

## Liquid Life Zygmunt Bauman

The production of 'human waste' – or more precisely, wasted lives, the 'superfluous' populations of migrants, refugees and other outcasts – is an inevitable outcome of modernization. It is an unavoidable side-effect of economic progress and the quest for order which is characteristic of modernity. As long as large parts of the world remained wholly or partly unaffected by modernization, they were treated by modernizing societies as lands that were able to absorb the excess of population in the 'developed countries'. Global solutions were sought, and temporarily found, to locally produced overpopulation problems. But as modernization has reached the furthest lands of the planet, 'redundant population' is produced everywhere and all localities have to bear the consequences of modernity's global triumph. They are now confronted with the need to seek – in vain, it seems – local solutions to globally produced problems. The global spread of the modernity has given rise to growing quantities of human beings who are deprived of adequate means of survival, but the planet is fast running out of places to put them. Hence the new anxieties about 'immigrants' and 'asylum seekers' and the growing role played by diffuse 'security fears' on the contemporary political agenda. With characteristic brilliance, this new book by Zygmunt Bauman unravels the impact of this transformation on our contemporary culture and politics and shows that the problem of coping with 'human waste' provides a key for understanding some otherwise baffling features of our shared life, from the strategies of global domination to the most intimate aspects of human relationships.

Based in sociologist Zygmunt Bauman's theory of liquid modernity, this volume describes and critiques key aspects and practices of liquid education--education as market-driven consumption, short life span of useful knowledge, overabundance of information--through a systematic comparison with ancient Greek paideia and medieval university education, producing a sweeping analysis of the history and philosophy of education for the purpose of understanding current higher education, positing a more holistic alternative model in which students are embedded in a learning community that is itself embedded in a larger society. If liquid modernity has left a vacuum where, according to Bauman, the pilot's cabin is empty, this volume argues that no structure is better positioned to fill this vacuum than the university and outlines a renewed vision of social transformation through higher education.

In our individualized society we are all artists of life – whether we know it or not, will it or not and like it or not, by decree of society if not by our own choice. In this society we are all expected, rightly or wrongly, to give our lives purpose and form by using our own skills and resources, even if we lack the tools and materials with which artists' studios need to be equipped for the artist's work to be conceived and executed. And we are praised or censured for the results – for what we have managed or failed to accomplish and for what we have achieved and lost. In our liquid modern society we are also taught to believe that the purpose of the art of life should be and can be happiness – though it's not clear what happiness is, the images of a happy state keep changing and the state of happiness remains most of the time something yet-to-be-reached. This new book by Zygmunt Bauman – one of the most original and influential social thinkers writing today – is not a book of designs for the art of life nor a 'how to' book: the construction of a design for life and the way it is pursued is and cannot but be an individual responsibility and individual accomplishment. It is instead a brilliant account of conditions under which our designs-for-life are chosen, of the constraints that might be imposed on their choice and of the interplay of design, accident and character that shape their implementation. Last but not least, it is a study of the ways in which our society – the liquid modern, individualized society of consumers – influences (but does not determine) the way we construct and narrate our life trajectories.

In this new book, Bauman examines how we have moved away from a 'heavy' and 'solid', hardware-focused modernity to a 'light' and 'liquid', software-based modernity. This passage, he argues, has brought profound change to all aspects of the human condition. The new remoteness and un-reachability of global systemic structure coupled with the unstructured and under-defined, fluid state of the immediate setting of life-politics and human togetherness, call for the rethinking of the concepts and cognitive frames used to narrate human individual experience and their joint history. This book is dedicated to this task. Bauman selects five of the basic concepts which have served to make sense of shared human life - emancipation, individuality, time/space, work and community - and traces their successive incarnations and changes of meaning. Liquid Modernity concludes the analysis undertaken in Bauman's two previous books Globalization: The Human Consequences and In Search of Politics. Together these volumes form a brilliant analysis of the changing conditions of social and political life by one of the most original thinkers writing today.

We have long since lost our faith in the idea that human beings could achieve human happiness in some future ideal state—a state that Thomas More, writing five centuries ago, tied to a topos, a fixed place, a land, an island, a sovereign state under a wise and benevolent ruler. But while we have lost our faith in utopias of all hues, the human aspiration that made this vision so compelling has not died. Instead it is re-emerging today as a vision focused not on the future but on the past, not on a future-to-be-created but on an abandoned and undead past that we could call retrotopia. The emergence of retrotopia is interwoven with the deepening gulf between power and politics that is a defining feature of our contemporary liquid-modern world—the gulf between the ability to get things done and the capability of deciding what things need to be done, a capability once vested with the territorially sovereign state. This deepening gulf has rendered nation-states unable to deliver on their promises, giving rise to a widespread disenchantment with the idea that the future will improve the human condition and a mistrust in the ability of nation-states to make this happen. True to the utopian spirit, retrotopia derives its stimulus from the urge to rectify the failings of the present human condition—though now by resurrecting the failed and forgotten potentials of the past. Imagined aspects of the past, genuine or putative, serve as the main landmarks today in drawing the road-map to a better world. Having lost all faith in the idea of building an alternative society of the future, many turn instead to the grand ideas of the past, buried but not yet dead. Such is retrotopia, the contours of which are examined by Zygmunt Bauman in this sharp dissection of our contemporary romance with the past. Modernity was supposed to be the period in human history when the fears that pervaded social life in the past could be left behind and human beings could at last take control of their lives and tame the uncontrolled forces of the social and natural worlds. And yet, at the dawn of the twenty-first century, we live again in a time of fear. Whether its the fear of natural disasters, the fear of environmental catastrophes or the fear of indiscriminate terrorist attacks, we live today in a state of constant anxiety about the dangers that could strike unannounced and at any moment. Fear is the name we give to our uncertainty in the face of the dangers that characterize our liquid modern age, to our ignorance of what the threat is and our incapacity to determine what can and can't be done to counter it. This new book by Zygmunt Bauman one of the foremost social thinkers of our time is an inventory of liquid

modern fears. It is also an attempt to uncover their common sources, to analyse the obstacles that pile up on the road to their discovery and to examine the ways of putting them out of action or rendering them harmless. Through his brilliant account of the fears and anxieties that weigh on us today, Bauman alerts us to the scale of the task which we shall have to confront through most of the current century if we wish our fellow humans to emerge at its end feeling more secure and self-confident than we feel at its beginning.

A prominent German thinker argues that—contrary to “Twitter Revolution” cheerleading—digital communication is destroying political discourse and political action. The shitstorm represents an authentic phenomenon of digital communication. —from *In the Swarm* Digital communication and social media have taken over our lives. In this contrarian reflection on digitized life, Byung-Chul Han counters the cheerleaders for Twitter revolutions and Facebook activism by arguing that digital communication is in fact responsible for the disintegration of community and public space and is slowly eroding any possibility for real political action and meaningful political discourse. In the predigital, analog era, by the time an angry letter to the editor had been composed, mailed, and received, the immediate agitation had passed. Today, digital communication enables instantaneous, impulsive reaction, meant to express and stir up outrage on the spot. “The shitstorm,” writes Han, “represents an authentic phenomenon of digital communication.” Meanwhile, the public, the senders and receivers of these communications have become a digital swarm—not a mass, or a crowd, or Negri and Hardt’s antiquated notion of a “multitude,” but a set of isolated individuals incapable of forming a “we,” incapable of calling dominant power relations into question, incapable of formulating a future because of an obsession with the present. The digital swarm is a fragmented entity that can focus on individual persons only in order to make them an object of scandal. Han, one of the most widely read philosophers in Europe today, describes a society in which information has overrun thought, in which the same algorithms are employed by Facebook, the stock market, and the intelligence services. Democracy is under threat because digital communication has made freedom and control indistinguishable. Big Brother has been succeeded by Big Data.

Bringing together leading interpreters of Zygmunt Bauman’s sociology, this volume thinks with and beyond Bauman’s work in order to show its continued relevance as a theory in its own right, as an object of criticism and as a stepping stone towards a fuller understanding of contemporary society. The volume deals with some proposed omissions and absences in Bauman’s sociology, with chapters comparing Bauman’s ideas to those of other prominent social thinkers as well as chapters devoted to teasing out some problems and pitfalls in his work. Paying attention to central concepts and themes of Bauman’s thought, authors engage with various aspects of his work, considering potential deficiencies in his ethical perspective, his neglect of the religious dimensions of modernity, his lack of consideration for ethnicity and gender, his overlooking the importance of socialisation in liquid modernity and his problematic argument for individual choice and freedom in a world that is increasingly closed down by consumer capitalism. *Beyond Bauman* aspires to show that despite Bauman’s status as a key sociological thinker, there are also certain deficiencies in his work demand critical discussion. It will be of use to scholars of sociology, contemporary society, social theory and modernity.

This book is about the central figure of our contemporary, ‘liquid modern’ times – the man or woman with no bonds, and particularly with none of the fixed or durable bonds that would allow the effort of self-definition and self-assertion to come to a rest. Having no permanent bonds, the denizen of our liquid modern society must tie whatever bonds they can to engage with others, using their own wits, skill and dedication. But none of these bonds are guaranteed to last. Moreover, they must be tied loosely so that they can be untied again, quickly and as effortlessly as possible, when circumstances change – as they surely will in our liquid modern society, over and over again. The uncanny frailty of human bonds, the feeling of insecurity that frailty inspires, and the conflicting desires to tighten the bonds yet keep them loose, are the principal themes of this important new book by Zygmunt Bauman, one of the most original and influential social thinkers of our time. It will be of great interest to students and scholars in sociology and in the social sciences and humanities generally, and it will appeal to anyone interested in the changing nature of human relationships.

Evil is not confined to war or to circumstances in which people are acting under extreme duress. Today it more frequently reveals itself in the everyday insensitivity to the suffering of others, in the inability or refusal to understand them and in the casual turning away of one’s ethical gaze. Evil and moral blindness lurk in what we take as normality and in the triviality and banality of everyday life, and not just in the abnormal and exceptional cases. The distinctive kind of moral blindness that characterizes our societies is brilliantly analysed by Zygmunt Bauman and Leonidas Donskis through the concept of *adiaphora*: the placing of certain acts or categories of human beings outside of the universe of moral obligations and evaluations. *Adiaphora* implies an attitude of indifference to what is happening in the world – a moral numbness. In a life where rhythms are dictated by ratings wars and box-office returns, where people are preoccupied with the latest gadgets and forms of gossip, in our ‘hurried life’ where attention rarely has time to settle on any issue of importance, we are at serious risk of losing our sensitivity to the plight of the other. Only celebrities or media stars can expect to be noticed in a society stuffed with sensational, valueless information. This probing inquiry into the fate of our moral sensibilities will be of great interest to anyone concerned with the most profound changes that are silently shaping the lives of everyone in our contemporary liquid-modern world.

A new book by one of the most original and brilliant social thinkers of our time. Extends and develops some of the key themes in other Bauman titles, namely what it is to live in a time of ‘liquid modernity’, identity, culture and consumerism. *Contemporary Theorists for Medical Sociology* explores the work of key social theorists and the application of their ideas to issues around health and illness. Encouraging students and researchers to use mainstream sociological thought to inform and deepen their knowledge and understanding of the many arenas of health and healthcare, this text discusses and critically reviews the work of several influential contemporary thinkers, including – Foucault, Bauman, Habermas, Luhmann, Bourdieu, Merleau-Ponty, Wallerstein, Archer, Deleuze, Guattari, and Castells. Each chapter includes a critical introduction to the central theses of a major social theorist, ways in which their ideas might inform medical sociology and some worked examples of how their ideas can be applied. Containing contributions from established scholars, rising stars and innovative practitioners, this book is a valuable read for those studying and researching the sociology of health

and illness.

Zygmunt Bauman's 'liquid sociology' confronts the awesome task of reminding individual men and women that an alternative way of living together is within our eminent capabilities, if only we start to think differently about our world. The metaphor of 'liquidity', which has become such a prominent feature of his writings since 2000, provides us with just such a new interpretation, with a novel 'way of seeing'. Each chapter in this unique collection takes seriously Bauman's analysis of modernity as 'liquid', throwing new light upon global social problems, as well as opening up a space for assessing the nature of Bauman's contribution to sociology, and for understanding what may be gained and lost by embracing an artistic sensibility within the social sciences. With contributions from internationally renowned scholars, this book will appeal to all those interested in Bauman's work, especially within sociology, social, political and cultural theory, and to anyone curious about the value of metaphor in interpreting the social world.

This timely book provides the definitive concise introduction to the phenomenon of Zygmunt Bauman. After introducing the man, his major influences and his special way of 'thinking sociologically', author Blackshaw traces the development of Bauman's project by identifying and explaining the major shifts of emphasis in his work – the break with Marxism and the postmodern 'turn', and the subsequent refocusing on 'liquid' modernity – as well as offering a clear and accessible guide to the key conceptual hinges which move the reader on. This book, the only concise introduction to Bauman's work on the market, goes on to explain the importance of the full range of persistent themes concerning Bauman, dealing specifically with individualization, freedom, identity, community, social control, consumption and waste, building a penetrating understanding of why these issues matter for this Key Sociologist. Bauman's ideas have impacted beyond sociology into criminology, political theory, cultural studies, leisure studies and so forth, and have also now penetrated outside the walls of the academy into social policy, welfare reform, social work and politics. Making use of pedagogical features such as boxed sections, chapter summaries, an annotated bibliography and links to further reading, this well-written text assumes no prior familiarity with Bauman's work and will appeal to anyone in any of these fields wishing to get acquainted with the ideas of one of the world's most wide-ranging thinkers.

Education and Intercultural Identity offers a dialogue between influential authors Zygmunt Bauman and Agostino Portera that reflects on and discusses contemporary events and issues relating to the crisis of global normativity, education and intercultural identity. Centered around a previously unpublished dialogue between Bauman and Portera, the book contains an extended introduction by Riccardo Mazzeo that traces key themes in the dialogue and highlights the importance of education in our globalized world. The book highlights that intercultural and multicultural education is the best developed model to meet modern day challenges that include religious pluralism, pollution, and conflict. It also contains timely material relating to significant issues affecting society today; including the refugee crisis, rising authoritarian nationalism, and the risks and challenges of globalisation and sustainability. This book will be of great interest for academics, scholars and students in the fields of intercultural education, sociology and the sociology of education.

This collection of essays brings together Zygmunt Bauman and a number of internationally distinguished legal scholars who examine the influence of Bauman's recent works on social theory of law and socio-legal studies. Contributors focus on the concept of 'liquid society' and its adoption by legal scholars. The volume opens with Bauman's analysis of fears and policing in 'liquid society' and continues by examining the social and legal theoretical context and implications of Bauman's theory.

The global financial crisis has shattered the illusion that all was well with capitalism and forced us to confront the great challenges we face today with a new sense of urgency. Few are better placed to do this than Zygmunt Bauman, a social thinker whose writings on liquid modernity have pioneered a new way of seeing the world in which we live at the dawn of the 21st Century. Our liquid modern world is characterized by the transition from a society of producers to a society of consumers, the natural extension of which is the society of perpetual debtors. The ruling idea of the society of consumers is to prevent needs from being satisfied and to create demand; its natural extension is to enable consumers to consume more by borrowing. Debt was transformed into a crucial profit-earning asset of capitalism in liquid modern times. The present-day 'credit crunch' is not the outcome of the banks' failure but rather the fruit of their success in transforming the majority of men and women, young and old, into a race of debtors. They got what they were looking for: a society of debtors whose condition of being in debt was made self-perpetuating, with more debts being offered, and more undertaken, as the only way of escaping from the debts already incurred. Starting from this reflection on the current global financial crisis and prompted by the probing questions of his interlocutor, Citlali Rovirosa-Madrado, Bauman examines in an historical perspective some of the most pressing moral and political issues of our time, from international terrorism and the rise of religious and secular fundamentalism to the decline of the nation-state and the threats posed by global warming, issues whose seriousness and urgency attest to the fact that we are living today not only on borrowed money but also on borrowed time.

This social theory text combines the structure of a print reader with the ability to tailor the course via an extensive interactive website. Readings from important classical and contemporary theorists are placed in conversation with one another through core themes—the puzzle of social order, the dark side of modernity, identity, etc. The website includes videos, interactive commentaries, summaries of key concepts, exams and quizzes, annotated selections from key readings, classroom activities, and more. See the website at [www.routledgesoc.com/theory](http://www.routledgesoc.com/theory) New to the second edition: Expanded web content. Teacher/student feedback employed to clarify difficult concepts. Reframed contemporary section now offers readings by Robert Merton, Bruno Latour, David Harvey, Zygmunt Bauman, and Anthony Giddens.

We are spurred into action by our troubles and fears; but all too often our action fails to address the true causes of our worries. When trying to make sense of our lives, we tend to blame our own failings and weaknesses for our discomforts

and defeats. And in doing so, we make things worse rather than better. Reasonable beings that we are, how does this happen and why does it go on happening? These are the questions addressed in this new book by Zygmunt Bauman - one of the most original and perceptive social thinkers writing today. For Bauman, the task of sociology is not to censor or correct the stories we tell of our lives, but to show that there are more ways in which our life stories can be told. By bringing into view the many complex dependencies invisible from the vantage point of private experience, sociology can help us to link our individual decisions and actions to the deeper causes of our troubles and fears - to the ways we live, to the conditions under which we act, to the socially drawn limits of our imagination and ambition. Sociology can help us to understand the processes that have shaped the society in which we live today, a society in which individualization has become our fate. And sociology can also help us to see that if our individual but shared anxieties are to be effectively tackled, they need to be addressed collectively, true to their social, not individual, nature. The Individualized Society will be of great interest to students of sociology, politics and the social sciences and humanities generally. It will also appeal to a broader range of readers who are interested in the changing nature of our social and political life today.

Global thinker, public intellectual and world-famous theorist of 'liquid modernity', Zygmunt Bauman (1925-2017) was a scholar who, despite forced migration, built a very successful academic career and, after retirement, became a prolific and popular writer and an intellectual talisman for young people everywhere. He was one of those rare scholars who, grey-haired and in his eighties, had his finger on the pulse of the youth. This is the first comprehensive biography of Bauman's life and work. Izabela Wagner returns to Bauman's native Poland and recounts his childhood in an assimilated Polish Jewish family and the school experiences shaped by anti-Semitism. Bauman's life trajectory is typical of his generation and social group: the escape from Nazi occupation and Soviet secondary education, communist engagement, enrolment in the Polish Army as a political officer, participation in the WW II and the support for the new political regime in the post-war Poland. Wagner sheds new light on the post-war period and Bauman's activity as a KBW political officer. His eviction in 1953 from the military ranks and his academic career reflect the dynamic context of Poland in 1950s and 1960s. His professional career in Poland was abruptly halted in 1968 by the anti-Semitic purges. Bauman became a refugee again - leaving Poland for Israel, and then settling down in Leeds in the UK in 1971. His work would flourish in Leeds, and after his retirement in 1991 he entered a period of enormous productivity which propelled him onto the international stage as one of the most widely read and influential social thinkers of our time. Wagner's biography brings out the complex connections between Bauman's life experiences and his work, showing how his trajectory as an 'outsider' forced into exile by the anti-Semitic purges in Poland has shaped his thinking over time. Her careful and thorough account will be the standard biography of Bauman's life and work for years to come.

Widely known as a leading intellectual, Zygmunt Bauman's thinking is often categorized as sociology or philosophy. But his work has been hugely influential in other fields as well, not least within organization studies. From increasing management control and growing standardization of work activities, to the increase in uncertainty and insecurity experienced by contemporary workers, organizations themselves are becoming ever more ephemeral entities. Bauman's themes: globalization, liquid modernity and postmodern ethics are arguably fundamental to contemporary notions of organization and management and his thinking has never been more relevant. However, despite the obvious and continuing influence of Bauman's ideas on business studies, there has been no comprehensive attempt to chart his impact on organization theory. In this innovative and insightful collection, an international selection of leading management scholars explore key topics in current organizational discourse, including networked organizations, control and ambiguity, technologies, work and responsibility, extending Bauman's liquid modernity to the "liquid organization". The book will be essential reading for scholars and academics and students in management and organizational theory, and also sociology, managing culture and organizational ethnography.

Born Liquid is the last work by the great sociologist and social theorist Zygmunt Bauman, whose brilliant analyses of liquid modernity changed the way we think about our world today. At the time of his death, Bauman was working on this short book, a conversation with the Italian journalist Thomas Leoncini, exactly sixty years his junior. In these exchanges with Leoncini, Bauman considers, for the first time, the world of those born after the early 1980s, the individuals who were 'born liquid' and feel at home in a society of constant flux. As always, taking his cue from contemporary issues and debates, Bauman examines this world by discussing what are often regarded as its most ephemeral features. The transformation of the body - tattoos, cosmetic surgery, hipsters - aggression, bullying, the Internet, online dating, gender transitions and changing sexual preferences are all analysed with characteristic brilliance in this concise and topical book, which will be of particular interest to young people, natives of the liquid modern world, as well as to Bauman's many readers of all generations.

This book offers an incisive and original perspective on the works of Zygmunt Bauman, perhaps the greatest sociologist of the late twentieth century. It examines the limitations of his approach while recognising the importance of his legacy as a theorist who insisted on the need for moral engagement.

'Liquid life' is the kind of life commonly lived in our contemporary, liquid-modern society. Liquid life cannot stay on course, as liquid-modern society cannot keep its shape for long. Liquid life is a precarious life, lived under conditions of constant uncertainty. The most acute and stubborn worries that haunt this liquid life are the fears of being caught napping, of failing to catch up with fast moving events, of overlooking the 'use by' dates and being saddled with worthless possessions, of missing the moment calling for a change of tack and being left behind. Liquid life is also shot through by a contradiction: it ought to be a (possibly unending) series of new beginnings, yet precisely for that reason it is full of worries about swift and painless endings, without which new beginnings would be unthinkable. Among the arts of liquid-modern living and the skills needed to practice them, getting rid of things takes precedence over their acquisition. This and other challenges of life in a liquid-modern society are traced and unravelled in the successive chapters of this

new book by one of the most brilliant and original social thinkers of our time.

This topical new book by Zygmunt Bauman explores the notion of identity in the modern world. As we grapple with the insecurity and uncertainty of liquid modernity, Bauman argues that our socio-political, cultural, professional, religious and sexual identities are undergoing a process of continual transformation. Identities the world over have become more precarious than ever: we live in an era of constant change and disposability - whether it's last season's outfit, or car, or even partner - and our identities as a result have become transient and deeply elusive. In a world of rapid global change where national borders are increasingly eroded, our identities are in a state of continuous flux. Identity - a notion that by its very nature is elusive and ambivalent - has become a key concept for understanding the changing nature of social life and personal experience in our contemporary, liquid modern age. In this brief book, Zygmunt Bauman explains compellingly why this is so.

'Globalization' is a word that is currently much in use. This book is an attempt to show that there is far more to globalization than its surface manifestations. Unpacking the social roots and social consequences of globalizing processes, this book disperses some of the mist that surrounds the term. Alongside the emerging planetary dimensions of business, finance, trade and information flow, a 'localizing', space-fixing process is set in motion. What appears as globalization for some, means localization for many others; signalling new freedom for some, globalizing processes appear as uninvited and cruel fate for many others. Freedom to move, a scarce and unequally distributed commodity, quickly becomes the main stratifying factor of our times. Neo-tribal and fundamentalist tendencies are as legitimate offspring of globalization as the widely acclaimed 'hybridization' of top culture - the culture at the globalized top. A particular reason to worry is the progressive breakdown in communication between the increasingly global and extra-territorial elites and ever more 'localized' majority. The bulk of the population, the 'new middle class', bears the brunt of these problems, and suffers uncertainty, anxiety and fear as a result. This book is a major contribution to the unfolding debate about globalization, and as such will be of interest to students and professionals in sociology, human geography and cultural issues.

Zygmunt Bauman is one of the leading figures in contemporary social thought. His work ranges across issues of ethics, culture and politics. It never forgets that social thought ought to help men and women make sense of their lives and aspire towards something different. His books and essays always focus on the here and now: violence and moral indifference, globalization, consumerism, politics and individualization. They cast a sharp eye on the panaceas of 'there is no alternative'; the embrace of community and the fads of the 'counselling boom'; through which men and women are told that they can achieve biographical solutions to what are, in fact, systemic problems. In this new book, Zygmunt Bauman and Keith Tester engage in five accessible conversations that uncover and explore the assumptions and commitments underpinning Bauman's ground-breaking social thought. The conversations show how those commitments have influenced Bauman's analyses of modernity, postmodernity and 'liquid modernity'. The book ranges widely, from autobiographical reflection through to pointers for the understanding and future of Bauman's social thought. The conversations illustrate the moral substance of Bauman's refusal to accept that the world cannot be made different. They show why social thought is a human necessity. Conversations with Zygmunt Bauman is a book which will offer fresh insight into Bauman's work for those who are familiar with it, and provide an engaging and helpful entry point for those who are new to it.

Zygmunt Bauman is one of the most inspirational and controversial thinkers on the scene of contemporary sociology. For several decades he has provided compelling analyses and diagnoses of a vast variety of aspects of modern and liquid modern living. This book considers the theoretical significance of his contribution to sociology, but also discusses and adopts a critical stance towards his work. The Sociology of Zygmunt Bauman introduces and critically appraises some of the most significant as well as some of the lesser known of Bauman's contributions to contemporary sociology. An international team of scholars delineates and discusses how Bauman's treatment of these themes challenges conventional wisdom in sociology, thereby revising and revitalizing sociological theory. As a special feature, the book concludes with Bauman's intriguing reflections and contemplations on his own life and intellectual trajectory, published here for the first time in English. In this postscript aptly entitled 'Pro Domo Sua' ('About Myself'), he describes the pushes and pulls that throughout the years have shaped his thinking.

The passage from 'solid' to 'liquid' modernity has created a new and unprecedented setting for individual life pursuits, confronting individuals with a series of challenges never before encountered. Social forms and institutions no longer have enough time to solidify and cannot serve as frames of reference for human actions and long-term life plans, so individuals have to find other ways to organise their lives. They have to splice together an unending series of short-term projects and episodes that don't add up to the kind of sequence to which concepts like 'career' and 'progress' could meaningfully be applied. Such fragmented lives require individuals to be flexible and adaptable - to be constantly ready and willing to change tactics at short notice, to abandon commitments and loyalties without regret and to pursue opportunities according to their current availability. In liquid modernity the individual must act, plan actions and calculate the likely gains and losses of acting (or failing to act) under conditions of endemic uncertainty. Zygmunt Bauman's brilliant writings on liquid modernity have altered the way we think about the contemporary world. In this short book he explores the sources of the endemic uncertainty which shapes our lives today and, in so doing, he provides the reader with a brief and accessible introduction to his highly original account, developed at greater length in his previous books, of life in our liquid modern times.

There is nothing new about evil; it has been with us since time immemorial. But there is something new about the kind of evil that characterizes our contemporary liquid-modern world. The evil that characterized earlier forms of solid modernity was concentrated in the hands of states claiming monopolies on the means of coercion and using the means at their disposal to pursue their ends ends that were at times horrifically brutal and barbaric. In our contemporary liquid-modern societies, by contrast, evil has become altogether more pervasive and at the same time less visible. Liquid evil hides in the seams of the canvass woven daily by the liquid-modern mode of human interaction and commerce, conceals itself in the very tissue of human cohabitation and in the course of its routine and day-to-day reproduction. Evil lurks in the countless black holes of a thoroughly deregulated and privatized social space in which cutthroat competition and mutual estrangement have replaced cooperation and solidarity, while forceful individualization erodes the adhesive power of inter-human bonds. In its present form evil is hard to spot, unmask and resist. It seduces us by its ordinariness and then jumps out without warning, striking seemingly at random. The result is a social world that is comparable to a minefield: we know it is full of explosives and that explosions will happen sooner or later but we have no idea when and where they will occur. In this new book, the sequel to their acclaimed work Moral Blindness Zygmunt Bauman and Leonidas Donskis guide the reader through this new terrain in which evil has become both more ordinary and more insidious, threatening to strip humanity of its dreams, alternative projects and powers of dissent at the very time when they are needed most.

Conceived as the meanings that individuals attach to their selves, a substantial stockpile of theory related to identities accumulated across the arts, social sciences, and humanities over many decades continues to nourish contemporary research on self-identities in organizations. In times which are more reflexive, narcissistic, and fluid, the identities of participants in organizations are increasingly less fixed and less certain, making identity issues both more salient and more interesting. Particular attention has been given to processes of identity construction, often styled 'identity work'. Research has focused on how, why, and when such processes occur, and their implications for organizing and individual, group, and organizational outcomes. This has resulted in a burgeoning stream of research from discursive, dramaturgical, symbolic, socio-cognitive, and psychodynamic perspectives that most often casts individuals' efforts to fabricate identities as intentional, relational, and consequential. Seemingly intractable debates centred on the nature of identities - their relative stability or fluidity,

whether they are best regarded as coherent or fractured, positive (or not), and how they are fabricated within relations of power - combined with other conceptual issues continue to invigorate the field. However, these debates have also led to some scepticism regarding the future potential of identities research. Yet as the chapters in this Handbook demonstrate, there are considerable grounds for optimism that identity, as root metaphor, nexus concept, and means to bridge levels of analysis has significant potential to generate multiple compelling streams of theorizing in organization and management studies.

Zygmunt Bauman on Education in Liquid Modernity evaluates the contribution that Bauman has made to education studies. It outlines the central themes within social analysis in Bauman's writings, and examines how researchers have applied his key ideas to explore current theoretical issues. The book focuses on Bauman's ideas in relation to the management and consumption of education, including topics such as student voice and individual identity; relationships and inclusive education. Identifying and discussing underpinning assumptions about Bauman's work and its application to education, the book addresses the connection between his work and wider debates, providing a critical and clarifying re-examination of Bauman's contribution to the role of education within solid, post and liquid modernity. This book will appeal to academics, researchers and postgraduate students of education theory and the sociology of education. It will be of great interest to readers seeking a critical appreciation and application of Bauman's work to an educational context and Bauman scholars interested in the application of contemporary social theory to education and its role in identity formation in areas such as sex and relationships education.

'Today the smallest details of our daily lives are tracked and traced more closely than ever before, and those who are monitored often cooperate willingly with the monitors. From London and New York to New Delhi, Shanghai and Rio de Janeiro, video cameras are a familiar and accepted sight in public places. Air travel now commonly involves devices such as body-scanners and biometric checks that have proliferated in the wake of 9/11. And every day Google and credit-card issuers note the details of our habits, concerns and preferences, quietly prompting customized marketing strategies with our active, all too often zealous cooperation. In today's liquid modern world, the paths of daily life are mobile and flexible. Crossing national borders is a commonplace activity and immersion in social media increasingly ubiquitous. Today's citizens, workers, consumers and travellers are always on the move but often lacking certainty and lasting bonds. But in this world where spaces may not be fixed and time is boundless, our perpetual motion does not go unnoticed. Surveillance spreads in hitherto unimaginable ways, responding to and reproducing the slippery nature of modern life, seeping into areas where it once had only marginal sway. In this book the surveillance analysis of David Lyon meets the liquid modern world so insightfully dissected by Zygmunt Bauman. Is a dismal future of moment-by-moment monitoring closing in, or are there still spaces of freedom and hope? How do we realize our responsibility for the human beings before us, often lost in discussions of data and categorization? Dealing with questions of power, technology and morality, this book is a brilliant analysis of what it means to be watched – and watching – today.

Throughout history mankind has struggled to reconcile itself with the inescapability of its own mortality. This book explores the themes of immortality and survivalism in contemporary culture, shedding light on the varied and ingenious ways in which humans and human societies aspire to confront and deal with death, or even seek to outlive it, as it were. Bringing together theoretical and empirical work from internationally acclaimed scholars across a range of disciplines, *Postmortal Society* offers studies of the strategies adopted and means available in modern society for trying to 'cheat' death or prolong life, the status of the dead in the modern Western world, the effects of beliefs that address the terror of death in other areas of life, the 'immortalisation' of celebrities, the veneration of the dead in virtual worlds, symbolic immortality through work, the implications of understanding 'immortality' in chemical-neuronal terms, and the apparent paradox of our greater reverence for the dead in increasingly secular, capitalist societies. A fascinating collection of studies that explore humanity's attempts to deal with its own mortality in the modern age, this book will appeal to sociologists, anthropologists, philosophers and scholars of cultural studies with interests in death and dying.

Modern civilization, Bauman argues, promised to make our lives understandable and open to our control. This has not happened and today we no longer believe it ever will. In this book, now available in paperback, Bauman argues that our postmodern age is the time for reconciliation with ambivalence, we must learn how to live in an incurably ambiguous world.

In its original formulation, 'culture' was intended to be an agent for change, a mission undertaken with the aim of educating 'the people' by bringing the best of human thought and creativity to them. But in our contemporary liquid-modern world, culture has lost its missionary role and has become a means of seduction: it seeks no longer to enlighten the people but to seduce them. The function of culture today is not to satisfy existing needs but to create new ones, while simultaneously ensuring that existing needs remain permanently unfulfilled. Culture today likens itself to a giant department store where the shelves are overflowing with desirable goods that are changed on a daily basis - just long enough to stimulate desires whose gratification is perpetually postponed. In this new book, Zygmunt Bauman - one of the most brilliant and influential social thinkers of our time - retraces the peregrinations of the concept of culture and examines its fate in a world marked by the powerful new forces of globalization, migration and the intermingling of populations. He argues that Europe has a particularly important role to play in revitalizing our understanding of culture, precisely because Europe, with its great diversity of peoples, languages and histories, is the space where the Other is always one's neighbour and where each is constantly called upon to learn from everyone else.

With the advent of liquid modernity, the society of producers is transformed into a society of consumers. In this new consumer society, individuals become simultaneously the promoters of commodities and the commodities they promote. They are, at one and the same time, the merchandise and the marketer, the goods and the travelling salespeople. They all inhabit the same social space that is customarily described by the term the market. The test they need to pass in order to acquire the social prizes they covet requires them to recast themselves as products capable of drawing attention to themselves. This subtle and pervasive transformation of consumers into commodities is the most important feature of the society of consumers. It is the hidden truth, the deepest and most closely guarded secret, of the consumer society in which we now live. In this new book Zygmunt Bauman examines the impact of consumerist attitudes and patterns of conduct on various apparently unconnected aspects of social life politics and democracy, social divisions and stratification, communities and partnerships, identity building, the production and use of knowledge, and value preferences. The invasion and colonization of the web of human relations by the worldviews and behavioural patterns inspired and shaped by commodity markets, and the sources of resentment, dissent and occasional resistance to the occupying forces, are the central themes of this brilliant new book by one of the worlds most original and insightful social thinkers.

The term 'collateral damage' has recently been added to the vocabulary of military forces to refer to the unintended consequences of armed interventions, consequences that are unplanned but nevertheless damaging and often very costly in human and personal terms. But collateral damage is not unique to the world of armed intervention - it is also one of the most salient and striking dimensions of contemporary social inequality. The inflammable mixture of growing social inequality and the rising volume of human suffering marginalized as 'collateral' is becoming one of most cataclysmic problems of our time. For the political class, poverty is commonly seen as a problem of law and order - a matter of how to deal with individuals, such as unemployed youths, who fall foul of the law. But treating poverty as a criminal problem obscures the social roots of inequality, which lie in the combination of a consumerist life philosophy propagated and instilled by a consumer-oriented economy, on the one hand, and the rapid shrinking of life chances available to the poor, on the other. In our contemporary, liquid-modern world, the poor are the collateral damage of a profit-driven, consumer-oriented society - 'aliens inside' who are deprived of the rights enjoyed by other members of the social order. In this new book Zygmunt Bauman - one of the most original and influential social thinkers of our time - examines the selective affinity between the growth of social inequality and the rise in the volume of 'collateral damage' and

considers its implications and its costs.

In *The Drama of Reality Television: The Lives of Youth in Liquid Modern Times*, Danielle Ligoeki shares the personal accounts of seven young people whose lives are being shaped by both reality television and the liquid modern time we are living in today.

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