

The Orientation and Demarcation of Modern Sexual Anxiety

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Abstract: when the country is in the acceleration period of social transformation, the contradiction of social differentiation is prominent and the social integration power will also fall. Under the background of structural transformation and economic transformation, the ontological anxiety triggered by survival pressure and crisis awareness, the moral anxiety caused by consumerist trend and the choice anxiety caused by multiple values, which promote contemporary society to enter the era of modernity anxiety. Modern anxiety is characterized by universality, concealment and complexity. These characteristics make it permeate into every aspect of modern society as a basic schema and mechanism. As a basic survival mode, it profoundly affects the members of the community regardless of industry and class.

Keywords: Modern anxiety; Demarcation; Positioning; Generating logic

1. Introduction

Reflection on the problem of modernity, whether new or old Marx Marx's liberals are able to adhere to the nature of practice based on the historical conditions and cultural field changing, and carried out qualitative and quantitative in the two dimensions of history and practice of interpretation, which is derived from the logic of their problems the analysis. Of course, it's precisely because of the "fragmentation" and "exotic" questioning of generations of modern thinkers, so that the modernity issue has the nature of crossing different times, regions, cultures and systems. The modernity anxiety caused by the internal multilevel conflict and the risk consequence is unavoidable by the modernity problem. However, the path of human society has not yet revealed the signs of the end of modernity. Modernity is still the driving force to support and push forward the history of mankind. Moreover, all kinds of criticisms and revisions to modernity come from the Inherent Transcendence and reflection of modernity.

2. The Demarcation and Positioning of the Modernity Problem

"Subject oriented" and "visual field" are the customary ways for many scholars at home and abroad to study the problem of modernity. However, when we discuss the question of modernity specifically, the discrete view and the current situation of the lack of integration are the barriers that we can hardly bypass. The researchers in different disciplines and different academic fields have different views on modernity. For example, the connotation of modernity in the field of literature includes not only the imagery of enlightenment and reason, but also the avant-

garde implications of different times; The researchers of philosophy or philosophy history pay more attention to the discussion of the thought of enlightenment and the reason of the subject; In the field of politics, sociology and law, we are interested in exploring the micro and practical fields of modernity from the perspectives of social development, social system and social organization. In fact, focusing on the interpretation of modernity by those thinkers and theorists who have great influence in various fields, we can also see their multidimensional, broad and ambiguous interpretations of modernity. For example, though Habermas repeatedly referred to modernity as an unfinished design, he focused more on understanding modernity from the cultural spirit of "time consciousness" and expressing modernity with a new sense of time. [1] Giddens regarded modernity as institutional arrangement directly. He thought that "Modernity" is a social life or organizational mode that has been around in Europe since seventeenth Century, and has varying degrees in the world. It can be said that the diversity of interpretation and interpretation is related to the perspective and direction of researchers, but we can also see some characteristics of modernity problems, such as multidimensional rather than one-dimensional. The nature of modern society is defined rather than its surface or side characteristics. Before revealing the specific connotation and existing way of modernity, we can first define modernity as the internal mechanism of modern society from the perspective of the relevance between modernity and modern society. It represents the essential stipulation of all aspects of modern society. [2] Therefore, in order to make a profound interpretation and perspective of the logic of modern sexual anxiety, we should first locate and delimit the problem of modernity.

First of all, the specific historical and social process determines the special historical position of modernity. Though modernity itself has dependency and variability, but throughout the process of civilization and the trend of community development, modernity does not mean the community's transcendence and the characteristics of social openness, nor is it what many scholars think. Modernity exists in any era, and modernity is a characteristic of a particular era. On the contrary, modernity refers to the rational cultural identification mode, cultural game mode and cultural criticism mode born in the enlightenment process under the catalysis of modernization process, and penetrates into all levels of social operation as a basic schema and mechanism. In other words, modernization is the transition from traditional agricultural civilization to modern civilization, and it is also the most profound social transformation and transformation in the course of human development. The modernity originated in the western industrial society has been generated in the historical process of modernization, and has gone out of a social operation mechanism and cultural mode rooted in rational thinking. Secondly, the view of "pluralistic modernity" cannot cover up the inherent connotation and the prescriptive nature of modernity. Popular theory of "multiple modernity" view is based on the object on the basis of universalism, and it is critical as Western models of social development theory as an example. They believe that the developing or developing countries like China, India and East Asia should keep their national historical accumulation and cultural characteristics in the process of modernization, and get rid of their own "Modernity". It should be admitted that different communities or nationalities have their own unique characteristics and difficulties inevitably when they introduce modernity into different communities due to their own development level and civilization process. But we should be soberly aware that this is not what we call "pluralistic modernity". As mentioned above, specific historical and social processes determine the special historical orientation of modernity, which also determines the nature of modernity. In the process of modernization, post development countries must retain such a stipulation with presupposed value orientation and legitimacy premise. Under such a trend of globalization, such presuppositions and affirmation have been further strengthened. Therefore, the cultural conflict in the process of globalization is not the clash between modernity among different nationalities and civilizations, but the conflict between the spirit of modern culture and the operation mechanism of society. From the perspective of criticizing modern knowledge and rational power structure, Foucault tells us that the encounter between modernity and modern society is not accidental, but inevitable. When modernity penetrates modern society, every degree of the modern subject is engraved with the imprint of modernity.

3. The Formation Mechanism of Modern Sexual Anxiety

When discussing the generative mechanism of modernity anxiety, many researchers habitually bypassed the numerous and complicated theories of modernity, but attributed the modernity problem to community practice research. Though such a research path can make a convincing argument for theoretical research beyond its own meaning, we should also recognize an important turning point in the study of modernity, that is, from fact judgment to value analysis. Such a turn is rooted in the profound cultural crisis in the latter half of the twentieth Century in capitalist countries. On the other hand, it originated from the universal establishment of the goal of modernization in post developing countries. When such a turn has become a trend, the associated party of modernity is trapped in the anxiety of the evolution and development of modernity: Does the irreversible and affirmative degree of modernity change in the course of the theory and practice of modernity for hundreds of years? How will modernity be permeated and qualitative as a mechanism for the development of a post - developing country? Is it possible for the post - developing countries to take precautions, choices and trade-offs through theoretical research and practical decision-making? It is of great significance for us to investigate the expression of these modern anxiety and its mechanism. First of all, from the origin of modernity, we can see intuitively that the anxiety of modernity originates in the field of the traditional society and the fracture of modern society. The traditional society is characterized by agricultural civilization, and the modern society is characterized by industrial civilization. In the process of transition from agricultural civilization to industrial civilization, profound political, economic and social psychological leaps have taken place. Webb believes that the process of rationalization is the connection between breaking and jumping, and it is also the social process of agricultural civilization in industrial civilization. From the perspective of typology, Parsons once again confirmed such breakages and jumps in the narration of perceptual transformation to reason and transformation from special thinking to general habits. This fault and jump in, Giddens clearly pointed out: "produced by modern survival mode take us from all the traditional forms of social order track. In the two aspects of extension and connotation, the change caused by modernity is more profound than the vast majority of the change characteristics. In terms of extension, they have led to the establishment of social connections across the globe. In terms of connotation, they are changing some of the most familiar and most personal features of our daily life. Secondly, from the spiritual dimension of the occurrence of modern sexual anxiety, the essential cultural spirit has become the one

pole of modern society which is supported by industrial civilization. As Kant of the "Enlightenment" interpretation, "Dialectics of enlightenment" criticism of the enlightenment, Husserl's pursuit of pure reason, Lyotard described the "grand narrative" etc.. It can be said that the step by step of the rational spirit is the consequence of the emergence of modern sexual anxiety and deviating from the spirit of rational culture. Because when reason leaped from the experience structure of agricultural civilization to the field of modern society, consciousness and introspection have become the characteristics of reason. The subjectivity continues to be strengthened, and self-consciousness is also bound to the inevitability of self-consciousness, so the contract and rationalization become the first guide of the public cultural spirit. Modernity anxiety has become a "general ideology concept" and "an ideology of an era or a specific historical social group." [3] In the discussion of the spiritual dimension of the occurrence of modern sexual anxiety, we can not ignore the institutional dimension that is closely related to the spiritual dimension. On the one hand, self-consciousness has evolved into the motive force of social operation. As Webb did not think the rationalization of western countries appeared in China, "if these types of rational behaviors are hamper by mental barriers, the development of rational economic behavior is bound to be severely and internally blocked." [4] On the other hand, if the rational dimension of self-consciousness is not restrained by the institutional framework, the modern rationality bred by the developing countries will gradually move towards the "altar". The prophecy of Hawke Heimo and Adorno will come true again, and the anxiety of modernity is bound to happen.

4. The Introduction of Modernity and Cultural Problems

The modern thinking has negated the tradition, which largely caused the fracture development of culture, and also brought the test of "breaking and standing", "solid foundation and innovation" to the cultural construction in the new era. Historical memory, collective memory and geographical characteristics are traditional dependency in cultural connotations. Therefore, tradition is the most characteristic and vital element in cultural field, and also a carrier of national cultural identity and political identity. And the development and establishment of modernity is

based on the transcendence and criticism of the tradition. This vanguard criticism, transcendence and denial will inevitably exacerbate the fragmentation of cultural development and fundamentally invade the cultural construction of nation-state. At the same time, the modernity process boosted by the new era exacerbates the confrontational contradictions among different groups' cultural demands hidden in the social operation, and further deepens the complexity and risk of national culture construction. The contradiction between the rationality of modernity and the appeal of individual culture still exists. The problem of survival in the economic sense of human beings does not fully meet the needs of human spiritual civilization. The reason is that the change of social contradictions does not change the precondition judgment of the historical stage of the country. Therefore, in the context of the new era, cultural construction should first take the historical stage of the country as the primary consideration. In the pursuit of a better life, the policy of both the construction of material civilization and the construction of spiritual civilization cannot be changed. The ideal and faith as the core value system construction cannot be lost, this is the national key to grasp the ideological leadership, but also required direction of cultural construction.

Fund Project

- 1、Chongqing postgraduate scientific research innovation project, "cultural identity and coping in the context of modern anxiety".(project number: CYS17126)
- 2、The research innovation project of graduate student of Southwest University of Political Science and Law, "interpersonal communication crisis in the view of new media". (item number 2016XZXS-198)

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