

REVIEW

For the Dissertation “*U. Beck and Z. Bauman about Contemporary Society*”. *Main Findings and Specific Contributions*

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The dissertation research of Jordan Jordanovich poses the problem of an up-to-date and distinctly constructed philosophical discourse on the reflection, evaluation and modeling of the processes in contemporary society, but this research in itself represents such a discourse. It builds a complex and categorically layered dialogue and theoretical build-up between the concepts of two fundamental social philosophers of our time – Ulrich Beck and Zygmunt Bauman. This is an interesting and philosophically experimental task – the projection, the examination of contemporary social, political and existential processes is to be constructed in the field between the two main evaluative visions of the current era – “Globalization” and “the Risk society”. And to examine and demonstrate the ontology, ethics, axiology, political and social platform of what is happening in the 21st century.

The dissertation, in a volume of 197 pages, is built on this distinct comparison of the two socio-philosophical concepts in the course of the analysis, and in the general construction proposes a categorical network to traverse and hold the key categorical aspects of the sought-after comprehensive, general platform for exploring of the current era. That is why there are eight chapters, according to key categorical cores of the conducted comparative analysis. The bibliography includes 141 sources, in English and Bulgarian, basic and representative on the subject, always introduced in the course of the analysis dialogically and as a lively debate between the authors, which gives the exhibition a truly postmodern effect and a vital charge.

The contributions of the dissertation are formulated and directed precisely to this construction of the categorical network of concepts and models, giving our understanding and estimation of the current era. J. Jordanovich approaches systematically, in terms of positioning and defining the key terms and their conceptual genesis. Conceptual approaches to the framing of Modernity and Postmodernity are explained in detail and presented dialogically. J.

Jordanovich constructs the complex and ambiguous transition to the postmodern era, gradually building the overall vision of processes leading to a “liquid”, fragmented, chaotic deconstruction of the modern, but this means that the transformation deeply affects the social fabric and especially the economic models of the era, the ideas of social and political relationships, the formation of the personal and the design of everyone’s life and life-world. J. Jordanovich traces how these processes gradually merge into the idea of the new content of the postmodern era, new to modernity – and these are the processes of globalization, with the conceptualization of Z. Bauman, something that humanity is experiencing for the first time. The supranational structuring of the economy, of social and political life, but at the same time the narrowly individual one, separating everyone and pushing them to an undefined and ever-changing position, are precisely the complex and contradictory trends within the realization of the new society. J. Jordanovich directs this new understanding of the state of modern society to its deep internal tendency of uncertainty, indeterminacy, even catastrophism, which U. Beck conceptualizes as a “World Risk Society”. In fact, here I would put to the PhD Candidate the case for solution – whether the current development of humanity, with the global trend within its course and with its achievements and ongoing social and political transformations, remains in the dimensions of the postmodern, whether we are not already moving towards the outlines of a new era and world state?

J. Jordanovich brings up the main question about the ontology of the global, about the new dimensions of the globalizing world. Here, the moments and parallels in the concepts of technology, of the new understanding of space and time, of the birth of the terms “social space”, zero time, such as this ever-accelerating trend of shortening time, of digital communication, of the connection and transitions between planetary, national, local and intimate-personal, of global reality and at the same time of the “habitat” as one’s own inhabited reality, are brought out analytically and interestingly.

J. Jordanovich formed the philosophical discourse about the emergence of global consciousness, of the new consciousness of man from Late Modernity. This categorical network is led by the debate about the understanding of humanity, about the self-identity of the individual, about the emergence of a postmodern and global ethical discourse, including political conceptions and projects, and finally about the intimate world of the postmodern and globalizing man. The central, in my opinion, question about the ethical project of late modernity, about the ascertained huge deficit of morality, of ethical and value orientations, is extremely interesting. This is wonderfully brought out by the PhD Candidate in the analysis of consumerism and projections of the social role and possibilities of late modern man. J.

Jordanovich introduces the problem area of “universal morality”, with Z. Bauman’s statement that postmodernity “rise” the question of ethical norms and the need for a “global law”, only the debate moves along the thematic line of where this law will come from and how with its definition not to erase the basis of the moral – the attitude towards the Other. The frameworks of the ethical discourse – the “moral micro-world” of the individual and the macro-framework of universal ethics, which will provide a basis for a global ethics – have been established. Here I want to put a second problem area to the dissertation research: does the emergence of “global consciousness” need a new ethical and value platform, on what specifics would the general direction and formulation of such a “global law” and even a global constitution of ethics be based in the current era.

Moreover, the existential horizon and the concrete life-world of the person of the current era are characterized, as J. Jordanovich wonderfully points out, with extremely negative attitudes towards the questions of happiness and the quality of life in postmodernity. The imbalance of ethical foundations is wonderfully represented here: individualization intensified to the limit leads to a complete deficit of empathy, to “narcissism”, to the projection of only “material satisfaction” related to consumerism. J. Jordanovich shows the result of these trends in social life – the old structures and understandings of family, partnership, and even national state are falling apart. The lack of communities that protect the individual and communities to which he/she belongs undermines faith even in political institutions with traditions in democratic societies, will this lead to a new civil society, to a “cosmopolitan democracy” that will solve the problems of protection and the environmental and social dangers facing the contemporary world. J. Jordanovich brings to the fore the issue of “identity” as a trajectory of U. Beck’s decision for the “second (global) Modernity” which is called to carry out the “paradigm shift” for the successful “departure into the unknown world of globality”.

The presented summary corresponds to the dissertation. I have no co-author publications with J. Jordanovich.

Given the successfully deployed categorical and comparatively philosophical discursiveness of the contemporary world in the dissertation of J. Jordanovich and the derived and argued heuristic contributions, I will confidently vote with “**YES**” for acquisition to **Jordan Vasilev Jordanovich** the educational and scientific degree “**Doctor**” for his dissertation “*U. Beck and Z. Bauman about Contemporary Society*”. *Main Findings and Specific Contributions*.