

Arts, Linguistics, Literature and Language Research Journal

Acceptance date: 05/11/2024

THE CULTURAL INDUSTRY AND THE PRINCIPLE OF PLEASURE: IS IT POSSIBLE TO ESCAPE THE VIOLENCE OF THIS COMPLICITY?

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This work seeks to discuss the concept of the culture industry, coined by Horkheimer and Adorno (1985), and to raise reflections connected and articulated with Freudian psychoanalysis.

The culture industry subordinates and deceives people to the logic of the market. It thus promotes the deconstruction of the individual's autonomy, individuality and uniqueness. Freitag (1994, p.71) says: "The 'democratization' of cultural goods was a false 'democratization'. "As a result, the apparent reconciliation of culture with civilization was a false reconciliation, which betrayed the ideal of happiness, humanity and justice contained in the sphere of culture."

Horkheimer and Adorno (1985a) coined the concept of the culture industry in 1947 to refer to the manipulation, through fetish, carried out by the various media, with the aim of adapting individuals to sustain the economic system. It would be the expression of the fetish of capital, that is, the generalization of social domination by the exchange value of merchandise, in which there is a blurring (perhaps disappearance) of the boundaries between the economic and cultural spheres. Commodities come to be seen as cultural goods, and all cultural content becomes consumer goods.

The dialectic of enlightenment had affirmed the self-destruction of reason: the reason that had set out to combat myth and had, along the way, itself become myth. Instead of promoting emancipation, it assumes technical control of nature and men. Denying its critical and emancipatory dimension, present at the beginning of the journey. (Freitag, 1994, 79).

The "pleasure principle" is a concept from Sigmund Freud's psychoanalysis that refers to the instinctive search for pleasure and the avoidance of pain and suffering. This principle, which in childhood is the driving force and guides an individual's personality and

behavior, goes beyond childhood and is perpetuated throughout their life. The Id is the innate component of individuals, i.e. people are born with it. It consists of desires, wishes and primitive drives, formed mainly by instincts and organic desires for pleasure. From the Id, the other parts that make up the human personality develop: Ego and Superego.

Thus, the pleasure principle is the primordial and purposeful dominant focus of unconscious processes (primary processes), i.e. it seeks to provide pleasure and avoid displeasure. Through this principle, the individual, and ultimately society itself, becomes "one-dimensional", since this process unleashes more inhumanity. What prevails is the "selfish self", in which case only one's own well-being prevails for one's own satisfaction.

The egocentric self needs to avoid its displeasure by aiming for a "sublimation", which is false and within a falsely lived reality. This means moving away from solidarity, compassion, empathy - in short, it means moving away from emancipation and enlightenment.

Individuals' adherence to this phenomenon occurs through unconscious mechanisms, mainly through identification with socially constructed perverse models. The bond established with the culture industry is of a libidinal nature (the individual idealizes it, without ever having the affective return on this investment). This is how the false reconciliation between material production (the real seen and experienced) and the ideal (artificial and pleasurable) of goods takes place.

The false path of the individual and society is configured as symbolic violence, in which the individual becomes familiar with suffering, without fighting against it and being prevented from externalizing it. Self-aggression occurs in which the individual becomes indifferent to their own suffering and the suffering of others.

This repression is a fundamental factor preventing the development of contemporary society. It is through the pleasure principle that individuals feel they no longer need to repress themselves and their desires are transferred to apparently possible forms of fulfillment.

For Freud, the renunciation of the conscious reality instinct, a basic principle that is indispensable to civilization, deprives the individual of full happiness, resulting in suffering. In this way, the struggle between the instinct for life (survival) and the instinct for death (self-destruction) takes place. In other words, the individual struggles to survive in civilization, but the death instinct is necessary, in other words, the renunciation of instincts, and the consequent anguish at the impossibility of their realization.

When individuals' instincts, which are necessary for the process of civilization, are repressed, they connect with external reality and false promises of satisfaction. In this sense, schooling distances itself from its educational meaning.

Education today, and specifically the school, is suited to the pleasure principle. The inability to counter reality, due to a weak and dependent ego, in the name of false self-preservation, makes the individual adhere to the exterior, identifying with it and trying to distance themselves from suffering.

Based on pseudo-freedom, culture/education is reproductive and repressive, as it contributes to the formation of an adapted individual, identified with the foundations of a dominating and individualistic society.

In this society, individuals no longer seem to need to repress themselves, because pseudo-happiness, even if only as a promise, is presented as something that can be realized in the most diverse situations, such as the idea of democracy, consumerism and collectivities.

The concepts of the pleasure principle and the reality principle were finely elaborated in Freud's work and designate two principles that govern the functioning of both the psychic apparatus and the cultural industry, in an alignment in pursuit of utilitarianism.

Thus we are persuaded that even under the domination of the pleasure principle there are sufficient means and ways to transform what is in itself unpleasant into an object of remembrance and psychic elaboration. An economically oriented aesthetic can deal with these cases and situations that lead to a final gain in pleasure (Freud, 2016, p. 17).

Freud refers to the psychic structure that is governed by the ID, EGO and SUPEREGO, which in turn are intertwined. This connection arises from a desire, an inculcation in the individual that, through the cultural industry of pleasure (entertainment), creates an artificial culture of unbridled consumption, where pleasure is reduced to mere superficial and momentary experiences. Horkheimer (1976, p. 65) says: "The human intellect, which has biological and social origins, is not an absolute, isolated and independent entity".

In education, the art of thinking is fragmented and controlled by technique, by this industry of false learning and no reflection. This ephemeral happiness tends to promote homogeneity in tastes and values, transforming the individual's intellectual dimension into a false consciousness. Subjects believe they are making free choices, but in fact they are being directed to think as the system wants them to. This program proposes control and manipulates minds in order to sustain, preserve and affirm contentment in society.

The facts that led us to believe in the dominance of the pleasure principle in psychic life also find their expression in the hypothesis that the psychic apparatus strives to keep the amount of excitation present in it as low as possible, or at least constant. It's the same thing, only expressed in other words, because if the work of the psychic apparatus

is geared towards keeping the amount of arousal low, everything that is capable of increasing it must be perceived as counter-functional, in other words, as unpleasant. The pleasure principle is derived from the principle of constancy; in fact, the principle of constancy was deduced from the facts that forced us to accept the hypothesis of the pleasure principle (Freud, 2016, p. 28).

The pleasure principle is the dominant purpose of unconscious processes (primary processes), i.e. it seeks to provide pleasure and avoid displeasure. Avoiding displeasure means distancing oneself from any unpleasantness, i.e. events that might arouse distress, which is precisely what repression is all about.

On the other hand, the reality principle regulates the search for satisfaction taking into account the conditions imposed by the external world and, according to Freud, replaces the pleasure principle as a protection and not as a deposition of the latter.

The neutrality of reason, which strips it of any relation to objective content and of its power to judge the latter, and which reduces it to the role of an executive agency more concerned with how than with why, transforms it more and more into a simple, tedious mechanism for recording facts. (Horkheimer, 1976, p.65)

We see at school that subjects don't want to go through the pain of learning, reflecting, contesting and researching. Horkheimer (1976, p.105) says: "Since the subjugation of nature, inside and outside man, has no meaningful motive, nature is not in fact transcended or reconciled, but simply repressed. As an example of the reality principle, the following are lines from the poem called "A Poema" by Olavo Bilac:

"Away from the sterile whirl of the street,
Benedictine, write! In the warmth
From the cloister, in patience and quiet,
Work, and stubborn, and file, and suffer, and sweat!

The psychic space is where ideas flow, albeit with pain and stubbornness and persistence, and reflection happens because of the resilience of perpetuating knowledge.

Marcuse (1979, p.85) says "sublimation requires a high degree of autonomy and understanding: it is the mediation between the conscious and the unconscious, between primary and secondary processes, between intellect and instinct, renunciation and rebellion. In this way, the art of thinking is compared to pure beauty, where there must be no artificiality, because it is in simplicity that it becomes beautiful:

"Because Beauty is the twin of truth,
Pure art, the enemy of artifice
It's strength and grace in simplicity".

On the other hand, we see that the individual is driven by the pleasure principle, where the Id is the part of the individual's mind that contains instinctual desires and impulses, which are inherited and present from birth. It is the source of psychic energy, or libido, and is responsible for basic impulses such as aggression and sexual desire.

The Id is irrational, seeks immediate solutions, doesn't accept frustration and is unaware of logic, values and morality. It adapts to mechanical knowledge, driven by repetition and lack of interest in culture. Culture has lost its aura due to so many pleasures, without the elevation of reflection. The cultural product loses its luster, its uniqueness and its specific use value in the same way that it dissolves its true essence and becomes a productive process. Marcuse (1979, p.85) states:

This mobilization and administration of the libido may be responsible for much of the voluntary submission, the absence of terror, the pre-established harmony between individual needs and socially necessary desires, purposes and aspirations. The technological and political conquest of the transcendent factors of human existence, so characteristic of developed industrial civilization, is affir-

med here in the instinctual sphere: satisfaction in a way that generates submission and weakens the rationality of protest.

With the combination of the imposition of the culture industry and utilitarian entertainment, both responsible for creating illusions that happiness doesn't need to be postponed to the future, as it is already achieved in the present, culture has become a commodity. Adorno (1985, p. 113) says: "Pleasure ends up freezing into boredom, because, in order to remain a pleasure, it must no longer require effort and must therefore move rigorously along the worn tracks of habitual associations". Freud (2016, p.30) states that the pleasure principle experienced a new rupture, precisely while certain impulses were working to obtain a new pleasure, in obedience to this principle.

Totally identified with this illusion, the individual adheres to collectivities, consumerism, institutions and the culture industry. In this case, the school, as seen in the educational policies and practices that are articulated, is presented as a participant in a managed whole. Here, the individual is also governed by the principle of pleasure, by individual satisfaction, which is achieved in the pursuit of success. There is no incentive for competition in the teaching and learning process, and there is no effective evaluation of activities, promoting false knowledge. Everything is artificially made relevant by the pleasure principle.

In psychoanalytic theory, we unhesitatingly admit that the flow of psychic processes is automatically regulated by the pleasure principle, i.e. we believe that this flow is always stimulated by a displeasing tension and then takes such a direction that its final result coincides with a reduction in this tension, i.e. an avoidance of displeasure or a generation of pleasure. (Freud, p. 135)

Today's education eliminates the critical dimension of the subject, making the masses who consume the new product of the culture industry forget their reality. Adorno (1985, p.105) says:

"The violence of the culture industry has settled on men once and for all. The products of the culture industry can be sure that even the distracted will consume them without warning. Each one is a model of the gigantic economic machinery that, from the outset, gives no one a break, both in work and in rest, which is so similar to work."

This cultural industry eradicates the work of art, which loses its *raison d'être*, co-opted by the sphere of civilization and absorbed by the system of production of material goods which, at the same time, has restructured the forms of circulation and consumption of culture. Adorno (1985, p.113) states: "The supposed content is nothing more than a faded façade; what remains is the automated sequence of standardized operations."

Marcuse therefore believes that the work of art, alienated from a material reality of exploitation, assumes an alienating function insofar as it makes men adjust and adapt to the inhuman forms of organization of society, consigning their desires for happiness and fulfillment to the future. (Freitag, 1994, p.69)

This is because the idea of the reality principle produces transformations in the ego; from an ego-pleasure dominated by the pleasure-displeasure principle, an ego-reality is formed. Just as the ego-pleasure-Id (the unconscious) can do nothing but want, work to produce pleasure and avoid displeasure, so the ego-reality needs to do nothing but fight for what is useful and protect itself from harm.

In contrast to the pleasures of adjusted de-sublimation, sublimation preserves awareness of the renunciations that repressive society inflicts on the individual, and thus preserves the need for liberation.

In short, the momentary and uncertain pleasure is abandoned for a safe but later pleasure. However, as we pointed out earlier, the pleasure principle is not suppressed or deposed. If, on the one hand, the reality principle seeks satisfaction in the real, on the other, the pleasure principle continues to govern the unconscious instance, which functions according to the laws of the primary processes and presents another reality, that is, fantasies.

Such mechanization is indeed essential to the expansion of the culture industry; but if it becomes the hallmark of mentalities, if reason itself is instrumentality, all this leads to a kind of materiality and blindness, it becomes a fetish, a magical entity that is accepted rather than intellectually learned. (Horkheimer, 1976, p.31)

In this sense, Adorno (1985, p.116) reflects on exaggerated, fetishized realism, in which the subject, in the process of identification, has their consciousness objectified, that is, prevented from knowing beyond what is determined by the appearance of reality. Reality thus takes on form and life, while the subject is objectified, trapped and identified with it. "Pleasure, however, is rigorous: severity is true joy".

As a result of a society that strives for immediate satisfaction, in short, the pleasure principle, the tension that needs to exist between objective and subjective reality, which makes them constituted and constitutive, is replaced by the exaltation of the existing, fetishization.

In this way, the subject is separated from objective reality, as if this reality were immune to individual apprehension, taking on the character of a natural course instead of understanding its historical and material construction. Marcuse (1979, p.85) states: "The loss of consciousness due to the satisfactory freedoms granted by an unfree society favors a happy consciousness that facilitates the acceptance of the evils of that society." (Adorno, 1985, p.118) states: "The

culture industry is corrupted, but not as the Babylon of sin, but as the cathedral of highbrow entertainment".

A reality that strengthens an education that strives for pleasure in tune with the culture industry in search of personal submission. As Marcuse points out, industrial society, with its artifices, leads the individual away from the anguish caused by the civilizing process, through a maladjusted happy conscience that opens the way to alienation, leading, in the name of self-preservation, to the self-destruction of the individual, to an objectified conscience, trapped in pleasure.

So the question remains: "How does this unsublimated knowledge of the truth lead to happiness in modern society? By means of a purposeful general eye anesthesia that makes it difficult for the individual to see behind appearances. And also by means of an operational language, which transforms a sentence into a hypnotic formula that fixes the meaning in the individual's mind, preventing them from understanding what has been seen or said.

With this formula, individuals become happy, unable to perceive the false appearance of reality. Marcuse (1979, p.98) Predication becomes prescription; the entire communication has a hypnotic character".

In this sense, happiness through this perception of reality by true but alienated consciousness would bring supposed comfort and the promise of deception. In this way, the individual relates to the educational barbarism of the administered society. In this way, "terror is assimilated with normality, and destructiveness with construction" (MARCUSE, 1979, p. 100).

Instead of traditional schooling, what we are seeing today is the emergence of a new way of educating, based on the principle of pleasure. School today facilitates activities and prevents students from reaching stages of critical thinking and autonomy. In the words

of Marcuse (1979, p.89) “Happy consciousness has no limits - it prepares games with death and disfigurement in which pleasure, teamwork and strategic importance are mixed in rewarding social harmony”.

In society, happy consciousness reflects the belief that reality is rational and that the established system provides “masked truths” so that the subject can achieve “sublimity”. In this way, people are led to realize that the productive apparatus is the effective agent of thought and action. With this Marcuse (1979, p.88) states:

“The result is the atrophy of the mental organs, preventing the subject from perceiving contradictions and alternatives, and in the only remaining dimension of technological rationality, Happy Consciousness prevails” [...] “institutionalized desublimation thus appears to be an aspect of the ‘conquest of transcendence’ achieved by one-dimensional society”. And so consciousness is justified and liberated by a violent dispossession by the general need for things.

If before the school sinned by authoritarianism, repression and depositing content in the mind of the individual, today it continues to sin, by the same ideas, in other ways, such as unscrupulous facilitation of learning, still emphasizing a supposed knowledge that does not educate. This is the school of make-believe: it deceives the individual with a misrepresented and sold happiness that cannot be realized. It makes the student more vulnerable to adaptations, creating a weak ego, dependent and subordinate to a system that appears happy, and which represses little by little, with subtlety and cruelty.

Unlike the anguish generated by repression, conformism generates a sense of pleasure and happiness, but is much more repressive than before. In the name of pseudo-liberty, non-repression and the promise of satisfaction, welfare school education makes the individual much more attached to general systematization.

Regarding this freedom, Marcuse highlights the following aspects: what is repressive is not mechanization and standardization, but their containment; not their universal coordination, but their concealment under spurious freedoms, choices and individualities.

The high standard of living in the domain of large companies is restrictive in a concrete sociological sense: the goods and services that individuals buy control their needs and petrify their faculties.

Welfare, which the school uses to provide a pleasurable education, is in line with a society that leads to the barbarism that emanates from the very process of civilization based on social development,

Education today, Adorno says, becomes barbaric when it prevents growth and deprives the subject in the name of freedom, happiness and knowledge. Continuous happiness does not exist, nor can it exist, in the process of civilization. The education highlighted by Adorno (1995) must be directed towards “an education for contradiction and resistance” (p. 183),

We must observe and question the relationship between society’s educational processes and the immanence of the pleasure principle, highlighted by capitalist logic and sought by the individual himself. Thus, according to Freud (2016, p. 17) we are persuaded that even under the domination of the pleasure principle, there are sufficient means and ways to transform what is in itself unpleasant into an object of memory and psychic elaboration.

From this perspective, it is necessary to question the educational actions at school, as well as their policies and discussions, in order to understand how the discourses and practices of education today are approaching or moving away from a broad educational sense that goes beyond the imposition of the administered society.

Possibly, for a hypothesis of emancipation, we need a subject who has an ID that evolves into a strong ego, without being dominated by narcissistic instincts.

The ID can progress to a neurosis that stresses and pressures the ego to question the reality principle. Freud (2016, p. 42) confirms that “There is no doubt that the resistance of the conscious and preconscious self is in the service of the pleasure principle; after all, it wants to spare the displeasure that would be

caused by the release of the repressed, and our effort is directed towards obtaining tolerance for this displeasure by appealing to the reality principle”.

Therefore, from the above, it can be seen that the individual’s universe of pain is attenuated all the time, desublimated, with the aim of not experiencing reality, promoting immediate relief and avoiding the pains of reflective awareness,

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