

Zygmunt Bauman
Jurgen Habermass
Manuel Castells



Zygmunt Bauman



- Zygmunt was a Polish-born sociologist (1925-2017) and one of the world's eminent social theorists.
- His main ideas were focussed on questions of modernity, consumerism and globalization. They reflect decades lived on both sides of the 20th century's ideological divide.
- Bauman examined the rapid growth of globalized and consumer society that promises freedom of choice although it brings along risk and uncertainties.
- He studied consequences of these uncertainties in the life of an individual, its impact on social relationships and society as a whole.

Zygmunt Bauman: Modernity and the Holocaust



- The Holocaust was the systematic, bureaucratic, state-sponsored persecution and murder of six million Jews by the Nazi regime and its collaborators. *Holocaust* is a word of Greek origin meaning "sacrifice by fire."
- The Nazis, who came to power in Germany in January 1933, believed that Germans were "racially superior" and that the Jews, deemed "inferior," were an alien threat to the so-called German racial community.
- According to Zygmunt Bauman modernity is like holocaust. It means wholesale destruction or loss of life.
- In Germany, there was a holocaust. Nazis made a systematic destruction of the Jews in gas chambers.
- Why there holocaust or destruction? Bauman says the Nazis rationally planned that if the Jews were destroyed, they will be able to achieve property in their own favour.
- Due to holocaust, Hitler and his army systematically destroyed Jews. Bauman, says, the same way bureaucratic rationality systematically destroys human life. Bauman borrows his ideas of holocaust from Weber's bureaucratic rationality.

Zygmunt Bauman: Liquid Modernity

(ದ್ರವತೆ, ನಿರ್ದಿಷ್ಟ ಆಕಾರವಿಲ್ಲದ, ಅನಿಶ್ಚಿತತೆ) changeable quality



- His famous work on Liquid modernity very well captures the fragmented nature of contemporary times. In this period we are very much involved in searching our own identity and remain bothered by the instability in which we live in today's world as individuals.
- Private and public realms of life are kept separate where we deal with society as a whole in a contractual way.
- His book on liquid modernity also makes us aware of the demands to be fulfilled to survive in this era. Though we are provided with the choices yet it guarantees nothing.
- His work enlightens scholars and students to understand the process of individuation, loosening of social bonds and ponder upon the growing instability because of increase in globalization process.



- Fluidity('ದ್ರವ) is the quality of liquids and gases. It is opposite of the solid.(ಘನ, ಗಟ್ಟಿಯಾದ) What distinguishes both of them is that fluidity cannot sustain a tangential(ಸ್ಪರ್ಶನೀಯ) or shearing(ಕತ್ತರಿಸುವುದು) force when at rest (ಬಲ ಪ್ರಯೋಗ) They undergo 'a continuous change in shape when subjected to such a stress'
- Thus Liquids is one variety of fluids. It owe these remarkable qualities to the fact that their 'molecules(ಅಣು, ಸಣ್ಣಕಣ) are preserved in an orderly array over only a few molecular diameters';(ಅಣುಸಂಬಂಧಿ ಅಡ್ಡಗಲ)
- But 'the wide variety of behaviour exhibited by solids is a direct result of the type of bonding that holds the atoms(ಪರಮಾಣು) of the solid together and of the structural arrangements of the atoms'.
- 'Bonding', in turn, is a term that signifies the stability of solids - the resistance they put up 'against separation of the atoms'

- *(metaphor(rupaka-ಕಸ್ತೂರಿLanguage Kannada is compared with musk (ಕಸ್ತೂರಿ). ಕನ್ನಡಹಾಲ್ಬೆಲೆದಿಂಗಳು Moonlight(ಬೆಲೆದಿಂಗಳು) is compared with milk(ಹಾಲು).*
- Fluidity' as the leading metaphor for the present stage of the modern era. As one of the forms of fluids, liquids unlike solids cannot easily hold their shape. Fluids neither has fix space nor bind time. While solids have clear spatial dimensions.
- Fluids do not keep to any shape for long and are constantly ready (and prone) to change it. In a sense, solids cancel time . On the contrary for liquids, it is mostly time that matters. When describing solids, one may ignore time altogether; in describing fluids, to leave time out of account would be a grievous mistake.
- Descriptions of fluids are all snapshots. (ಕೂಡಲೆ ತೆಗೆದ ಭಾವಚಿತ್ರ) They need a date at the bottom of the picture .
- Fluids travel easily. They 'flow', 'spill', 'run out', 'splash', (ನೀರನ್ನು ಅಪ್ಪಳಿಸು) 'pour over', 'leak', 'flood', 'spray', 'drip', ಹನಿ 'seep', ಸೋರು 'ooze'; ಸೋರು.
- Unlike solids, they are not easily stopped - they pass around some obstacles, dissolve some others and bore or soak their way through others still.



- These are reasons to consider 'fluidity' or 'liquidity' as fitting metaphors when we wish to grasp the nature of the present in the history of modernity.
- The 'melting of solids' is the permanent feature of modernity. It has therefore acquired a new meaning. Above all it has been redirected to a new target - one of the paramount effects of that redirection being the dissolution of forces which could keep the question of order and system on the political agenda.



- Bauman has given Modernity in two forms(phases): Solid and Liquid modernity
- **Solid modernity** tries to resist stress.(pressure). It continue in the same shape with historically defined spatial parameters and dimensions. ... These are some of the critical differences between Bauman's concepts: of unchanging **solid modernity** and changeable liquid **modernity**.
- Under Solid Modernity, Institutions, behaviour and choices were able to keep their shape. There was a strong and obvious tie between power and politics. Social community and collective action was apparent. Long-term planning and acting was possible
- 2) **Liquid Modernity**: Under this process structures unable to take shape/form. There are short term projects with fleeting results. Globalisation and marketisation of functions previously organised by the state. Individuals are expected to bear the consequences of their choices. Division and competition are favoured over collaboration.

- By coining the term „liquid modernity“, Bauman tries to give the characteristics of today’s highly globalized and consumer societies. According to him Boundaries have become fluid and we live in an age of uncertainty.
- Liquid modernity is a continuum of modernity or in other words one can say that liquid modernity is a developed version of modernity. Individuals are provided with multiple choices and freedom to choose in a consumer society. But this freedom of choice also creates a chaotic situation whereby an individual can move from one social position to another in a fluid manner.
- This freedom of mobility creates a hierarchy. Here majority of rich people are benefited while the poor and marginalized are sidelined.
- Bauman provides us with a theoretical perspective of the condition of future of our society by coining the term liquid modernity. He studied dynamics of changing social relationships and loosening bonds between people.

Various Dimensions of Liquid modernity



Liquid individuals:

- In our personal lives, we now live this shift from solid to liquid daily. Bauman suggests that individuals are so concerned to put up their individual identity at the top. They get influenced by the products in the market, in a consumer society it becomes difficult for the poor to keep up with the pace of the development.
- Hence, Bauman wants to say that in today's time, boundaries have become fluid and people are much concerned who are watching whom, and keeping oneself updated has become a lifestyle.



● Liquid Capitalism:

- Bauman (2000) compares heavy modernity with early capitalism whereby he says everything was supposed to be in order. He gives an example of Fordism model where the model was supposed to be controlled by the managers and it was seen as a giant fixed model of heavy machines and massive labour force.
- Then coming back to late or liquid modernity he says that capital is no more stable it flows instead. It provides us with a lot of choices and possibilities and we as consumers are caught amidst this uncertainty of choices. (Bauman 2000: 57).



- **Liquid Society:**
- In the era of 'solid modernity', the metaphor for society was that of 'citizens in a shared household'. The household had norms, habits and rules. Every activity was within the households.
- But now, it's like we're all 'individuals in a caravan park' (ಚಲಿಸುವ ಮನೆ) (ತಂಡ ಯಾ ಗುಂಪುಗಳಲ್ಲಿ ಪ್ರಯಾಣ ಮಾಡು). We come and go, according to our own itinerary and time schedule. We all bring to the park our own homes, equipped with all the stuff we need for our stay.

Liquid Identity



- In solid society our identity by and large was stable. Every group or community had its occupation or work. There was hardly any scope to change his/her identity.
- IN LIQUID LIFE we are provided with more choices and but chained with uncertainties. In the highly escalating time of globalization and consumerism bonds and relationships are getting loosened.
- Personal identity has become fluid. there are lot of possibilities individuals have turned into consumers. Hence, liquid modernity provides us with illusory freedom. Bauman (2003) remarks that instead of living together, bound by love we tend to live with the feeling of competition. Freedom of choice has turned an individual as consumer. We are endowed with the freedom and liberty of choices but it is also tied up with the feeling of insecurity and risk



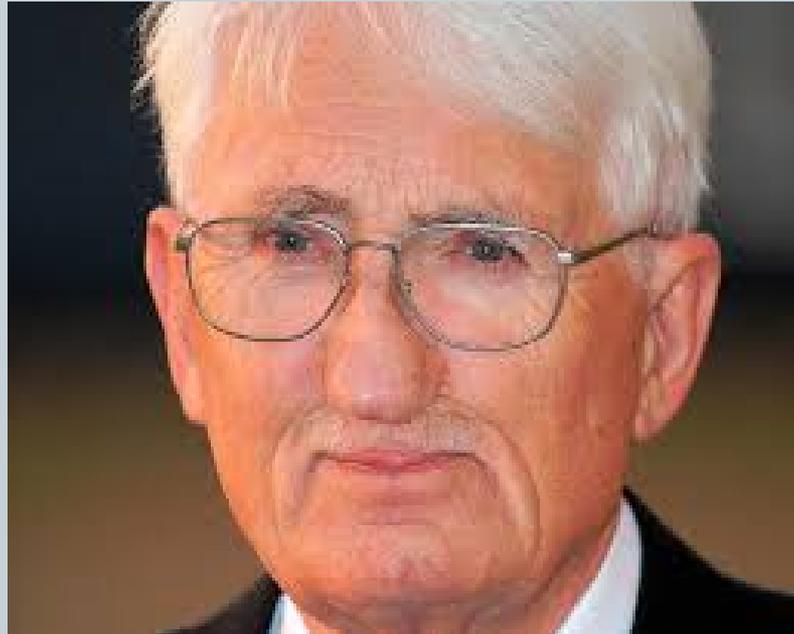
- **Liquid Love**

- The book "Liquid Love" (2003) written by Bauman clearly depicts the impact of globalization and growing consumerism in our day to day social relationships and interactions.
- This is era of liquid modernity. Though it provides us with unlimited opportunities, has had an adverse effect on the individual, social relationships and society as a whole.
- Consumer society even though provides us with unlimited choices but promises or guarantees none. Whatever we buy from the market is unpredictable. This highly unpredictable characteristic of liquid modernity leads to insecurity i.e. insecurity of choices, individual, social bonds and relations. Bauman (2003) opines that the proper meaning of love has lost its value. It has been replaced by the feelings of insecurity, competition, expectations and anxiety.



- Bauman (2000) talks about the increasing desires of people that is created by consumer society. It gave us opportunities. But they never satisfies or fulfils our desires. Consumer society has been ruling the people.
- Bauman says that we buy commodities from the shopping mall and when it gets depreciated we tend to replace it, rather than repairing it.
- We apply the same logic in our everyday social relationships and this highlights the fluidity of love itself.

Jurgen Habermass





- Jürgen Habermas is a German sociologist and philosopher in the tradition of critical theory and pragmatism. He is best known for his theories on communicative rationality and the public sphere.
- He is commonly regarded as one of sociology's greatest synthetic thinkers and inheritor of the tradition of thought developed by the Frankfurt School in Germany.
- Habermas's work focuses on the foundations of social theory and epistemology, the analysis of advanced capitalistic societies and democracy, the rule of law in a critical social-evolutionary context, and contemporary politics, particularly German politics.

Publications



- Structural Transformation and the Public Sphere (1962)
- Theory and Practice (1963)
- Knowledge and Human Interests (1968)
- Towards a Rational Society (1970)
- Legitimation Crisis (1973)
- Communication and the Evolution of Society (1979)



- Habermas viewed that the modern world is characterized by increasing instrumental rationalization. By the spread of methodical procedures and calculable rules into more and more domains of social and personal life, our life is becoming more and more rationalized.
- However, where as the earlier critical theorists saw rationalization leading only to the corruption of the human spirit and the decay of civilization, Habermas finds modernity yielding mixed results.
- Important works: The theory of Communicative Action v. 1: Reason and the Rationalization of Society(1984) and the Theory of Communicative Action V. 2: Life world and System(1987).



- According to Habermas as the complexity, power, and differentiation of the system grows, it eventually becomes move away from life world. In one of his more famous expressions, Habermas describes this process as the **colonization of the life world**.
- In this process, system steering media(money and power) and technical/instrumental logic come to replace the consensual negotiation of shared meanings s the foundation for social integration and the reproduction of the life world.
- This results in a “totally administered” society in which social relationships are increasingly mediated by power and money.

Jurgen Habermas: The unfinished project



- J. Habermas says modernity is nothing but rationality. It is an incomplete project.
- In modern society, the prime characteristic of modernity is its rationality. Rationality is the belief that reasons and not emotions and institutions govern the action of people.
- His theory of rationalization of system and life world based on the principle of democracy and the public sphere. In this context he criticized Marx and support Max Weber. Even though Habermas supported Marx views on Capitalism, his views on modernity differs.
- Habermas says we need to re-establish our control over economic process which are controlling more than our control. One of the main ways of achieving such control is by a revival of what he calls ‘the public sphere’.



- The public sphere is essentially the framework of democracy. His idea of democracy is not the present democracy of parliament and procedures of representation.
- Habermas talks about the rationalization of system and life world. There is rationality in the system-parliament, executive, judiciary and other institutions of public sphere.
- Thus there is also rationality in our daily life. The rationality both in the system and the life world are different: In the system there is domination of formal rationality, where as in the life world, there is practical rationality.
- But what has happened today is that the system rationality is colonized or subordinated the life-world rationality.



- State, that is, system rationality has gained hegemony over our day-to-day life. In practice, life world has become subordinate to state or system rationality(state). This not modernity. Therefore
- Habermas says: a fully rational society is that in which both system and life –world rationality were allowed to express themselves fully without one destroying the other. We currently suffer from an impoverished life-world, and that problem must be overcome.
- Habermas has given views to solve the problems created by system rationality. Acc. to him state is the biggest creator of problems. It is bureaucratic, legal and rational. It interferes in the life world in such a way that the individual remains a fractured entity. Therefore effort must be made to solve the relationship between system and the life-world.
- *Either by self-steering functional systems, or by social movement*

Manuel Castells: Informationalism and the network society



- Manuel Castells has given these concepts. He examines the emergence of a new society, culture and economy in light of the revolution began in USA in the 1970's, in informational technology(tv, computers).
- Further he also coined the word *informational capitalism* and *informational societies*