

Los cambios del vínculo amoroso en la posmodernidad

Changes in the postmodern loving bond

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Resumen

La relación amorosa en la pareja ha ido cambiando por influencia de la posmodernidad; la seguridad de la monogamia ha perdido terreno ante la inmediatez de la gratificación sensual, producto del hedonismo, el narcisismo y el individualismo, trastocándose los mitos de la monogamia y de lo masculino y femenino. En este trabajo presentamos una panorámica de los cambios que se experimentan en el amor en pareja, analizando cuatro puntos: la vida amorosa en la posmodernidad, el tránsito del vínculo amoroso en la pareja hacia la conexión del amor líquido, la caída de los mitos de lo masculino y lo femenino, y el desplazamiento entre los sexos. La conclusión obtenida es que la base de la posmodernidad es de carácter ambivalente debido a que, por un lado, difunde nuevas ideas en cuanto a la experiencia amorosa en la pareja, pero por el otro preserva herencias ideológicas que lastiman dicha relación.

Palabras clave: posmodernidad, pareja, vínculo, amoroso, relación.

Abstract

The love affair in the couple has changed under the influence of postmodernism; the safety of monogamy has lost ground to the immediacy of sensual gratification, hedonism, narcissism and individualism product, subverting the myths of monogamy and the male and female. In this work we present an overview of changes undergoing in love couple, analyzing four points: loving life in Postmodernity, the transit of the loving link partners to liquid love connection, the fall of the myths of the masculine and the feminine, and the offset between the sexes. Conclusion obtained is that the basis of postmodernism is

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ambivalent character since, on the one hand, spread new ideas about loving the couple experience, but on the other hand preserving ideological legacies that hurt that relationship.

Key words: postmodernism, couple, link, love, relationship

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Introduction

The love life in the postmodern

The postmodern society is defined as a hedonist, hiperindividualista and shifting identities. It is hedonistic² because the pleasure and enjoyment in life are tied to the wishes; hiperindividualista because it is characterized by apathy and indifference; and read, because he constantly changes the identity from the volatility of desire. These features of the society bring changes in the love life, the "liberation" of enjoyment breaks with the significant Other (singular) to acquire the signifiers of the Other (social), reflection of the hedonism of the perpetual party. The symptom is the vacuum in the affair, the existence of relationships that *live it up* with fewer long-term commitments and greater attention to their own needs, in the search for professional, social, affective and loving propriety at levels.

In the Empire of the superego of our time, where are built different meanings with the other (relationship), promotes a phenomenology of love life that has no lasting ties; the symptom of instant happiness as the couple within a perpetual party which, to vanish, only leaves after him his freedom and a refusal to acquire responsibilities, arguments of social change which limits set long-term loving links.

² Two hedonistic schools were developed in ancient Greece: the of the Cyrenaica, which postulated the satisfaction of personal desires regardless of if it affects others, and the Epicureans, it sustained the pleasure by reason, i.e., they established principles in the virtues whereas others to avoid damage them. Hedonism that prevails in postmodern society is close to the hedonism of the Cyrenaica, a vulgar hedonism utilitarian and individualistic.

The social scene of the affair changes, but not at the same pace of relations in themselves; i.e., the context changes at an accelerated pace, but behavioural patterns change slowly. The couple is not all sweetness but that it is obvious a complex gear that involves aspects of Postmodernity: happiness, passion, enjoyment and enjoyment, that coexist with legacies of the malaise of the love life of other moments of social life, such as abuse, violence and hostility towards women.

ABOUT THE LOVING LINK PARTNERS TO LIQUID LOVE CONNECTION

Loving the partner link has been transformed in postmodern society, so social gear influences mental sheath of the couple and vice versa. Individualism, consumerism and vulgar hedonism, present in society, are not alien to the link of the couple, the tendency towards narcissism, the perpetual search of desire and the feast of love, all usual forms of link lovingly.

Bauman (2003) in his book *Liquid Love*, addresses the fragility of human bonds within the ambivalence of liquid modernity; we have the hope that the links are tight and loose at the same time as well as a sense of insecurity and transience to the liquid love. As Bauman says in the preface to his book, the men and women of our time are eager and even desperate to relate, to feel safe because they know they are easily disposable, but also distrust in particular linked forever linked, and that it generates tension.

Human relationships are the engine that chiaroscuro, says Bauman, the boom of counseling. The individual requires therapeutic help and advice to crack the code of subjectivity and intersubjectivity producing relations, go in search of life pocket to help you square the circle, or as expressed colloquially eat cake and simultaneously keep distant. What remains in doubt is the reason why the individual comes to the office: to maintain the relationship despite its complexity? Or to break without suffering emotionally from the consequences of limiting to maintain the relationship? Human relations to the development of technologies assume the nomenclature of connections, which together make up an integrated network of networks, the loving bond becomes part of a network connection within the couple. Men and women want to be connected to disconnect; Love has become a matter of connection,

without further commitments that produce confusion and discomfort. The loving bond is connectable to the couple, romance expanded at will, you can press the delete key or if the romance is not satisfied desire instant consumption, avoiding the burden and duty of exhausting the traditional relationship; however, disconnection and disengagement that will facilitate the break, but not eliminate the risk that fall into other problems such as anxiety, due to the ambivalence of liquid modernity.

Beck (1998) begins the fourth chapter of his book *Risk Society Towards a new modernity*, with the phrase "linguistic barometers announce the storm, referring to changes in the relationship and marriage, how the family becomes the daily". Men and women change individually and socially; sexuality and loving relationship not walk independently of changes in work, education and the economy. Linguistically, the rhetoric of romance between the couple through the discourse of equality between men and women suffer the ravages of the storm, giving rise to gender inequalities that flow into an ocean of conflict, which as several authors point out, Beck says, prognosis of a long conflict.

The conflict between the sexes is perceived materially and culture of loving bond. In the first case, divorces are increasing. In Germany, he mentioned Beck, one in three marriages is separated (and one in two in big cities), which disrupts the relationship with the children, leading to a complexity in child relationships: your children, my children, our children. This speaks of the culture of loving bond is changing as love lasts; the idea of getting married, having children and bringing them vanishes in the air. In other books, Beck (2001) quotes a passage from the novel by Michel Cunningham, *A Home at the End of the World*, which accounts for questioning the traditional bond of love

:

“¿Why did you marry the man did? "Asks a daughter to her mother, (...)" Do not you afraid of making a mistake, and lose the train of your real life and I do not know, deviate a tangent without any possibility of going back? "Her mother drove away the question as if it were a dull but heavy fly. His fingers glistening tomato pulp. "Back then we did not do such important questions," she said. "Is not it hard for you to think, question and planning both?" (p. 15).

Beck supports the idea that there is a disconnection and differentiation of lifestyles and coexistence, long-term relationship is being replaced by the bond of uncertainty, questioning the weight of subsuming the individual life project to a project of life couple or family, claiming that plans to dominate the vagaries of the relationship. A model that did not question the commitment and difficulty comply, girded mostly by traditional ties emanating from institutions like the church, the school and the family. This is accompanied by the storm because the conceptual linguistic uniqueness pluralizes, the figures of family, marriage, children, parenting, motherhood are diversified according to the differentiation of the decoupling and love life. For example, with respect to family types: integrated family, broken family, functional family, dysfunctional family, blended family, nuclear family, extended family, single parent family or homosexual; with respect to the types of paternity estranged father, single parent child, parent with adopted children, father with shared children, parents weekend, foreign parents, virtual parents, stepparents, multiple parent (with children with different partner) without father, father sperm (sperm donors), homosexual father, father-mother (the man who assumes the dual role); about motherhood: natural mother, foster mother, mother without being a mother, uterine mother (who lends her uterus), a single mother, single mother with son, multiple mother (with children with different partner), lesbian, mother-father (women who assume the dual role), and so on.

The fall of the myths of male and female

Myths strong supplier and monogamous man, and weak, submissive and devoted to parenting women are succumbing in postmodern society. The emancipation of women and the redefinition of man is so evident in our times, but not always perceive that go hand in hand with the opening verbal actual behavior. Work and education are indicative of change, for example, with the feminization more and more women working and who enroll in school. The woman was released and achieved growing areas of identity and recognition; but in turn, in the sense of modern working ambiguity Bauman, signs detract identity are maintained; abuse, aggression and violence persist, femicide and battered women are increasing. Achieving equality is not accompanied by equity, conflict of inequality between

men and women, which is not only in relation to the bond of love, but also with the social structure is maintained, as indicated Beck:

Conflicts between men and women, however, are not only what appears to be, that is, conflicts between men and women. With them it is also a social structure crumbles private. What it appears as a conflict of love relationships has a general, theoretical and social side ... (2001, p. 45).

This thesis is close to Bauman, the relationship between social structure and psyche influence each other: a change in the social system interacts with a change in the family system and the relationship, and vice versa. In particular we want to note the changes in a process characterized by individualization couple ambivalent: it wants to be alone but accompanied.

Changes in the couple since the individualization mean changes in privacy. Like Beck, Giddens pronounces that should be highlighted the conflict between the sexes that leads to the bedroom. In that conflict highlights the violence that occurs, seeming to live a double violence: structural violence and violence that emotionally moved to the couple, where the worst of the women are taking to the abuse they receive from men. It is a conflict in which, as Giddens says, not a bridge between the sexes is seen:

Modern societies have clandestine emotional story that is yet to be revealed. This is the story of the sexual aspirations of men, who have remained dissociated from its public figures. The sexual control of women by men is more than an incidental feature of modern social life. Compulsive character of male sexuality appears perfectly clear to the extent that the control in question relaxes. The decline of this waning control also generates a rising tide of male violence against women. At this time, it has opened a gulf between the sexes and can not say for certain when a bridge (1998, p. 5) tend.

At the meeting highlighted the clandestine emotional story that has to do with the ways of living life by loving men and women. The control of sexuality goes through a process that

is leading to compulsive consumption of the bodies, the vulgar hedonism generates dissatisfaction with new addictions, including sexual addiction and codependency that the subject has with relationships because he loves solitude but You do not want to be alone. Both addictions are part of the ambivalence of modernity: a frantic and relentless dissatisfaction occult relationships. Sexual addiction has led to the creation of groups of Sex Addicts Anonymous (SAA), an addiction shared by men and women alike, with this, as Giddens says the old slogan that women want love and men Sex loses weight because both genders have addictive experiences about sex. Men and women engage another addiction: codependency; They want to break and control the other to their whims and needs, engaging in relationships of domination and violence. Giddens concerns a set of characteristics of addictive relationships differ from intimate relationships:

Table 1. Comparison between addictive and intimate relationships

Relaciones adictivas	Relaciones íntimas
Obsesión por encontrar alguien a quien querer.	Desarrollo del yo como prioridad absoluta.
Necesidad de gratificación inmediata.	Deseo de un consentimiento. La relación se desarrolla paso a paso.
Uno de los dos presiona para una relación sexual o de compromiso.	Libertad de elección.
Desequilibrio de poder	Equilibrio y reciprocidad en la relación.
El poder aspira al control.	Compromiso, negociación o liderazgo compartido.
No se habla, especialmente cuando no van las cosas bien.	Se comparten deseos y sentimientos; se aprecia lo que opina el otro.
Manipulación	Franqueza
Falta de confianza	Confianza adecuada (saber que el otro se comportará de acuerdo con su naturaleza fundamental).
Tentativas de cambiar al otro para saciar las necesidades propias.	Aceptar la individualidad del otro.
La relación se basa en el engaño y evita lo ingrato.	La relación asume todos los aspectos de la realidad.
La relación es siempre la misma.	La relación es siempre cambiante.
Se supone que uno cuidará y liberará al otro.	Autocuidado por parte de ambos miembros de la pareja.
Fusión (obsesionada con los sentimientos y problemas del otro).	Desprendimiento amoroso (preocupación sana sobre el bienestar y desarrollo del otro, sin atosigarle).
Se confunde la pasión con el temor.	El sexo surge de la amistad y del cariño.
Se culpa a sí mismo o al otro de los problemas.	Solución conjunta de los problemas.
Ciclo de dolor y desesperación.	Ciclo de bienestar y satisfacción

Source: Giddens (1998, p. 60).

Addictive relationships symbolically carried the desire are not without cause discomfort to the person, such as guilt, pain and fear, as reflected in behaviors that threaten the emotional health obsession with the new utility metamorphosed -the love with sexual desire, manipulation and distrust that are given the loving connections. Individuals may lose control of their addictive generated the degree of psychological disorders such as anxiety, depression, relationships and, in extreme cases, suicidal thoughts or attempts. Therefore, the love connection can vanish in the air after leaving a fleeting enjoyment existential void. The prevailing delusions about love, for example, true love is narcissistic, should attract the

other to my way of love; in other words, I love the other because I find myself in him, and love the other does not serve to satisfy my own desire. A common phrase in this connection of love with respect to hate, is: I love your way, or Deep loves me. Self-deception and self-deception of those who love those who suffer heartbreak. Narcissism and codependency are the two faces of the love connection in the liberation of desire in postmodernism.

All is not lost for the loving bond, the therapy has been developed as oriented to training partner education, education management of cognitive, affective, sentimental and emotional on the couple to improve the quality of the relationship. We witness a new cluster of psycho-educational approaches and strengthening traditional currents in the field of psychology. There is a meeting between education and psychology that expresses a personal level, making the person is conceived as multidimensional and holistic. The postmodern trend is finding a balance between cognitive and emotional emphasis on self-care for the acquisition of skills for managing reciprocal commitment to the pursuit of happiness and personal satisfaction. In this sense, postmodernism is ambivalent: on one side is the hedonism of the perpetual party, and the other is the search for meaning.

Journeys between the sexes

Addictive relationships are linked to the next point we want to highlight the above quotation: the desire to control the imbalance of power, manipulation, pain and despair, all events that have to do with violence, maltreatment and abuse against women. Giddens agrees with Beck to point out that this part of the gulf between the sexes, but still short term can glimpse a true reconciliation.

Such displacement between the sexes arises in the context of different changes that disrupt the bond of loving couple. Much has been written about authors like Campuzano (2009), Castro (2004), Eguiliz (2007), Caratozzolo (1996), among others. Meanwhile, Sanchez (2008), makes an excellent analysis, based on different authors, on characteristics of the changes, particularly the following:

Table 2. Changes in the relationship.

AUTORES		
Bianchi	Sánchez	Campuzano
Aumento (disparejo) de los índices de longevidad en hombres y mujeres	El cambio en los roles de la mujer y del hombre	El divorcio como privilegio del individuo libre y con voluntad
Cambios en los ámbitos y prácticas de convivencia y familia	Cambios en la sexualidad	Los conceptos de igualdad e individualidad social
Modificaciones importantes en las prácticas sexuales	Desarrollos en la tecnología (rápidos cambios en los vínculos e incremento de microduelos)	Cambios en los roles de mujeres y hombres
Cambio del paradigma "pareja-hijos" al paradigma "pareja-individuo"	Cambios en la expectativa de vida	Cambios en la sexualidad y en la reproducción con el desarrollo de la tecnología
Aportaciones de la medicina a la unidad pareja	Cambios en el valor y peso de las instituciones (familia, religión y Estado)	Tránsito de la sexualidad instrumental (medieval), de la sexualidad afectiva (modernidad) a la sexualidad hedonista (posmodernidad)
	Cambios en el concepto de amor ("empeño de la palabra", "solidaridad silenciosa")	Aumento en la expectativa de vida y en las condiciones de vida.
		Cambios en la parentalidad

Source: Adapted from desktop Sánchez (2008).

The authors agree on several points; however, we summarize in the statement that in the postmodern prevalent a hedonistic sexuality supported by the ideas of equal rights, individuality and freedom that transformed the practices of coexistence of the couple and the family forming the paradigm couple-guy this after the collapse of traditional institutions such as the family, religion and state, and against the development of technology that affects changes in roles, expectations of life and relationships between men and women. Therefore, they change their willingness to commit to long-term by a love of "silent solidarity" to lasting love, which has increased the divorce, the forms of parenting and loving discomfort as well as microduelos by strippers, fighting in mud, erotic encounters, perpetual party, divorce party.

Hedonistic sexuality that disrupts the loving bond of the couple, subjectivity,

intersubjectivity, the instincts and desire. New meanings are constructed in the relationship, so that its parameters are now qualitatively other. Emotional ties of the couple in postmodern culture are unpublished. Sanchez identifies four:

a) Daily life (live freely as a couple)

It refers to how the couple decides to live his everyday space-time, the way that leads to effect their coexistence and cohabitation. Free modalities of coexistence and appear together but separated; In the first case, cohabitation without legal formalization may be the result of free elections couples coming together for the first time either of couples come from a divorce, in this case the idea of cohabitation is replaced by that of living together, which is released and overcome prejudices and class derogatory connotation; in the second case, Living Apart Together, the partners are stable and decide to live in different places but establishing their coexistence guidelines based on their time and needs.

b) Vital shared project (as long as the love)

Refers to the symbolic construction of the project life of the couple, is the time horizon that links dreams, desires and realities, is derived from the super dual expectations of the couple. A differentiation of projects presented projects as long as the love, are often short-term, and the phrase "till death do us part" is replaced by "until (the) other (o) us part" making permeate the idea of dissolving the coexistence of the couple; also projects combined or mixed polymorphs of legalized union, not legalized or mixed and inclusive arise.

c) Sex (delivered fully and openly)

It refers to the opening in the sexuality of the couple, inclusive polymorphous sexuality, marital relationship is diversified lovers relationship, extramarital relationship, casual relationship, friends with benefits relationship, swingers relationship, homosexual, heterosexual relationship, relationship bisexual, intercourse, sex without penetration, premarital relations. This range of possibilities is part of the change in love, sex and eroticism, which are separated from each other and are separated from procreation and of the conjugal life to meet through the dating relationship; but this must also consider the increased risk of contracting sexually transmitted diseases or addictions if proper

precautions are not taken.

d) The tendency towards polygamy (two but not always the same two, openness to others)
It refers to the matrimonial bond with one spouse, making a commitment but is redefined according to the new times. The ability to break the link and not maintain monogamous exclusivity, making evident the weakness of loyalty and growth of successive polygamy is accepted, which increases the tendency of divorces. The role of men and women becomes, emancipated women and men assume tasks that were previously forbidden.

To close, loving relationship in the postmodern expands to new experiences; However, as has been noted, the ground is shifting and conflicting bridges without clear yet. It accommodates inheritance of power inequality of male society, resulting in an alarming increase in violence, which has reached a level of risk that is already internationally considered as a public health problem. Postmodernism with its condiments individualism, narcissism, hedonism, consumerism and competition is also growing new forms of mistreatment and abuse against women, whether in their capacity as girlfriends, wives, lovers, friends or acquaintances. Man preserves traces of sexism as subject violent perpetrator of women.

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