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**"ULRICH BECK AND ZIGMUNT BAUMANN ON CONTEMPORARY SOCIETY".  
(Presented for the public defense of a dissertation for the award of the scientific degree  
"Doctor of Philosophy")**

**ESSENTIAL FINDINGS AND SPECIFIC CONTRIBUTION**

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## Context and objectives

The initial reason for starting my research was that the age in which we live raises more and more questions among people. Many of them struggle to explain the new social trends that are disintegrating. The ideas of a global world without borders and an increasingly accessible and cloudless life remain empty slogans. The reality at the same time is radically different. Accessing goods and services easily does not make life nicer or more accessible. There is no lack of research on the era of Postmodernism. However, the two authors stand out above the rest with their originality and innovation in explaining the time in which we live. The dissertation discusses two essential books for understanding the processes in modern society - "Globalization" by Zygmunt Bauman and "The Risk Society" by Ulrich Beck. The first is "Globalization" by Zygmunt Bauman, and the second is "The Risk Society" by Ulrich Beck. The comparison focuses on various vital aspects of Postmodernity as a period of modern society. This makes it possible to draw some important conclusions about where the process of Globalization is moving, how it changes basic categories and values, and whether this change leads to the progress of society, or more precisely, what is the path for this progress. Although the two studies present a comprehensive picture of the era and society from a modern sociological perspective, for greater breadth in the text of the dissertation, other studies of the two authors, as well as the productions of their contemporaries, are drawn and discussed.

The work follows a mainly comparative and descriptive approach, deliberately avoiding prescriptions. The comparison between the two authors and the additional ideas of other philosophers gives reason to conclude that the process of Globalization still needs to be completed. However, in recent years, it has lost momentum.

Bauman and Beck's theories of modern society raise questions about the meaning of experience in the Postmodern Age and its role in shaping consciousness. Both authors pay attention to the negative aspects of Globalization and outline its impact on society's social structure and self-transformation. Beck and Bauman are critical of the changes in the modern world that erase the achievements of the Enlightenment. However, they show a way out of the conflict situation in Modernity, dominated by a highly individualized self, by offering different answers to fundamental questions. Both have different answers to these fundamental questions.

According to Z. Bauman and W. Beck, the dissertation proves that categories such as; risk, responsibility, freedom and security, morality, time and Space, technology, happiness and identity have changed their meanings. The changes that have occurred are outlined through a comparative analysis, indicating that a change has also occurred in the relations between the individual categories. The fragmentation of social life has affected all aspects, including language – often, words do not convey the same meanings with which they were used before.

Beck, the more optimistic of the two authors, believes that science and technology, despite their shortcomings, can answer humanity's new quests. Bauman, for his part, fears that we cannot rely on them, as they are products of human functions.

## SUMMARY

The main emphasis of the work is placed on the developments of the two authors regarding modern society, and their ideas are considered in a political, social, economic and ethical context. Bauman and Beck's ideas for the analyzed period are presented in detail. In order to achieve a more in-depth interpretation of modern processes, productions by other authors were attracted. Although the political effects of Globalization do not occupy a central place in the dissertation, I pay partial attention to them since they are tied to the other analyzed aspects.

Both theories outline the perspectives of the individual in the face of changing family, community, and state structures at a time when multinational structures are becoming increasingly popular. Describing the large-scale transformations at all social levels, the two authors try to outline the moral perspectives of modern man and look for a way out of the conflict situation in today's highly individualized society. In order to survive, the Self of modern man must find a new basis on which to build his relationship with the Other.

In the first chapter, I examine the era of Globalization through Bauman's and Beck's understanding of the process; the philosophical discourse of Postmodernity is analyzed, as well as the statements of some key contemporary authors. The individual sub-chapters: 1.1 The Era of Globalization, 1.2 Key Thinkers, 1.3 Philosophical Discourse of Postmodernity, late Modernity, risk society, Globalization,

1.4 Late Modernity, Liquid Modernity, Zygmunt Baumann's views on Globalization,  
1.5 The Risk Society, or Ulrich Beck's understanding of Globalization.

Globalization is seen as an integral part of modern man's daily life. In his 1992 book, *Globalization - Social Theory and Global Culture*, Roland Robertson wrote: "Globalization as a concept refers both to the compression of the world and the intensification of consciousness about the world as a whole." Philosopher Jürgen Habermas gives a general definition of the process of Globalization, which, according to him, "characterizes the increasing scope and intensity of commercial, communicative and exchange relations across national borders". Of greatest importance is the economic dimension. Habermas claims that the process causes a structural transformation of the world economic system, which is the main cause of economic problems in rich societies. The transformation of the world economic system does not allow national governments to mitigate the effects of transnational economic activity carried out by international corporations. In the conditions of a globalized economy, national governments do not have sufficient tools to reduce and alleviate the adverse effects and to remain competitive at the international level by maintaining the competitiveness of key state actors at the international level. According to Habermas, Globalization is a process that undermines individual nation-states and renders them redundant and, therefore, unable to solve serious social problems such as poverty, unemployment, economic migration and environmental disasters.

In the first chapter of the dissertation, the main attention is paid to Globalization as a set of processes, to its social aspects, and its philosophical discourse is also discussed. Jürgen Habermas's definition is essential, as he is one of the thinkers who greatly influenced the views of both main authors. Opinions on the subject of other prominent philosophers are also analyzed here, especially Anthony Giddens, who, together with Bauman and Beck, can be called one of the most outstanding researchers of Postmodernity. Giddens is the researcher who influenced (mostly) the philosophical views of W. Beck. Beck and Giddens call Modernity Late or Reflexive Modernity. Bauman uses the term Postmodernity. However, in one of his interviews, he points out that the prefix "post" creates an association with something already finished while this late stage of Modernity is still developing, which is why it also uses the terms Late or Liquid Modernity. One of the most difficult trends to understand is the presence of reflexive (thinking?) in human beings, highly individualistic yet in need of belonging. Changing social ties from solid to 'fluid' to quite often non-existent, Late Modern man faces the transition from personal to

public. Everything that was once private becomes an object of display. In *Freedom and Hints on Postmodernity*, Bauman talks about "the desire to be seduced—but not deeply—it is coupled with a desire for something to believe in and to belong to." Indeed, faith, not ideological control, is the key to understanding how seduction works; faith in clothes, Self, relationships, market and religion. Faith, not ideological control, is fundamental to understanding the ways and means by which seduction works; faith in clothes, Self, relationships, market and religion. Moreover, because we have been brought up by marketing ideology, seduction, fashion, many of us think that happiness is a continuous stream of pleasures.

The dissertation also examines more distinctive features of postmodern society, which lead Bauman to conclude that changing a person's social ties from "solid" to "liquid" to often non-existent is the reason for the transition from privacy to open publicity.

Bauman and Beck see Globalization as a process that transforms the ideas of the Enlightenment. For both authors, a critical factor is the disintegration of nation-states. For Bauman, Postmodernity is without a civil society populated by isolated strangers, people disoriented by an overload of ambivalence. In this postmodern habitat, the market governs locally and globally a world where "no one seems to be in control," as Bauman says.

For Beck, Postmodernity is late Modernity, a risky society that brings risk above all to our everyday life. Beck concentrates on environmental risks and the effect of individualization, while Bauman delves deeper into the philosophical, mainly ethical and social implications. Since the process of Globalization is a part or result of neoliberal ideology, the dissertation examines its impact on society and people. Neoliberalism is essential to the formation of the new so-called *Zeitgeist*.

In this context, life is defined by competition, and the individual is defined by his successful attempts to maximize his wealth and power, with all other values taking a back seat. As a political project, neoliberalism adheres to the basic tenets of Postmodernity. The breakdown of collective institutions such as trade unions and political parties, which championed the well-being of the middle class and the unemployed in the past, is in tune with ideas of deconstruction and individualism. These specific features are outlined in David Harvey's book *A Brief History of Neoliberalism*:

"Neoliberalism values market exchange as a 'self-sufficient (unique) ethic that can guide all human action and supersede all previous ethical positings, emphasizing the

importance of the market contract. According to this doctrine, social good is maximized by maximizing wealth and the frequency of market transactions, so neoliberalism seeks to place all human action within the realm of the market."

In Bauman's work of the same name, Globalization is defined as "an indeterminate, uncontrollable process that moves according to its own rules and laws and is self-moving". I share this formulation because Globalization is indeed a non-deterministic and self-perpetuating process. For some, Globalization is what we must do if we want to be happy; for others, Globalization is the cause of our unhappiness. For everyone, however, Globalization is the hard-to-control fate of the world or an irreversible process that affects us all equally and in the same way.

The second chapter of the comparative analysis is entitled 2. Characteristics of Globalization and the subchapters are 2.1 Responsibility and risk and 2.2 Bauman on risk.

The chapter comprehensively analyses Bauman and Beck's understanding of the era's major trends and social changes. Bauman emphasizes the socially constructed structure of public life and the importance of discussion in this area. At the same time, Beck links his theory of risk society and the process of Globalization to the dominant force of unknown and unforeseen consequences. He maintains that the risk produced in Late Modernity, or Reflexive Modernity as he calls it, fundamentally differs from wealth. His point is that while the problem of poverty was the dominant issue in Modernity, in Late Modernity, the problem becomes the distribution of goods. This (the distribution of goods) makes risk a matter of scientific prediction in Late Modernity. It is obvious that the pattern of risk distribution is contained in Globalization, Beck argues. Risks catch up with those who produce them or profit from them. The thesis concludes that this was the cause of the financial crisis of 2007-2008.

According to Beck, three features of German history seem important to understanding where the Risk Society emerged. The first is the history of fascism. The second is the economic progress of Germany after the Second World War and the political consensus between the main political parties on the governance of society. The last is the rise of the Green Party in the late 1960s and 1970s and the role of intellectuals. Beck was formed as a thinker and sociologist precisely in this



period. Therefore, his understanding of risk, risk distribution and Globalization are predominantly German, although he successfully connects his theoretical developments with world events.

Bauman, for his part, also talks about risk. He knows Beck's theory of risk well and recognizes the German as a pioneering researcher and leading theorist in this field. When Bauman discusses the topic of risk, he draws heavily on Beck's concepts and argues that issues of risk and responsibility are features of Globalization.

The dissertation argues that substantial economic interests and political lies can often be seen behind the situations that give rise to risks. Business is not responsible for something it causes; politics is responsible for something it has no control over. So often, individuals are blamed and held responsible for accidents and damages that large corporations cause.

Beck examines three possible scenarios for the future of a "society at risk". The first, according to him, is the restoration of the nuclear family due to mass unemployment and the need for social security. This will bring back women's dependence on men, which he says is a thing of the past. The second is the adoption of a "fully mobile singles society" that fails to meet the needs of both sexes and is only sustainable through serious investment in friendships. Beck uses the term "zombie concept" when referring to the Late Modern family structure. Beck argues that today's family is dead in its traditional sense and role. The third, rather vaguely specified path is the one in which there is an aspiration to provide more stable institutional support for families in the sense of employment opportunities, housing, daycare and social security.

As this ideology no longer enjoys sufficient credibility, some more modern forms of precision control are beginning to gain popularity and acceptance worldwide. In the present study, I hypothesize that this is directly related to losing personal freedom in exchange for so-called "security."

Since technology and technological progress is the basis of the development of humanity in recent decades, the third chapter is devoted to technology in the considered era viewed through the prism of philosophy. Moreover, since Martin Heidegger is arguably the greatest authority in philosophy in recent years, his view of technology, according to his text *The Question of Technology* (1954, English translation 1977), occupies a central place. The philosopher rightly notes that we need to look at the nature of technology that changes the entire trajectory of society. It rejects the separation of object and subject, the separation of you and the world,

and the separation of technology and us. For Heidegger, people are searching, questioning beings. Questions and curiosity are interwoven in being and fundamentally caring and interacting as human beings. That is why the fundamental importance of technology is so important. "Technology is a way of disclosure. If we listen to this, then another whole realm of the essence of technology will open before us. That is the realm of revelation, i.e. of truth," Heidegger claims. It also focuses on how people interact with each other and the world in a technological context.

Baumann's view on this matter is very close to Heidegger's, while Beck's understanding is more distant. For Bauman, from a social point of view, Kant's 'practical reason' is not the answer regarding the 'face of the other', as it is 'impractical'. Furthermore, this is because Modernity, as an age of technological and social progress, pushes the effects of human actions beyond the reach of moral boundaries because of its hierarchy. Bauman is generally sceptical of the technology. He is not openly against them; they are a part of our lives and are here to stay. Created for the good of people, for better integration and communication and easier access to goods and services, they are slowly producing the opposite effect - the disintegration of society, the limitation of freedoms and the increase of poverty on a global scale. In the world of technology, there is no place for the "Other", argues Bauman, who is close to the ideas of Levinas. The other is excluded, and otherness is not welcome as it brings chaos to the world of numbers. In his book *Holocaust*, Bauman writes: "The double achievement of bureaucracy is the moralizing of technology combined with the denial of the moral significance of non-technical matters. It is a technology of action, not its essence, subject to evaluation as good or bad, appropriate or inappropriate, right or wrong." The author also points out that there is no doubt that the morality of technology has replaced the moral essence. That leads to distancing the subject from the ultimate effect of his action.

W. Beck directly connects the issue of technology with that of the environment. According to him, technological advances and consumer capitalism have led to increased carbon dioxide, methane and other climate-changing emissions on the planet. It introduces the concept of "manufactured risk". These are manufactured risks and are often referred to as organized irresponsibility and the consequences of modernization. Such are risks from environmental pollution to genetically modified foods, deadly viruses like COVID-19.

"In advanced Modernity, wealth is systematically accompanied by the social production of risks. Accordingly, the problems and conflicts related to distribution

in a society overlap with the problems arising from the production, definition and distribution of technologically-scientifically produced risks.'

While comparing the views of the two authors, the thesis concludes that they see technological development as an irreversible process, but this is not always marked as "human progress". Bauman pays particular attention to the implications for "human relationships," while Beck emphasizes the ecological implications. Both Bauman and Beck acknowledge the significant technological advances in recent decades that have brought enormous changes to human life and continue to dominate. While Beck sees technology as the central point of Globalization, and although he recognizes the advertising effect of the processes, he is somewhat optimistic. He believes in the idea of cosmopolitanism, believes that a universal community through technology is possible, Bauman, who is essentially a follower of Levinas, is convinced that these changes must begin at the personal level, and that is why he launched the idea of the need for a universal morality.

The next chapter entitled "Society and Humanity" considers the question of space and time in the context of Postmodernity. The individual sub-chapters: 4.1 Time and Space - an overview, 4.2 Time and Space - Baumann's point of view and 4.3 Ulrich Beck - Time and Space, examine this topic in the context of the era and the views of the two philosopher-sociologists. I argue that the concept of Space and time is essential to modern society's overall presentation and understanding. The views of Pierre Bourdieu, Henri Lefebvre and Michel Foucault are presented as a basis for a complete examination of the category. The notion of Space is based on the idea of difference. The difference is something that implies both distinction and coexistence. That implies that agents or groups of parties related to each other exist simultaneously but with their differences. Pierre Bourdieu used the terms "social space" and "symbolic space" to define social classification. According to him, "cultural capital" and "economic capital" make up the "social space".

In *The Production of Space*, Henri Lefebvre describes social behaviour and social action through the concept of Space for a reason. "Social space" refers to the Space of practices, the everyday practices we encounter. Furthermore, in this constant conflict arise the problems of everyday life. Lefebvre points out that there is no public space/private Space. He claims that Space is a condition; it is never for itself. It is defined in terms of relationships with objects or terms of the nature of relativity, curves. Space takes on another kind of mathematical set of attributes and categories.

This category is turned on its head in Bauman's Globalization. "The term 'time/space compression' encapsulates the ongoing, multifaceted transformation of the parameters of the human condition. After considering the social causes and results of this contraction, it will become apparent that the processes of Globalization lack the generally accepted unity of effects.'

In his article "Time and Space Reunited," Bauman emphasizes that the time required to travel ceases to be a characteristic of distance and becomes a matter of "hardware." The speed of the flow of time also changes human life and how people turn concrete affairs into collective ones.

"If people were pressed to explain what they mean by 'space' and 'time' - they might say that 'space' is what you can move through in a given amount of time, while 'time' is what you have to go through it. Otherwise, however, they would not have bothered to find a definition.

Bauman and Beck's views on time and Space directly correlate with Bourdieu's, Lefebvre's and Foucault's understandings of this matter. The thesis maintains that Bauman's understanding, however, is more complex and more comprehensible. Particularly valuable is his categorization (division) of Modernity. Bauman defines two sub-periods in Modernity, "heavy modernity" and "light modernity". "Hard Modernity"

is, as he puts it, "a modernity obsessed with large volumes", where the more significant the object, the better, where size equals power and volume equals success. "Light modernity" can best be defined by the word "free". The organizational forms of business are more "unfixed" than in heavy Modernity and are more capable of "going with the flow". They are never finite or complex and are fast-moving, malleable or better described as 'fluid'. However, above all, this Modernity changed the concept of time and its influence on human existence. And while during the so-called "hard" Modernity, time was the means to be managed judiciously, in "light" Modernity, the efficiency of time as a means of achieving value shows a tendency to approach infinity. The time immediacy of the software age is also irrelevant. No time distance separates the end from the beginning.

Beck, for his part, believes that pre-industrial and early industrial cultures formed geographically and temporally bounded risks, whereas in the risk society and even in transitional stages, hazards and accidents shift from a set of man-made risks. The sociologist claims that we live in a social reality that is qualitatively new and therefore needs a radical change in the way we look at and talk about it. Beck

believes that incidents like Chernobyl, and we might add Fukushima here, reshape the social understanding of risk. For him, "super hazards" extend time and space boundaries. According to the philosopher-sociologist, the dangers of a risky society cannot be limited in time. The devastating effects of environmental risks are not necessarily instantaneous but have a latent period.

For him, the era has formed a risky society that brings risks into our daily lives. Furthermore, these risks are a direct consequence of technological progress. Easy access to all parts of the world and the free movement of people and technology across borders change the spatial and temporal dimension of the modern individual and force people worldwide to share the challenges of Modernity with Western societies. As a result, the traditional-modern society opposition disappears, and many co-functioning modern societies emerge.

Bauman outlines time compression as a critical factor leading to further global changes directly affecting individuals. There are fewer or no barriers in business and commercial operations, capital flow, information and data exchange. Vast parts of the planet are territories where market rules determine people's lives. The free movement of people and goods across ever-shrinking national borders leads to the stratification of societies. It elevates the upper class and marginalizes people with low incomes and the precariat, who remain excluded from the social network.

A central theme in the comparative analysis is the theme of the ethical discourse of the Late Modernity or Risk Society era. Therefore, the next chapter analyzes the issue in detail in two subchapters: 5.1 Bauman and the new way of morally engaged thinking and 5.2 Ethical dimensions of the risk society.

The dissertation argues that understanding ethics through Bauman's Modernity is more complex. Bauman's original contribution to the subject is connecting philosophical discussion with sociological analysis. The disintegration of social structures and relationships reflects the emergence of a new ethics, meta morality, of the law-making of morality in the form of universal laws. Bauman sees the political changes of the late 1960s and recognizes that many social concepts have broken down in the explosion of individualism and materialism. In his works "Modernity and the Holocaust" (1989), "Postmodern Ethics" (1993) and "Life in Fragments" (1995), Bauman came up with an authentic concept of postmodern ethics. He

understands that Postmodernity (Late Modernity) does not represent the end of ethics but rather an opportunity for ethics.

It is not easy to see the role of micro ethics in Beck's theses or, to put it another way, he did not place it at the centre of his work. Indeed, the current environmental crises demand a new global ethical approach to nature. Dissection of the risk society paints a more realistic picture of the commitment of public organizations to environmental politics. In Beck's view, one thing that makes cosmopolitanism work is a common awareness of risk shared worldwide and universal ideas such as human rights. The sociologist-philosopher is optimistic about the cosmopolitanism of the global society. Beck argues that compassion becomes global and that while citizens remain national, the bourgeoisie behaves cosmopolitan and operates across national borders. The thesis argues that his idea of an irreversible universal community is more a wish than an imminent reality.

"[Ethics] plays the role of a bicycle brake on an intercontinental plane." The ethics problem in Postmodernity Beck links to AI (artificial intelligence). Furthermore, since there are basic evaluation mechanisms that would translate the guidelines into more ethical development, many of the activities around the AI project should be described as "Ethical Washing". Ethical questions are usually reduced to sets of narrow, technological concepts. Ethical issues are seen as technical, which can only be solved by technical solutions. Beck argues that the entire concept of the risk society is unethical because corporations use technical and scientific support to innovate their products and industrial processes without properly considering social and environmental risks. The answer he proposes is the creation of a cosmopolitan society of morality, where morality must be universal to be considered valid. He pleads for globally applicable ethics in a world of risks and uncertainties. This ethics, according to Beck, must emerge from the cosmopolitan consciousness of our time.

In his article "A Note on Society - Ethics of Individuals", Bauman quotes Wittgenstein that "Private Language" is an oxymoron since language implies a speaking community. According to him, language is a form of life. "Most obviously, such a claim can be made about ethics," Bauman concludes. His concern is with the postmodern world he says we now inhabit, characterized by ambiguity and uncertainty. That is not a world that falls quickly into a clear and concrete philosophical or theological order, so the philosopher is deeply suspicious of the very practice of high ethics, seeing it as a tool to undermine the status quo and the responsibility of the people. Bauman reminds us that being good sometimes means

going against the community's moral standards. So, to be morally fit, society must encourage the willingness to go against the mainstream. Bauman sees collective moral indifference and social inequality as causes of social exclusion. Individuals come to value the OTHER according to their market value or value as a commodity. The work ethic, he argues, continues to generate a "moral economy" characterized by deep and open discrimination. The environment for modern life is a consumer culture and individualization that dominates social life. At the same time, it prompts people to develop a fear of strangers, giving rise to a politics of exclusion with a tribal element. The environment of modern life is the consumer culture and individualism that dominates. Immanuel Kant's assumption of the "moral law within me" is central to Bauman's worldview. Emmanuel Levinas's theory of moral responsibility involves being for the Other before one can be with the Other. That becomes central to Bauman's position on morality and ethics. Morality is related to human thought, feeling, and action characteristics, which are related to the distinction people make between "right" and "wrong." In contrast, ethics consists of rules, codes, and standards embedded in culture. Morality is pre-social and exists independently of intention and human activity: "I am moral before I think," concludes Bauman.

The issue of freedom and security is dealt with in detail in the next sixth chapter of the comparative study. The two subchapters are 6.1 Baumann's concept of freedom in the consumer society and the separation of power and politics and 6.2 Ulrich Beck's on freedom in the risk society.

The comparison shows significant differences between Baumann and Beck. Bauman focuses on late modern processes as a form of stratification, while Beck sees them as a process of integration. The era in question firmly poses the question of individualization. It focuses on the individual "with the fundamental premise that the human individual is paramount in the liberation struggle". Beck and Bauman see individualization as a consequence of the social change in Late Modernity, in which individuals are increasingly required to construct their own lives. Bauman, for example, argues that consumerism is self-expression in Postmodernity. One of the most specific characteristics of the period was that people who were removed from conventional modern identities were free to experiment with multiple forms of identity and lifestyle. Philosopher Herbert Marcuse criticized individuation theorists, representatives of the so-called "happy consciousness" in his work "One Dimensional Man". As Prof. M. Dimitrova writes in her book "The Ethical Turn in Social Thought", Bauman is convinced that individual freedom can be created and

guaranteed only through collective work. Bauman argues that we live in privatized utopias of "good" that have nothing to do with the "good and just society" model.

According to Bauman, freedom in the present age depends on mobility, the main stratification factor. The idea of Liberté is expressed differently in neoliberalism and is aligned with market values. Individual freedom is a person's ability to engage in any work he wishes and sell his labour power in the market to the highest bidder. Beck sees this as a chance for individuals to have some, even small, influence on Modernity through interaction with experts. For Bauman, this liberation is somewhat illusory. Undeniably, freedom and security are two of the most desirable human values. The philosopher supports the thesis that security and freedom are two basic values for a happy life. However, the main problem is that no one in history has found the "Golden Formula" so far. People lose a small quantity of their freedom when they get more security. Every time they gain more freedom, they lose some of their security. Their coexistence is difficult to achieve because freedom comes paired with uncertainty, while security tends to be packaged with a limitation of freedom. As a result, we have historical periods of more freedom and less security and others of less freedom and more security, depending on which core values prevail. Right now, in most places, especially during the COVID-19 pandemic, when lives are at stake, the outrage of uncertainty outweighs the fear of "unfreedom." It is pertinent to mention that Beck discusses a new type of risk that Late Modernity has brought: the question of privacy and the surveillance of digital communications. "One of the differences is that the risk of digital freedom has not led to disaster. "The 'catastrophe' in this sense would be the perfect global surveillance by global institutions."

Never in human history have we had a situation where surveillance can transcend personal boundaries and social control. That is a huge risk to freedom of speech and the right to privacy. The national institutions that control the risk would not be able to deal with this risk simply because they need more resources. Unfortunately, at the same time, people do not feel that their freedom is being violated. There is no physical coercion as we knew it in the past. There is the illusion that new technologies make life easier, even if we pay with our freedom. "If there is nothing you want to hide, why should you worry about being under surveillance?" This Jesuitical argument is often made by those who are part of the "global surveillance state". The other argument that it is for our security's sake needs to be confirmed and convincing. Edward Snowden demonstrated that this kind of digital empire, which has the potential to exercise control over everyone and everywhere, would easily take away all freedom from people without being noticed and even, thanks to media



propaganda, with their full consent. Moreover, once that is done, the path to digital unfreedom is clear. Oddly enough, Beck does not see this catastrophe as inevitable. He is convinced that this "empire in the making" is vulnerable to anyone who dares to inform the public about it.

We see significant differences between Bauman and Beck. While Bauman focuses on late modern processes as a form of stratification, Beck concentrates on integration. Individualization is a process that occurred due to the institutionalized individualization of Modernity.

For Beck, the concept of freedom is mainly related to climate change and digital freedom in a society dominated by technology:

"I think the risk to digital freedom is one of the most important risks we face in modern society".

Does Beck also pay serious attention to issues that affect the children of an individualized and globalized society, such as how can the desire for self-determination be reconciled with the equally important desire for reciprocity? How can one be an individualist and integrate into the group simultaneously?

Bauman points to market mechanisms as a force underlying life in late Modernity. He analyzes freedom as a social attitude, not as an idea. Analyzing the historical process, Bauman concludes that freedom was a privilege that was enjoyed by a higher or lower power.

The question of happiness is closely related to that of freedom and is one, if not the only, most desirable emotion. The next part of the dissertation, chapter seven, examines this question in the context of the era. The two sub-headings are; 7.1 Zygmunt Baumann on the Question of Happiness in the Age of Globalization and 7.2 Ulrich Beck and the Problem of Happiness in the Age of Globalization.

The question of happiness in the postmodern age is present in both. Bauman maintains that Late Modernity is divided into episodes, and these episodes often have little connection between them. People are trying to redefine the meaning of life, purpose and what they consider happiness. Nowadays, for Bauman, democracy is in decline. Furthermore, the main reason for this, according to him, is the lack of an "agora" likeness. According to him, there are two development trends during the

period, both of which are irreversible. The first is the multiplication of connections, relationships, interdependencies and communication. According to Bauman, we are in a situation where we are all dependent on each other, which is one of the results of Globalization. This is the first time in history that many politicians have said, "We're all in the same boat." The second question is related to nature. For many generations, people have increasingly sought to rule and bring it under complete control. This is over now. Bauman finds a direct connection between the process of Globalization and happiness: "For some, Globalization is what we have to do if we want to be happy; for others, Globalization is the cause of our unhappiness. For everyone, however, Globalization is the intractable fate of the world, an irreversible process; it also affects us all equally and in the same way."

The problem of happiness needs to be more directly discussed and addressed in Beck's treatise *Risk Society*. Nevertheless, he expressly states that this society is disastrous. First, unknown, unforeseen risks and knowledge of them can be manipulated depending on the means. As a result, some groups of people are more affected than others. Risks ignore national boundaries. Beck points out that the global equalization of risk positions has led to new social inequality and, therefore, to new social misery. He also believes, and not without reason, that fear and insecurity are part and parcel of a risk society. In such an environment, it is not easy to talk about happiness. The systematically manufactured suffering and oppression caused by the risk society is becoming increasingly visible and must be acknowledged by those who deny it. We have seen it all before; nothing is new. However, Beck points out:

"...deliberate or not, by accident or catastrophe, in time of war or peace, a large body of the population faces devastation and destruction today, to which language and the powers of imagination mislead us, and we lack any moral or medical categories ."

For Bauman, life in Postmodernity is a collection of episodes. This brings us to redefining the meaning of life and happiness. The philosopher shows how the content of what it means to think of ourselves as free is determined by actual social conditions and, more specifically, what "freedom" actually means in today's consumer-oriented culture. Bauman argues that "consumer happiness has replaced happiness in postmodernity". In such a society, the pursuit of "happiness" tends to centre on producing and acquiring things to dispose of. We find the same point in Beck's understanding of happiness in a risky society. The risk creates a new inequality at the international level between third-world countries and industrialized

countries. The consequence is billions of people with "unhappy lives". However, Beck's assumption is odd: corporations can be motivated by compassion rather than economic self-interest. That runs counter to the economic self-interest of the business world.

The identity of the individual is the other major issue of the age. Despite its importance, it still needs a clear answer. The next eighth chapter of the dissertation examines him precisely. Furthermore, the separate sub-chapters focus on the theses of the two philosophers on this matter; 8.1 Z. Bauman and the problem of identity in a globalized world and 8.2 W. Beck and the problem of identity in the risk society.

As mentioned in the thesis, the main characteristics of the era are fragmentation and uncertainty. It is they who make people create their identity. The definition of this question is no exception. Others primarily determine the identity of the postmodern subject and is always in process. The essential tendency that characterizes the subject is uncertainty. If there is a single word we can use to describe Postmodernity and, in this context, identity in this era, the thesis argues that it should be – ambiguity. The epoch writes I. Husein is not just a great cultural change but also a new relationship between humanity and the environment. It assumes that:

"... we are witnessing a transformation of man more radical than anything Copernicus, Darwin, Marx or Freud ever envisioned... 'Mind' becomes 'its own reality. Consciousness becomes everything."

In his book "In the Name of Identity", Amin Maalouf calls for accepting multiple and dynamic identities without prejudice. Bauman also maintains that the question of identity plays an extremely important role in Late Modernity. In his understanding, the supremacy of the individual Self, whether it is self-identity, self-reliance, self-reference, or self-transcendence—emerges as the primary meaning between the two. One has to create one's identity, so he coined the term DIY identity. The individual does not inherit his identity. Instead, HE or SHE must spend his life redefining it because of lifestyle and according to what society thinks is good or bad.

Bauman understands that people in Postmodernity have a different perception of identity. In the era, it is tied to the idea that a person belongs everywhere and, at the same time - nowhere. The philosopher argued that the idea of "identity" and, in particular ", national identity" did not arise "naturally" from experience as a self-

evident fact. However, instead, this idea was imposed by modern society on its citizens. The "identity" problem becomes increasingly critical for people desperate to be part of a community. Identity can also be seen as an aspiration of individuals or communities. At the same time, this drive can turn against individuals or groups of them, accusing them of wanting to absorb or destroy other individuals and groups. The theme of identity correlates with the collapse of the welfare state. As a result, uncertainty increases enormously. Recently, uncertainty and flexibility in the workplace have led to "corrosion of character". That is the most vivid manifestation of the deep anxiety that characterizes individuals' behaviour, decision-making and life projects. The new modern state, faced with the need to create an order that is no longer automatically reproduced by well-ordered and tightly-knit social relations, applies the question of identity in the context of new claims to legitimacy.

Ulrich Beck argues that the advent of Globalization denationalizes markets, creates international patterns of competition for foreign investment, and forces the state to respond to international rather than purely domestic entities (clients). In this way, it leads to "a power play between territorially fixed political actors (government, parliament, trade unions) and non-territorial economic actors (representatives of capital, finance, trade)" and consequences in terms of "uncertainty and risk in politics and the economy". According to Beck, the global individualization brought about by Postmodernity is accompanied by greater individual risk. His idea of reflection in identity is very close to Anthony Giddens's.

Beck is convinced that global individualization is to blame for indifference and isolation in relationships. According to him, "individuation reinforces the male role." However, at the same time, he points out that, on the other hand, men are freed from the obligation to be the sole breadwinner because of women's greater economic participation.

That leads to the tendency for "family harmony" to become fragile. In search of stability and happiness, people are pushed into marriage and commitment, hoping to find a shared inner life. But due to individuation sooner rather than later, these relationships lead to indifference and isolation. Beck, like Bauman, maintains that "individualization" consists in transforming human "identity" from a "given" into a "task" - and burdening the individual with the responsibility of fulfilling this task. As a result of this process, many events today are considered "personal failures" rather than "strokes of fate."

The final result of the comparison between Beck and Baumann is presented in the final ninth chapter. It explores the approach to Globalization within the work of Zygmunt Baumann and Ulrich Beck.

The conclusion summarizes the whole thesis. The contemporary socio-philosophical theories of Bauman and Beck open a discussion about the meaning of the experience of Postmodernity and its role in the formation of consciousness. Both theories frame the perspectives of the individual in light of the changing structures of family, community, and state at a time when multinational structures are gaining momentum. While describing the large-scale world transformations at every level of society, both authors try to outline modern moral perspectives and find and show a way out of the conflict situation of modern society of a highly individualized self. In order to survive, this Self must find and build a new basis for relating to the Other.

## CONTRIBUTION OF THE DISSERTATION

1. The works of two thinkers who gained worldwide fame with their diagnosis of modern society at the end of the twentieth century and the beginning of the twenty-first are examined and compared in detail. The keyword that has become an emblem of this historical period is "Globalization". The very focus of the dissertation on the most painful current problems of our time, albeit through the optics of the two compared authors, as well as the search for a possible way out of them, is a contribution to social and political philosophy.
2. The current situation is analyzed because of the past that gave rise to it and in the perspective of its determining role for the possible future. That requires special philosophical skills – the contradictory intertwining trends are traced, which are not finished but continue their development.
3. The difficulty of juxtaposing two different and in some sense incommensurable approaches has been successfully overcome – one, namely that of Ulrich Beck, who sees the situation of modern man as extremely risky due to the uncontrolled development of technology and the inability of governments with their limited regulatory scope to deal with global problems, and the other, namely that of Zygmunt Baumann, who emphasizes that the rationalizations of technocracy first invalidated morality as responsibility for the Other and then invalidated the influence of politics. The comparison shows that the constitution of planetary social security without a

radical change of the philosophical paradigm could not be realized for both. Such is the conclusion that is argued with the dissertation work.

4. The changes in the meanings of several philosophical categories, such as risk, safety and security, freedom, responsibility, time and Space, Modernity and Postmodernity, morality, society, politics, etc., have been tracked. Their redefinition by the two compared authors signals the search for a new conceptual system, and the dissertation attempts to shed light on it.

5. The reflection proposed in the dissertation is a third and independent position compared to those presented in the work of Beck and Bauman. The operation of comparison methodologically already presupposes it. The selection of topics and interpretations, the corresponding understanding and evaluation criteria are presupposed by the dissertation student himself. The dissertation contributes to delineating the contemporary philosophical landscape by exploring its reflections on the works of two thinkers who show how philosophy becomes applicable at the sociology level and, conversely, how sociology can lead to philosophical generalizations.

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