

El reencuentro con la juventud, una mirada al ser...

The re-encounter with youth looking to be ...

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Resumen

En una sociedad que avanza vertiginosamente y en donde la tecnología, la información y el consumo están impregnados de subjetividades y globalidad con pretensiones de uniformidad y competitividad, los jóvenes nos invitan a criticar con otra mirada este sistema aniquilante, así como a observar su presencia juvenil sujeta al proceso de construcción y de-construcción. El presente artículo contiene algunos referentes juveniles que pretenden hacer que nos reencontremos no solo con la juventud sino también con nosotros mismos de manera reflexiva y crítica.

Palabras clave: ser, jóvenes, identidad, espacios simbólicos, cultura.

Abstract

In a fast society where technology, information and consumption are impregnated in the subjectivity of the individual as a mark of this global world with pretensions to consistency and competitiveness, however the existence of youth in it makes us stop our dizzying ride on it to re-look and re-build their existence through an annihilating criticism system; and secondly the presence of these as subjects under construction and deconstruction. This article contains some references that aim to bring youth to re-encounter not only with youth but also with ourselves as reflective beings and critics.

Key words: being young, identity symbolic spaces, culture.

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Introduction

The man bows before today's world, looking forward to learn, select, compete and enjoy; all in a brief to access the training, narcissistic and hedonistic society instantly.

This is efficiency-enter that order, where speeches-saving guidelines set uniform to meet, and where the results of implementation must be suitable for the rapid growth of the global economy. The order of life to proclaim is that of a postmodern society that seeks settings individualistic and consumerist subject, exerting excessive control over reason and where no human is irrelevant to continue adding to the economic, political and social power of the capitalist elite.

That exclusive panorama, associated with panoptic devices have drawn well delineated to allow instrumental rationality walk a straight line, has led not only to a safe walking to the creation of a labyrinth "as a construction which is easy to access, very complicated reach its center, and overly difficult to escape inside, especially the set of deviations, deceit, loops and tangles that characterize "(Meneses, 2015, p. 70), a network of meanings and signifiers.

This paper aims to re-learn the ways in which young people have ventured to confront the maze set by a dominant system, and that is through a series of signifiers and symbols that have shaped a hegemonic counterculture to confront the the arrogance of absolute knowledge; Also, young people have been denying the annihilation of their existence.

Hence it is interesting to read and watch. How can young people gain an understanding of linking their ways of being and living in modern society from an analytical look ?, what are the cultural aspects involved in the establishment of a critical social subject, which contributes to the re-understanding of themselves are same?

In the following lines some historical, conceptual and ontological elements that allow us to make thoughtful and critical analysis on the subjectivity of young people in a complex world in order to "relearn how to think and write are set, although this has to depart from safety knowledge, methods and languages we already have (and we have) (Larrosa, 2000, p. 7); and to break those absolute knowledge that have been molded into the existential void.

Be young

We do not intend to conceptualize what is being, because empty go back to that metaphysical way, but, as Heidegger would say, from an interview with a sense of being, giving entry to "all ask is a search", and thus read and write and rewrite, "what" and "how" (2002, p. 14).

In this sense, what young people they are ?, how ?, they are away from that term that emerged in the mid-twentieth century as a biological and postmodern demarcation inserts the subject not only to a disciplinary order but a configuration of subjectivities low utilitarian and annihilating slogans.

Look at the horizon of being as a human condition, "the being as what he wants and that makes it capable, is this possible, it is possible. As element, being is the quiet strength "of that capacity he wants, that is, the possible" (Heidegger, 2006, p. 17). That possibility is not simply an act of existence, but the essence of the human being which is present in every thought, language and existence.

According to Nietzsche, "the essence of man's existence" that we will desmarañando same hegemonic mandate that, in order to recognize and rewrite the essence of youth, looking at that possibility they represent; look and build the subject differently and in another sense, to break this ephemeral world.

Only then "we understand who the other person to understand the stories that she or others do. It is as if the identity of a person, how a particular human life, a sense of who and what goes, only became tangible in its history "(Larrosa, 2013, p. 39).

Under the circumstances, the young are subjective constructs with the potential to construct and deconstruct meanings and identities that make up the difference and criticism in a uniform and empty society.

Young people are being carriers of languages, multi-cultural symbols that denote sensitivity, aesthetics, creativity, sexuality, strength, with weaving ranging identities and history of life, but also open to the possibility of challenging a liquid imaginary world a side through a youth culture.

The youth from that essence is identity marks (Kaplún 2002, Barbero, 1998) in a complex world where they are present in public and private spaces; resisting and advancing its particularism and their desire for freedom, participating in the construction of a society in which they are not just spectators but actors in the transformation of the same (Touraine).

Ways of being and living in society

In that quest not only to recognize, but also to rewrite an encounter with young people as subjects in constant construction and deconstruction, it is valuable to know some fragments of the stories that make up this youth culture, as the writer points out there are no spaces framed Tenti and differentiated between youth and institutional, especially if we are in a legitimate neoliberal system through speeches and artifacts.

Do not forget the influence of schooling in shaping young beings, it is a consideration as the school also "creates youth", that is, strongly contributes to the construction of these new social subjects that produce changes in educational institutions (Tenti).

In this section, educational institutions have a space to reflect not only because they are a coated structure rationalists functions, socializing and progressive, but also because they are a complex scenario where stories, symbols, images, feelings, languages, sounds, senses intertwine multireferentials nuances that give young beings, contributing to their training, which "implies a particular understanding and historical awareness, linked to ways of being and being in the world, dialogic and careful of subjectivity" (Meneses, 2015, p. fifteen).

That youthful world with meanings, identities and symbolic spaces, allow us to reconstruct the symbolic reality of young people in today's society, and feel committed to look at the various manifestations of youthful existence unwittingly embrace all in that regard.

Youth: funny and dangerous

From an individualistic social logic in a world of performances with arrogant pretensions of ensuring the continuance of the system that controls and runs as possible pseudo, it has been treated as Montesinos (2007), to tame youth, showing that it is dangerous, "an intellectual banality of moral pettiness, the general logic of prefabricated rebellion, happiness and childish simulated avoidance of responsibility ..." (Montesinos, 2007, p. 11);

These elements refer to a decisive existential incompleteness, and that is why through performative trend discursivities interest manifested by making the youth in productive and consumer class.

However, these demands discipline refuse to be silent and explode everywhere seeking and finding different ways to be present under their own codes, languages, knowledge; constantly looking for ways to express themselves, interact and play. Hence the danger and forbidden inhabit your being as a denial to a world that discriminates, assaults and invisible, so "young people are dangerous because their gregarious demonstrations create new languages, and through these collective bodies, by laughter, humor, irony, demystify and sometimes manage to abolish coercive strategies "(Reguillo, 2000, p. 94).

They are dangerous because they dare to expose and confront an arbitrary input culture that excludes them by not having enough physical, psychological and productive maturity; to represent a disorder of cultural expressions (language, aesthetics, ethics) that escapes this rational convention of constant and rapid changes.

You must look and look in the world of youth to recognize the various texts in this accelerated flow in which we find ourselves and some we pause to read, like that guy who constantly seeks to play with the ephemeral certainties of a particular culture as a " Suggested set of preferences, recommended and enforced under correction, excellence or beauty) ... a "socially conservative" force (Bauman, 2013, p. 12).

The youth cracks with their language, aesthetics, music and symbolic spaces that preservation of status quo permitted exclusively, and that the dangerous game of crack the "ought" to simply being and existence begins.

Permeate your being, knowing that "language is the house of being, that has happened and has been established by the being. Why should think the essence of language from the same correspondence, that is, as human habitation. " 43 functionalist rules need not be said, because from the moment that this young exists belongs.

Appropriating this sense, young people playing with grammatical systems creating written and verbal codes in their own way, ignoring punctuation, using condensed words,

abbreviations, punctuation playing with forming icons, and giving different meanings to these words and emerging different meanings and styles of expression that distinguishes them from other generations ., At present, the use of social networks, cell phones, is a symbol of identity between them, which have strengthened communication links; We may agree or disagree with it, but these expressions denote their voice, image and participation in society.

Imagination is a valuable reference in this going and coming jovial, understood as "the essential means of knowledge" (Larrosa, 2000, p. 27). This is understood not only as "a reproductive relationship with the given reality (as in the conception of the image as copy), but also and above all as a productive relationship. Imagination, therefore, is linked to the capacity of language ... the imagination, like language produces reality, increases and transforms (Larrosa, 2000, p. 27).

Imagination is present in their artistic and literary expressions, thoughts, fantasies, fears, sorrows and desires. In building his own world they are playful and pleasurable, concerning young people that weave through their links with their peers a defiant presence through their clothing, music, network and virtual world, erotic sexual encounters, their own murals (graffiti and paint), "the desire to affirm, tattoos and image break, drilling and other aesthetic expression, violence and exacerbated manifestation of these decadent times; drugs, alcohol, snuff as a means to break the ban and enable an instance of pleasure and escape, and finally, states own mood at the time, lined, after all, and the whole maelstrom of iconic stimuli ... "(Carrizales in Arano, 2010, p. 126).

These expressions denote a multiplicity of games where the fabric, the colors, shapes, consistencies, body, senses, thoughts, language, eroticism, rhythms, images, social roles, rules, concepts ages; It's all part of the game feel alive and enjoy.

Laughter in young

The demonstration of a gesture on the lips and the face is an important subjective sign. This act in youth may denote ridicule, criticism or enjoyment, however what makes it interesting

is uncomfortable and dangerous it is for the solemn, stiff and cold system; laughter is certainly breaking, which crumbles all conventionality.

From the eighteenth and nineteenth centuries, laughter becomes a despicable, vile, low and unseemly gesture as dangerous as silly, being shallow and even obscene. "A disciplined mechanization body responds spiritualization-internalization of the comic: the same functional economy in order to avoid inordinate expense, the same cellular process that produces the modern individual" (Lipovetsky, 2010, p. 139).

Laughter for that sacralized culture means transgression, desecration, irreverence, blasphemy, and therefore begins to be denied against the cold and conservative solemnity that represents no fear, and not to God as suggested in the film *The Name of the Rose* but daring to question and escape the ephemeral certainties of liquid world.

According to Larrosa, "the first reason to speak of laughter is the mere fact of their absence both in the books of pedagogy and education institutions" (2000, 154 p.), And even more arrogance to ignore in building juvenile subjectivity. For this is present noisy, loud and contagious way, that laugh of youth that seems very reason, simply because leaves contain emits its sound where young people are addressed, and all that usually do from wake up, read up those intimate and clandestine meetings where the pretense is to socialize, have fun and enjoy yourself.

However, laughter is manifested not only as a sign of excitement or pleasure, but youth has been able to carry it as a mask to refuse and resist being excluded in this society; laughter shows the reality from another point of view.

Young people through laughter unmask conventionality, tradition, habits, a performative and annihilating postmodern society, hence they do not contain his laughter as to question, deny, rebel, fun and feel alive against this arbitrary system You can not limit them.

Also, for the philosopher Lipovetsky, laughter and humor is what about individuals and seduces; especially the young, with her vent his confrontation with the reality of harmony. On the other hand, it is forbidden to laugh in the classroom, during official events, the

lunchtime recess, meetings and so on. As the hegemonic power senses danger, while psychoanalysis encourages doing so by being part of being.

Together vibrating

This fabric of meanings would be incomplete if we did not analyze the symbolic picture of interpersonal relationships that are intertwined in young beings as signs of identity and sociality each other to navigate the maze of encounters, as together spend much of his life in everyday, fun, creative, communicative, musical, artistic, aesthetic, emotional relationships; in order to "vibrate together" (Maffesoli in Tenti, 1996, p.138).

Establishing the identity of young people begin to establish close relationships with dialogue and symbolic meetings, because the eagerness to learn, live and feel becomes latent in the subjectivity of them, living in challenging, dangerous, musical and erotic; and in the story each tells its existence and gives meaning to their presence in the world (Dubet in Weiss, 2012, p. 144).

In that encounter with others the hope that encourages us to be ourselves through contact with them, in this case appears otherness; and that constant "expresses the desire us the truth of our desire and puts us in relation necessary to the other, without which there would be no constitution of the subject. In this sense, the other is not only limits but configurarme as possible subject. Without the eyes of others can not have own eyes "(Gonzalo, 2002, p. 24). "Not a enjoyment occurs in the encounter and clash with the peer group or in private or suitable public spaces as a way of affirming their existence, to be protected, give a meaning to life, including exclusion" (Konterllnik in Tenti, 1999, p. 87).

Places, enjoyment and youth, we express this encounter between subjectivities, where dangerous playfulness and pleasure are becoming significant for stocks that enable the reconstruction of stories, emotions, feelings and meanings that make vibrate then existing and living.

What counts are the gaps: the stairs, the patio, the bar, the adjacent parks and squares, the lobby of the library, the corridors between the powers, the back rooms of bookstores ... is the place of danger because there, insured outside the classroom

and insignificant world, governing the assurances of truth, culture, knowledge, sense. Giving up the security of protected areas that are traded in an inconsequential truth, inhabiting the chaotic diversity and unbranded marginal places, students wander, wander. It is there, in that extravagance, where students test their weapons, tested his gestures, measure the power of his voice, trying his first scoundrel or his first acts of nobility, learn the sour taste of vanity or the sweet taste of modesty , investigating the sense of fidelity and betrayal, like the nuances of camaraderie, loneliness, abandonment (Larrosa, 2000, p. 82).

Converge there own cultures and identities that portray a pseudo hegemony of performativity, and are present with an identity, free, music, aesthetics, daring youth culture that not only confronts, but new meaning to live and express themselves; and harder still to be.

So that young people link their ways of being in society and be creative, critical and participatory opening through their otherness subjective and symbolic tissues, dialogue and identity, same that contribute to an encounter with the essence of being, remembering who still dwell in this ephemeral world where the commodification of narcissism, the imposition of competitiveness, capitalism seem to be the big rush limiting not only thought but invisible being and essence. Therefore it is to read out the existential dimension of young people, to bring its various symbolic texts with the intention of rebuilding not only the conception of them, but to rethink our history as a teaching subject, and scrutinize the youth in the daily happenings of our own existence. We can see that youth is still latent in us, because we are subject to chances of returning to vibrate, resist, exist and play.

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