There is something that has made us, but that constitution not only remains in the past, but this is updated. That is something that I entered a relationship between past and present and aware that we perceive to be happening is a crystal of becoming. That "shines" glass allows us to perceive the chiaroscuro of being, it is a brief flash that sets us free and happy but that both saddens us, makes us aware of who we are, we were and what we could be. It is the constant evolution ever changing, always new, of our being.

Michel Foucault said: "We must commit ourselves to becoming and not obstinarnos homosexuals to recognize what we are." That is, for Foucault not define what different matter but, in becoming. This evolution is linked to both the theory and praxis, recognized as different as the other and avoid creating a "homosexual myth", since passing that, what would be different and laminating convertiría in a reactive force.

The future would be this: first, to affirm the diversity of existence, we become other. The non-heterosexual diversity needs to be said, not negatively, but to understand that there are other possibilities, other worlds. On the other hand, the evolution allows us to create something new: new forms of socialization, artistic expressions, performativity.

Create involves constant movement, endless review of what we are, we were and could be. Will to power, of love, of being.

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