

Rethinking Global Society

The Bauman Institute International Launch Conference

Monday 6th – Tuesday 7th September 2010

Monday 6th September

9.00 – 10.00am Registration Rupert Beckett Lecture Theatre FOYER

10.00 – 10.30am Welcome Address Rupert Beckett Lecture Theatre
MICHAEL ARTHUR, *Vice-Chancellor*
MARK DAVIS, *Director of the Bauman Institute*

10.30 – 11.30pm **PLENARY SESSION 1:** Rupert Beckett Lecture Theatre

The Contemporary Relevance of Zygmunt Bauman
NEAL LAWSON

11.30 – 11.45am Tea/Coffee Parkinson Court North/South

11.45 – 12.45pm Parallel Sessions 1

Special Session: Rupert Beckett Lecture Theatre

Remembering Janina Bauman

Peter Beilharz, La Trobe University, Melbourne, AUSTRALIA; **Bryan Cheyette**, University of Reading, UK;
Griselda Pollock, University of Leeds, UK; **Keith Tester**, University of Hull, UK (**chair**); and **Janet Wolff**,
University of Manchester, UK.

Bauman has on numerous occasions testified to the importance of Janina Bauman's life and writing to his work. Janina Baumann died in December 2009, and this session is concerned to achieve two aims: 1. Remember Janina Bauman as a person and writer in her own right; 2. Explore the importance of Janina Bauman's work for understanding the Holocaust and wider moral issues. The papers in the session are intended to be exploratory.

The Social Thought of Zygmunt Bauman

Room 1

Chair: **Mark Davis**

Pursuing 'Quality of Life' in Liquid Modernity

Leonard Nevarez, Vassar College, New England, USA

From its critical, post-WWII concerns for collective well-being and the obligations of the welfare state, 'quality of life' the idea has come to convey the individualistic market subjectivity that characterizes liquid modernity. This paper examines contemporary shifts in the discourse and pursuits of 'quality of life' in three emblematic sites. The 'mommy wars' over family well-being and care giving values underscore the compulsory individualization of the Anglo-American liberal welfare regime. Self-help literature emphasizing work as the 'muse of quality of life' offers a consumerist orientation toward the labour market's risks. Residential migrations to 'quality of life districts' legitimate a rootless perspective, shared by the mobile and rooted alike, toward community and other bases of social commitment. Even as such shifts further the ascendance of the neoliberal *homo economicus*, 'quality of life' also provides its own aestheticized language of 'resistance,' thereby enclosing the horizons of human development and the greater good.

The liquid politics of mental health: Bauman encounters post-psychiatry

Alan F Beattie, Honorary Research Fellow, Centre for Mobilities Research, Lancaster University, UK

Bauman's writings have unfolded a striking array of metaphors that portray contemporary individuals as a 'relentless miasma of multiple competing selves', living peripatetic, shifty, fragmentary lives, perpetually on the run, acting out identities in a privatised theatre, through performances that are fleeting and constantly under erasure. In this paper, I will examine these mobile and dramaturgic metaphors and trace ways in which they are echoed or challenged in the field of mental health. In the mental health survivors' movement and among radical mental health professionals, metaphors of mobility are prominent as ways of capturing elusive aspects of the experience of mental disorder and/or recovery. But are mental health survivors the cartographers of a new liquid modernity or its casualties? What are the risks to those who create a fluid, 'palimpsest' identity, who resist the 'forced choreography' of modern capitalism? Are safety nets needed, if so in what form?

Consumerism and Sustainability

Room 2

Chair: **Terry Wassall**

Attitudes are not enough: towards a multidisciplinary understanding of Sustainable Consumption

William Young, Sustainability Research Institute, University of Leeds, UK

Many researchers (such as social psychologists) advocate that government policies aimed at stimulating long term behaviour change towards sustainable development, should focus on promoting pro-environmental attitudes at an individual level. However, this view has attracted extensive criticism for being over-simplistic and too focused on individualistic determinants of change. On the other hand, others (such as sociologists) contend that external (structural) processes dictate consumption and should be the focus of policy-makers. These tend to focus on the broader governance processes, material infrastructures and social habits, competing norms, values and ethical concerns of social groups and organizations. This paper contends that a combined multi-disciplined approach is needed for superior policy-making and suggests a model intended to promote integrative working between the social sciences on sustainable consumption. We hope to do this by pointing out the areas where specific disciplines now make a contribution, within the overall framework of practice theory.

The dead end street of liquid involvement: why green consumerism won't save us

Dirk Holemans, Director of OIKOS and Policy advisor for the Greens in the Flemish Parliament, BELGIUM

In search of a sustainable future, we know we have to engage ourselves to consume less. But just as this change is vital, chances have shrunk. This is explained by the evolution of the consumption society. Consumer ethos, with narcissism replacing distinction as organizing principle, has invaded every part of our lives. Involvement is now part of the experience economy, embedded in fun society and connected to hip and green consumption. We now believe we can party for a better in the world. This situation is saturated with paradoxes. Involvement has to be related to the personal sphere but should not question our personal life style. And while our belief in progress is replaced by the satisfaction of material wishes we need to dematerialize our economy... Liquid involvement is a dead end street. Only if we can envision new forms of identity away from consumption, a sustainable future is possible.

Renewing Politics and Civil Society

Room 3

Chair: **Austin Harrington**

Security, Design and the Privatization of Utopia

Mark Lacy, Lancaster University, UK

According to Zygmunt Bauman, Modernity is a 'condition of compulsive, and addictive, designing.' Bauman uses the idea of 'design' in a number of places in his work to refer to the way states conceptualise the territories they govern ('order by design' or the 'gardening state'). But I want to use this paper to think about Bauman's work and the obsession with consumerism and the design of products to protect citizens from liquid fear. Societies obsessed with terrorism and consumerism are developing new approaches for 'designing out insecurity' – both in terms of 'products and places,' to use the language used by policymakers in the UK. However, while there is a considerable literature on architecture and war, there has been less reflection on questions of design and what Paul Virilio describes as the 'consumption of protection.' The paper focuses on two exhibitions – *Cold War Modern* and *5 Codes* – arguing that a number of points raised in Bauman's work enable prompt us to ask difficult questions about security and design in a condition of liquid fear.

'Society under siege'- and beyond

John Schwarzmantel, POLIS, University of Leeds, UK

This paper analyses the concept of 'society under siege' as developed by Zygmunt Bauman in his book of that title, and seeks to develop the political and social implications of the condition of radical insecurity presented in that book. While recognising the force of Bauman's analysis of violence and insecurity, and the weakness of structures and institutions (such as those of the nation-state) which formerly offered a degree of protection against violence and political fragmentation, this paper seeks to criticise that analysis, and to suggest possible responses to the challenges to democratic politics implied in Bauman's analysis. This paper draws on my forthcoming book 'Democracy and the challenge of violence' to present a strategy of institutional reform and political transformation which could represent a way forward out of the deeply pessimistic picture presented in 'Society under Siege'.

Chair: **Nick Ellison***Risk, Nichtwissen and Agency: Keeping the Self Solid in Liquid Times?***Gabe Mythen**, University of Liverpool, UK

In Western cultures, advances in science, medicine and technology have facilitated the identification of a greater range of social risks than possible in previous epochs. Further, the proliferation of tools and technologies of risk assessment have enabled threats to the self, environment and society to be identified at earlier stages of gestation. Insofar as risk and uncertainty may have become routine features of everyday experience in liquid modernity, the prevalence of conditions of 'not-knowing', in which the scale and the extent of risk are highly indeterminate, raises interesting challenges both for the agency of actors and the structural cohesion of social institutions. In situations of *nichtwissen*, the pressures to intervene early to prevent future harm materialising have become marked in many domains, including health, crime control and national security. In this paper we consider both the conceptual quality and the sociocultural effects of *nichtwissen*. Set against a context in which institutions are increasingly deploying modes of anticipatory risk in order to assess safety and security, we examine the possible consequences of 'not-knowing' for the maintenance of ontological security, identity formation and notions of citizenship.

*Beck's Risk Society and the Distribution of Bads: Possible Implications for Market-Based Models of Political Economy***Dean Curran**, Queen's University, CANADA

From Adam Smith's *Wealth of Nations* to the Keynesian welfare state, the justification of the market as the dominant allocative mechanism in society has been based upon its ability to facilitate the production of wealth; ensuring that all participated in this growth in wealth achieved a market-based "economics of the common good." This paper argues that this model of economic practice is based on a first modernity conception of the distribution of *goods* and is not adequate to govern a second modernity where the distribution of globally produced *bads* gains greater importance. Insofar as states must manage the distribution of *bads*, an antagonism of interests arises in which market-based inequalities cannot be adequately compensated. To the extent that individuals must outbid each other to avoid certain outcomes, it will be individuals' *relative* lack of wealth *vis-à-vis* others' that leads some to bear the full brunt of our new social-economic order.

12.45 – 1.45pm

Lunch

Parkinson Court North/South

1.45 – 3.00pm **PLENARY SESSION 2:** Rupert Beckett Lecture Theatre

In the Shadow of our Liquid Modernity

SASKIA SASSEN

3.00 – 3.15pm Tea/Coffee Parkinson Court North/South

3.15 – 4.45pm Parallel Sessions 2

Special Session: Hosted by ‘Leeds Love It Share It (LLISI)’ Room 1

Chair: **Martin Wainright, *The Guardian***

Future city governance: Harnessing waste and finding potential

We are living in challenging and wasteful times, and in thinking about the future of our cities, we need to find ways to release the potential of the wasted resources that lie untapped within our cities’ people and spaces. These challenges bring with them an urgent need for re-thinking how the often distinct sectors of commercial practice, public and third sector, and academia can work and think together. This conference session is a special session hosted by Leeds Love It Share It CIC (LLISI) and will present two regional case studies and a discussion on the theme of utilising potential for city governance through collaborative working.

LLISI was established in 2007 and operates as an independent open source forum for ideas, debate and action in Leeds. Our aim is to create new visions for how Leeds could be in the future and to identify the skills and ideas that will be needed to deal with the challenges of climate change, peak oil and economic crisis. We engage in research to support the citizens of Leeds, local organisations and policy makers to promote understanding of sustainability and climate change as well as helping to design and implement solutions.

Margins within the City: re-thinking regeneration

Presented by **Guy Julier**, LLISI / Leeds Metropolitan University; **Rachael Unsworth**, LLISI / University of Leeds; **Katie Hill**, LLISI / Leeds Metropolitan University, UK.

Regeneration policy in the UK has failed to deliver real gains for many of the inner city neighbourhoods that it was meant to help, but particularly those on the margins of our most prosperous and affluent city centres. Leeds Love It Share It CIC undertook the ‘Margins within the city’ project in 2008/09 as a means to challenge thinking about regeneration in the city of Leeds. We wanted to find new ways of understanding the neighbourhoods in the rim around the city centre, uncover the potential of these neighbourhoods for future resilience and well-being and suggest ways forward. A year-long programme of action research was undertaken to pilot an approach to investigating the social networks, skills and enterprise, and under-utilised land and buildings in a case study neighbourhood. This paper shows the approach and method for the research, the cross-cutting themes within the findings and the recommendations for future policy development.

Dewsbury Renaissance project: Stepping Stones to new governance models

Presented by **Phil Wood**, CoMedia and **Irena Bauman**, Bauman Lyons Architects.

Over the last 10 years, Yorkshire Forward, Regional Development Agency, has pioneered a new approach to regeneration of some of the most economically deprived towns and cities in Yorkshire. This approach consists of developing a 25 year vision for each place and establishing of a local 'Town Team' to assist in the delivery of the vision.

The Town Team concept was established in 1960s by the American Institute of Architects who ran the Regional/Urban Design Assistance Team programme, a result-driven community design initiative based upon the principles of interdisciplinary solutions, objectivity and public participation.

Bauman Lyons Architects were commissioned by Kirklees Council in 2009 to lead on developing a vision and a town team for the multicultural town of Dewsbury. The presentation will explore how the vision has been built on existing assets, and debate the opportunities presented by this example of Town Team governance and its application to other places.

Consumerism and Sustainability

Room 2

Chair: **Sam de Boise**

Tackling Climate Change through Community

Richard M. Baldwin, Centre for Social and Economic Research on the Global Environment (CSERGE), University of East Anglia, UK

Academics and policymakers claim that community-based organisations may be able to encourage individuals to adopt pro-environmental behavioural changes (Gardner & Stern 2002, Jackson 2005); however there is currently limited research-based evidence to support this assertion (e.g. Middlemiss 2008). This paper would provide a contribution by exploring the role that community can play in encouraging pro-environmental behavioural change campaign using Ipswich Town Football Club's 'Save Your Energy for the Blues' campaign as a case study. The campaign encouraged over 3000 people to change their behaviour, with a significant percentage of them doing so despite a lack of engagement with environmental issues (Baldwin 2009). This suggests the impact that community-based campaigns may be able to play in engaging with a wider section of society to encourage behavioural change than has been accomplished to date using existing policy tools based on rationalist interpretations of behavioural change (Burgess *et al.* 2003, HM Government 2005).

Is there a role for contemporary practices of askēsis in supporting a transition to sustainable consumption?

Peter Doran, Queens University Belfast, Northern Ireland, UK

In my paper I will draw on recent Foucauldian scholarship on askēsis to explore the emerging role of contemporary mindfulness practices and associated teachings in advancing our understanding and critique of consumerism and promoting sustainable consumption, as lifestyle change is forced up the international policy agenda by climate change (IPCC AR4, 2007). Mindfulness training is associated with practices such as Zen meditation and contemplation. Studies of practices pursued by individuals and communities engaged in mindfulness training can contribute new insights to our debates on the relationship between consumerism and well being, because they not only call attention to the role of subjective states and their importance for articulating new measures of quality of life (Layard, 2005; Alkire, 2009), they also demonstrate that practitioners can significantly *influence* their subjective states and, thereby, their way of knowing and relating to the material world.

'Climate change, instrumentalism and ethics: Reading climate change through Zygmunt Bauman's theses on modernity'

Leon Sealey-Huggins, School of Sociology and Social Policy, University of Leeds, UK

The sociology of Zygmunt Bauman provides a rich corpus of ideas through which modernity and its various forms can be understood. In particular, Bauman's (1991) account of the ambivalence of modernity, as evidenced in the occurrence of the Holocaust (Bauman 1989), serves as a useful antidote to overly-optimistic understandings of modernity as the rational march towards progress.

In this paper I argue that applying Bauman's theses to the crisis of climate politics (Chatterton 2009; Pusey and Russell 2010) enriches our understanding of responses to climate change. Indeed, climate change is often represented as being a consequence of the failure of modern, technical, scientific or market management. Instead I propose that we recognise socially-induced climate change as an outcome in keeping with societies where questions of instrumentally-rational technical management take precedence over substantive-ethical considerations. In exploring the appropriateness of applying Bauman's arguments to the climate crisis I also ask whether Bauman's pessimistic prognosis about the adiaphoric character of liquid modernity could be tempered by turning to the politics and ethics of the climate justice movement to seek adequate forms of resistance.

Renewing Politics and Civil Society

Room 3

Chair: **Peter Beilharz**

In-between Cosmopolitan Responsibility and Judgement

Stephen Tasson, York University, CANADA

As Manni Crone has highlighted, Bauman's turn toward "global law" to address the insecurities of globalization may strike those familiar with his fierce criticisms of modern ethics as rather paradoxical. However Bauman's reference to "global law" should not be confused with the Kantian-inspired cosmopolitan order - founded on adiaphoric laws and imagined "world citizens" - which still orients much of the contemporary literature on cosmopolitanism. Instead Bauman's global law seems to serve as a proxy for a particular kind of cosmopolitan political judgement; as both a moment of genuine human togetherness and so also a potential moment of justice.

This paper seeks to bridge some of the distance between Bauman's reworking of Levinas on the one hand and the post-Kantian cosmopolitan tradition on the other. I argue that "critical cosmopolitans" might well find in Bauman's work on globalization, and specifically the "globalization of responsibility," vital resources to rejuvenate a faltering theoretical project.

Renewing Politics: The Dimensions of Global Law

Mariá-Isabel Garrido Gómez, University of Alcalá, SPAIN

In this paper, I start from an interdisciplinary and plural concept of what the term *globalisation* means. In particular, globalisation presents a reference to a social, economic, cultural and demographic process from which Law cannot escape. From this perspective, and starting from the new relationship between the public and private spheres, what stand out are the relevance of deregulation as a reality and the need for the State to continue maintaining its functions, albeit renewed in accordance with the demands of the new scenario in which it operates. But the reality of Law demonstrates a number of problems which need to be overcome through a new understanding of globalisation and the implementation of new legal techniques and formulations.

Weeds in the Disciplined Society? Irregular Migration, Biopolitics, and the Social Thought of Zygmunt Bauman

Margaret Austin Smith, University of Maryland, College Park, USA

Foucault's biopolitics makes no distinction between citizen and non-citizen. Irregular migrants in the disciplined society then, would be disciplined in exactly the same way as those with citizenship. But in considering irregular migration, it is clear that Foucault's disciplined society, with its "political dream of the plague," in fact coexists with the "pure community," a paradigm Foucault's conception of power has left behind. Thus to think about the ways (some uniform, some distinct) in which citizens and non-citizens are disciplined for participation in civic life, we need Bauman's ideas of the gardener state (1989), of wasted lives (2004), and of the irreparable aporias of modernity (1993) with respect to nation-states and citizenship. This paper explores the effects of both discursive practices and differential treatments on the civic experiences of irregular migrants with particular focus on what the social thought of Zygmunt Bauman contributes to this discussion.

An Anarchist Future: Roots in Global Civic Histories

Mohammed A. Bamyeh, University of Pittsburgh, USA

The paper explores several reasons for this misconstruction of global civic histories, including the preference for structural universal explanations in modern social science, preference for total systems over micropolitics, and the significance attached to the bourgeois experience as a template of social evolution everywhere. The paper then argues that a proper reappraisal of anarchist thought in terms of ordinary civic histories corresponds now to a variety of global sensibilities and familiar traditions of local self-organization, which I use to redefine the notion of civil society. In this connection, the paper takes a brief look at how both civil society and anarchism were misconstrued and separated in Eurocentric sociological theory, in which civil society became increasingly identified with a specific and unique European bourgeois experience, rather than seen as a namesake of society organized outside the state everywhere.

Given current debates on Islam, a particular stress in the paper is devoted to traditions of self-organization in Islamic history, out of which, I argue against current readings, the *shari'a* evolved as a system that contained prototypical anarchic features (i.e. the *shari'a* was not intended to be uniform, was not state-oriented, and was able to house contradictions). In this connection I revisit the relevant contributions to this debate of the current hermeneutics movement in Islamic public philosophy, about which little is known in the West.

Chair: **Dean Curran***The Role of Democratic Governance under Conditions of Risk and Uncertainty***Frank Go** (Erasmus University, NETHERLANDS) and **Mariapina Trunfio** (University of Naples, ITALY)

Bauman's "liquid modernity" serves as a 'lens' to understand how under conditions of global economic interdependency, the interests of the few are favoured over the marginalized majority. Accelerated and exponential communications growth marks globalization, connected to a dominant command-and-control model designed to motivate through Pavlovian carrot-and-stick incentives. Dependencies have moved far beyond the reach of political-cultural institutions, but lack a template for democratic governance enabling disenfranchised and estranged stakeholders to reconcile felt risk and uncertainty. Based on Ostrom & Hess' empirically-based guidelines this paper argues that at a time when privatization of resources spreads unabated, the principles of collective action afford a lever to develop governance structures to effectively manage critical resources as common-pool resources. The main contribution of this paper is threefold: It develops a model affording the re-appropriation of democratic governance; applies this model to a case study, pinpointing advantages and disadvantages from a trade-off perspective.

*Life courses in the globalization process: Measurement and major developments***Dirk Hofäcker**, University of Bamberg, GERMANY

Despite the fact that, in recent decades, globalization has been highly debated, the measurement of globalization still remains vague or restricted to its economic dimension. Using data for 97 countries from 1970 onwards, we present a multi-dimensional measure of globalization, which extends previous attempts to measure globalization by adding dimensions that represent central facets of a genuine sociological concept of globalization. Drawing back to this so-called "GlobalIndex", we empirically sketch the development of globalization over time.

We then use selected examples from the GLOBALIFE and TransEurope research projects to demonstrate how globalization has affected individual life courses in various modern societies. Our results show that globalization has impacted differently on different phases of the life course: while mid-career men are largely protected from rising uncertainty, young adults are the 'losers' of globalization. Second, we find that education and class increasingly determine in how far individuals have to face labor market risks, indicating that globalization triggers a *strengthening* of existing social inequality structures. Third, globalization has *not* led to the same outcome in different modern societies. Deeply embedded national institutions entail variable strategies of labor market flexibilization which differentially shape patterns of social inequality in modern societies.

The Technologization of Reproduction: Managing Risk, Uncertainty and Ambivalence in the Age of Biomedicine

Catarina Delaunay, CESNOVA – Centro de Estudos de Sociologia da Universidade Nova de Lisboa, PORTUGAL

This paper explores the uncertainty and ambivalence regarding the development of Biomedicine in modern societies, namely in what concerns human reproduction in order to identify the challenges and controversies involved. We live nowadays in an era of permanent «ambivalence», in the so called «risk society», where the scientific and technical progress, despite the promises and possibilities created, sometimes introduces a certain incapacity to control or predict the dangerous consequences associated, for example, with genetic manipulation. In this context, risk management implies not only preventive action, when it is possible to determine the probability of its occurrence, but also precautionary action, in cases where it is not possible to define or identify it. Reproductive technologies have recently witnessed a huge improvement, but they seem to be emerged in a reflexive and critical environment, since there is a tension between the absolute faith in techno-sciences of enthusiasts and the distrust or fear among sceptic or religious people. It is not only the risks of eugenic aspirations that are at stake when we discuss artificial conception, but also the lack of objectivity in infertility clinic diagnosis or even the failures regarding the set of therapeutics for its treatment. Therefore, the increasing sophistication of assisted reproductive technology, instead of reducing problems, multiplies them, bringing forth symptoms of disorder and existential discomfort. This is the paradox and uneasiness that, according to Zygmunt Bauman, characterizes modern civilizing process in western societies and that we aim to address here, based on the analysis of theoretical and empirical data, namely specific documentation (legislation and Ethics Committee reports) and focused interviews with physicians, infertile couples and experts.

Welcome to the Hotel California: Bauman and Virilio on Utopia, Dystopia, and Globalisation

Mark Featherstone, Keele University, Keele, Staffordshire, UK

In this paper I consider the works of Bauman and Virilio focussing on the ways in which their visions of processes of globalisation are comparable in terms of how they perceive them as resulting in a condition that we might characterise as planetary utopia-dystopia. That is to say that both Bauman, through his work on liquidity, and Virilio, in his theory of speed, explore the emergence of a form of globalised society that has now reached its outer limits, in terms of the possibility of liquidity or fluidity and speed and dynamism, and started to close or implode back towards a condition both writers talk about through the emergence of a society of camps, ghettos, favelas, gated communities, and other totally closed spaces. However, in both Bauman and Virilio, there is sense in which this process of closure, incarceration, and lock-down, is eternally in tension with the desire to escape, flee, and take flight to the extent that it is clear that Hermes, the Greek God of Speed and movement, who we may say represents the God of globalisation, is always in flight from the underworld that threatens to consume him and prevent his continued movement. This, then, the utopia-dystopia of globalisation for both Bauman and Virilio, where the utopia of liquidity, fluidity, movement, and dynamism is forever collapsing into a dystopia of solidity, stasis, incarceration, and immobility. In order to summarise this condition I follow in the footsteps of the Adorno and Horkheimer, the great critical theorists of modern capitalism, in order to argue that Bauman and Virilio perform a similar task for those who want to critique post-modern global capitalism. That is to say that I leap to California, the eventual home of Adorno and Horkheimer, argue that the condition of globalised movement-lock down can be found here, and that this situation is perfectly captured by the idea of Hotel California, the oasis in the desert which is simultaneously heaven and hell and where you can check out, but never leave.

5.00 – 6.30pm

PLENARY SESSION 3:

Rupert Beckett Lecture Theatre

Counterpoint

DANIEL LIBESKIND

7.00pm

Evening Drinks Reception

Parkinson Court North/South

All welcome.

Tuesday 7th September

9.00 – 10.30am Parallel Sessions 3

The Social Thought of Zygmunt Bauman

Room 1

Chair: **Mark Davis**

Memorial Explosions: 12/08, 9/11 and the Politics of Iconicity

Rodanthi Tzanelli, School of Sociology and Social Policy, University of Leeds, UK

The fear of Islamic contamination reared its ugly face in Greece when, following an altercation between police and a group of youths in the Exarcheia district of Athens in late 2008, the 15-year old Alexis Grigoropoulos was shot and killed by a police officer. The murder inflamed the Greek public to such an extent that rioting crowds in Athens, Thessaloniki and a number of European cities generated mayhem with demonstrations and extended violence that lasted for weeks. As global media discourse began to draw unsavoury comparisons with the riots of the pre-1974 political restoration, and governmental actions encouraged connections of state violence with the ethnic (Albanian immigrant) descent of the victim, the debate's temporal coordinates became distorted. The paper places these distortions (relating to the pre-1974 junta's anti-democratic policies and the preceding Greek civil war) in a global perspective. Greek historical idiosyncrasies are examined not as exceptional instances but as emblematic of a Western mentalité that draws upon precisely what it aspires to supersede: an archaic (masculinised) vision du monde of honour that seeks the preservation of political prestige at the expense of (feminised) ethnic difference. Critical theory's iconic readings of Islamophobia also seem to deny the theological underpinnings of this attitude, inadvertently excluding migrant cultures from cosmopolitan understandings of 'human'.

Palestinian Racial Subjects: Co-memory of Catastrophe and Melancholia

Ronit Lentin, Trinity College Dublin, IRELAND.

Memory of catastrophe, sacralised and banalised (Bauman, 2004), is a currency of the 'confessional culture' of 'liquid modernity' (Bauman 2000), and an increasingly valid social sciences theme, no longer the exclusive realm of historians and psychologists. I concur with Lila Abu-Lughod and Ahmad Sa'di that the memory of the Holocaust, after an initial silence, became so dominant a narrative of our times, particularly, but not only, in Israel, that the Palestinians could not make themselves heard over the louder story, 'told by European Jews who stressed their alliance with the cultural and political values of the West' (Abu-Lughod and Sa'di, 2007: 12). Yet all Israeli Jews live in the shadow of the 1948 Palestinian refugees. This paper is underpinned by this dialectic link, not an easy one to make, between the Holocaust and its implications for the Jewish state's dispossessed Palestinian victims. Theorising Israel as a racial state (Goldberg, 2002), where what Giorgio Agamben (2005) terms 'the state of exception' constructs some lives as 'bare life' (Agamben, 1995), this paper uses Bauman's writing on memory and the making of strangers to theorise the co-memory of the Nakba by Israeli Jews, which, I argue, is affected by unresolved melancholia for the Palestine they / we destroyed and the Palestinians they / we dispossessed.

Instrumental Ratio and the Essence of Modern Genocide

Jasna Balorda, School of Sociology and Social Policy, University of Leeds, UK

The world we live in seems increasingly desensitized to violence and suffering of others, even though we are more than ever before, certain in the humanity and civilized spirit of modern societies. However, thanks to the lessons of the Holocaust and the theoretical achievement of Zygmunt Bauman, we have learned that modernity can in fact provide a suitable frame for an explosion of evil such as genocide. This paper offers an overview of modern societal characteristics which create the necessary conditions for genocide to occur. As it is proposed in the work of Bauman, special attention will be given to the phenomenon of bureaucracy and instrumental ratio, which offer a relief from individual responsibility thus creating a space for crimes under the disguise of workmanship. The concept of voluntary servitude is analyzed against the backdrop of modernity, questioning the willingness of modern human beings to prioritize humanity over comfort.

The Age of Camps?

Julian Littler, University of Tokyo, JAPAN

What is it that has brought the camp through time from a modernity freshly realized by the lowest values in human history such as slavery, colonialism and the philosophies that made these endeavors possible? A time when Japan was rising and Australia was federating. The modern states of Japan and Australia are very similar in age.

Through examining the historical example of Japan's prison camps in occupied Shanghai at the time of Japan's drive for Imperial power west into Asia as part of that Age's ideals of Promethean greatness in comparison with Australia's recent use of camps in the Pacific, I hope to find a link or the continuity in the use of camps. From an age of imperial conquest and expansion to the contemporary border panic and attempts at control and over control of certain people; what is the system in place enabling or encouraging the use of the camp in terms of its functionality within the community and the state system – values, authority, and apparent norms of operation?

Consumerism and Sustainability

Room 2

Chair: **Şansel Özpınar**

Lampposts with black fishes

Denize Dall' Bello, Universidade Federal de Mato Grosso, BRAZIL

This article is about lampposts, eyes and belonging. In this work, I have thought of lampposts as human eyes since they are part of our body. According to Hans Belting, we transform things in images with our body. How is it possible to bring to Brazil a black fish engraved in a lamppost seen by the River Thames? It is unthinkable. It could only survive as an image. Images – or lampposts – have the power of fixing people and places that, otherwise, would evade in time. However, lampposts are not extraordinary. Moreover, in our current society and in our travels in the world, our eyes need to consume unusual things and images. Consuming as belonging – as superficially as it can be. This paper is a way of expressing a personal image about the complexity of images that constitutes culture. It represents both a struggle and a painful attempt to reconcile my own view about moving and the reality of the globalized world.

Forcing a market society into being: The destructive dynamics of moral restructuring in neoliberal Uganda

Jörg Wiegratz, University of Sheffield, UK

This paper is on the process of neoliberal moral restructuring in Uganda since 1986, when the 1981-86 guerrilla war ended and the current ruling party, the National Resistance Movement rose to power. It maps out the effects of neoliberal reforms on the moral economy of the country, as exemplified in the study of rural market dynamics. Field research suggests that the cultural (coupled with the political-economic) dimension of rapid reform has negatively affected the relationships and trade practices in the economy. Since the onset of liberal economic reforms, face-to-face rural trade practices have been characterised by higher levels of 'malpractice' and a change in their form. In general, the changing moral and political economy in the country since 1986 has led to increasingly unconstrained moneymaking, in which those with social, economic and political power pursue their self-interest almost without regard for the costs to others. Related to this was a focus on quick profits with little regard for quality or for longer-term considerations. This self-interest was being rationalised, supported and justified by a new set of neoliberal orientations, norms and discourses that increasingly govern Ugandan economy and society, as they increasingly govern life in other countries undergoing neoliberal, and they bring with them undesirable consequences (which, in turn, further affect the moral restructuring process and the malpractice trend). Neoliberal Uganda in the late 2000s is furthermore characterised by a spread of destructive norms and 'malpractices' also in other sections of the society that have been 'modernised' according to neoliberal prescriptions. Many interview respondents, and a growing public debate, invoked ideas like 'moral degeneration', 'moral decay', a 'rotten society' and 'kiwaani' ('fake'). The changes and trends described in this paper seem difficult to 'reverse'.

Consumption Perception in Turkey within the Context of Globalization

Şansel ÖZPINAR, Adnan Menderes University Nazilli, TURKEY

The phenomenon of consumption is located at the heart of capitalist development. The consumption's multidimensionality and its effects on capitalism's sustainability increase the importance of "consumption perception." Within this context, the consumption is a phenomenon, which undergoes change historically. The projections of social structure changing throughout the development of capitalism also show themselves in the consumption arena. Nowadays, Marx's "alienation" concept has expanded to include the consumption arena. Turkey went into an articulation effort to the globalisation process in the 1980s. The effects of change in the economic policy, which was brought to agenda together with the 24th January Decisions, reflected on the social arena and played an important role in the development of "consumerism" as a culture. The fact that half of Turkey's population is under the age of 28.8 is a factor that has speeded up this development.

This study aims to assess the consumption perception changing in the phase of globalisation within the case of Turkey. Within this context, globalisation and consumption interactions in sustainability of capitalism are included in the first part. In the second part, approaches in regards to what phenomenon of consumption means today will be presented. In the last part, the questionnaire study carried out in order to determine the consumption perception will be assessed by evaluating Turkey's economic and social structure having changed after 1980 will be evaluated.

Reflexivity in a Globalised Society

Claudia Megele, A Sense Of Self, Charity Organisation, UK.

This paper addresses the nexus between individual and social reflexivity of risk society and the processes of individualisation, fragmentation and polarisation in post-modernity and suggest that these are complementary and self-reinforcing processes whose negative effects are accentuated by hyper-reality. I argue that hyper-reality has created a dissonance between our conceptions, perceptions and lived experiences exacerbated by short sighted government/social policy founded on commodification and Mc-Donaldisation of life and social-politics within the logic of a 'free market economy'.

I attribute the rampant 'reactivity' rather than 'reflectivity/reflexivity' in the age of 'reflexive modernity' to the need for incessant enchantment mandated by a culture of consumption, suggesting that we must adopt a 'positive relativity' and a 'positive risk-strategy' to harness the enormous potential of new opportunities offered by post-modernity, within the context of risk society, through a redefinition of societal and individual roles and responsibilities based on 'spontaneous moral impulses' founded on 'individual responsibility for the other', and a re-conceptualisation of the balance between structure and agency founded on dynamic reflexivity that leads to an enhancement of 'life-politics'.

Renewing Politics and Civil Society

Room 3

Chair: **Nick Ellison**

Bauman and the Radicalisation of the Citizen's Basic Income Debate

Ian Orton, International Social Security Agency, Geneva, SWITZERLAND

The Citizen's Basic Income [CBI] is a proposal of an economic right, which would be administered as a guaranteed universal and unconditional cash transfer. Many consider it to be a visionary and emancipatory proposal that could radically reconfigure the human condition. In recent years the proposal has advanced rapidly up the political agenda and it is now supported by a number of UN institutions, and its logic currently informs a number of middle-income countries' social development programmes. Bauman has also backed the proposal (see: *In Search of Politics*) as a means for rejuvenating the polity and removing insecurity from our lives. This paper will critically evaluate his strategy for operationalising the proposal. His argument explores the tension between various means of advancing the proposal (i.e. a position of instantaneity/immediacy versus varying velocities of gradualism/piecemeal approaches). This has ramifications for the CBI movement itself and wider questions of political change.

The Paradoxical Policies of the Social Support Act: Redefining Relations between Government, Non-Profit and Civil Society in the Netherlands

Vasco Lub and **Matthijs Uyterlinde**, MOVISIE – Netherlands Centre for Social Development, NETHERLANDS

The paper reports on the effects of the Social Support Act (Wmo) in the Netherlands. The Wmo connects to a discourse of 'social citizenship' (Marshall, 1950). It resembles the current European political interpretation of citizenship: stressing self-responsibility for the personal living, fighting against a presumed over invasive welfare state and implying a shared responsibility of citizens in their communities and organizations in society (Van Ewijk, 2010). Data was collected on the basis of two surveys (2007-8 / 2009-10, N = 772) and in-depth interviews with stakeholders and case studies in the realm of social care and welfare. The samples included voluntary organizations and professional non-profit institutions. Contrary to the objectives of the Social Support Act, the results show that a 'revitalization' of the civil society – in terms of a contribution to social goals and policies - remains a far stretch whilst professional entities thrive under the new governmental élan.

Wasted Lives - Shifting Concepts of Inclusion

Britta Baumgarten, Social Science Research Center Berlin (WZB), GERMANY

The recent structural reforms of the labour market and social policies carried out by the German government focus on inclusion of the unemployed into the labour market. The new line of thought underlying these reforms however leads to further exclusion: Concepts of “the redundant” and “the unemployed” are replaced by modern ones, which embrace different ideas e.g., on responsibility, usefulness and the subject’s interrelationship to the state.

The paper focuses on civil society actors who speak on behalf of the excluded. The new dominant concepts regarding unemployment put further obstacles in the way of these actors. Many claims on behalf of the unemployed lose their justification and new accusations against welfare recipients arose. The actors analysed in this paper partially adapt to the new line of thought and create spaces for their claims. But civil society’s claims for inclusion soon reach their limits: They all too often contradict dominant concepts of inclusion.

Teachers work after class.

John Pardy, Faculty of Education, Monash University, AUSTRALIA.

Drawing on Bauman’s historicity of class in *Memories of Class* (1982) this paper argues that class continues to be reenacted in contemporary forms of schooling in Australia. This, in Bauman’s terms is the ‘afterlife of class’, whereby those historically not at school are now being schooled through an ‘applied learning’ curriculum.

Teachers work in this non-academic applied learning schooling involves teaching subjects such as Personal Development and Work Related Skills. Using empirical accounts of these teachers work it is revealed that such programs ostensibly tackle the consequences of class divisions and schooling. Through selective processes of enculturation and moral regulation teachers work on students in order that they sink or swim in liquid modern times.

This paper argues that class as a sociological concept, continues to spill and seep into contemporary experiences of schooling. Further it addresses questions about teachers work by asking, what sorts of subjectivities are made through ‘applied learning’? How does class affect schooling in liquid modernity? Applied learning signals an application to the self, for the self as someone who applies them self. Teachers work in this context it is argued has shifted where the focus of contemporary schooling is on a tailored self, *sartor resartus* (Carlyle, 1901). Selves clothed and re-clothed in class.

Chair: **Haimo Schultz Meinen***Globalization and diversifying patterns of migration***Milos Debnar**, Kyoto University, JAPAN

In this presentation, I will focus on how the processes of globalization and individualization impacts international migration. However, to develop non-deterministic understanding of migration and its influence on post-migration situations, I will not discuss any of the mainstream migration flows but usually overlooked and understudied 'individualized migrants', who can be characterized as not being part of channeled migration systems, their reasons are not solely economic and their migration is based more on concatenated contingencies than rational choices. For the case study, I have chosen Czechs and Slovaks living in Japan as a representative example of individualized migration. Furthermore, my results show that those migrants do not choose to form or join ethnic groups (homogenous or amalgamated) neither they do not fully culturally assimilate into the host society. However, as I argue, rather than being function of low number or ethnicity, this is closely interconnected with their individualized migration pattern.

*From Uncertainty to Emergency: Space, Segregation, Control***Sonia Paone**, University of Pisa, ITALY

The attacks on the World Trade Center are the images that mark the new millennium fall into a permanent state of emergency. The aim of my paper is to explore the relationships between state of emergency and production of space. In order to underline how state of emergency can reshapes the social dimension of urban life, I will discuss some *paradigmatic* examples of *provisional spaces*, characterized by mechanisms of control, segregation and confinement: the emergency plague hospital (Lazzaretti) in the early Modern Italy, the French foyer for migrant workers in the fifties and sixties, the European immigration detention centers for irregular immigrants and asylum seekers. The risk tied to the logic of emergency is that the need to tackle the emergency is often transformed into a rhetoric justification for the creation of spaces intended as provisional and transitory, that became permanent space of segregation.

*A 'new' politics of authenticity?***Andrew Wallace**, London School of Hygiene and Tropical Medicine, UK

The opening up of sites of governance, or 'publics' (Newman and Clarke 2009), through which new citizenships are being forged, opportunities for individual and community 'empowerment' are being constituted and meanings of government are being rearticulated has received fresh impetus from the UK's new coalition government and its mobilizing of pervasive discourses of political and democratic crisis, cultural profligacy and an infantilized social. The call for a 'new' politics of authenticity and trust allied with a 'big society' of responsabilized individuals and territories invites us to consider the impact on the citizens who will valorize these projects. This paper discusses how social agents ensnared in conflicting, politicized governance spaces, negotiate and manage the expectations that beset them when they are considered not just 'ordinary' individuals with needs, values and relationships, but 'active' agents of social transformation. Lurking ominously in the background is the conditions of poverty, exclusion and neglect that structure and shape the lives of so many of these newly 'active' individuals.

'Not a society yet': order and ambivalence in the Garden City

Tan Soo-Yean, SIM University, SINGAPORE

Modernity struggles between order and ambivalence (Bauman). This struggle is manifested in Singapore society, previously through its ideologies, debates over out-of-bounds markers for citizen political participation and more recently, in proposed 'double-barrelled race listings' for children of mixed-race parentage, in the name of a more precise reflection of multicultural heritage.

Examining this manifestation, this paper hopes to contribute towards an understanding of systematic forces that confront current modernities, especially as modern states aspire towards a well-ordered and regulated life. The erstwhile pursuance of a pragmatic ideology or economic instrumental rationality (proclaimed as non-ideological) together with a simultaneous harnessing by the state of its ambivalent impact, are explored, as are implications of self-statements of Singapore being 'not a society yet' (similar to the Thatcherian claim that there is no such thing as society). Amid variants of pragmatism and neoliberal strains in global society, we reflect on risks for individual and society.

10.30 – 10.45

Tea/Coffee

Parkinson Court North/South

The Social Thought of Zygmunt Bauman

Room 1

Chair: **Keith Tester**

Ironies of Solidity and Liquidity: From Georg Simmel's "Philosophy of Money" to Zygmunt Bauman's "Liquid Modernity"

Austin Harrington, Universität Erfurt, GERMANY/University of Leeds, UK

Read in the light of Bauman's motif of "liquid modernity", the central irony of the global financial crisis of 2008 seems to have been that the banks and other financial institutions driving that process of accelerated liquefaction of regulations and restraints of existing capitalist economies known as "neo-liberalism" suffered not from a situation of too much but rather of too *little* "liquidity". Unable to lend money to each other, the very dynamic of liquefaction subtending the banks' hegemonic financialization of late capitalist economies – the melting of "all that is solid into air" – now found itself confronted with blockage and petrification. How is this curious dialectical reversal to be theorized in its more general significance for an appraisal of late capitalist modernity and "ambivalence"? My paper reviews Bauman's recent thematic through the prism of metaphors of solidity and liquidity in modern social theory – from Georg Simmel's *Philosophy of Money* to Hans Blumenberg's "metaphorological" cultural theory.

The question of a sociological poetics: metaphors, models and theory

Janet Wolff, University of Manchester, UK

Zygmunt Bauman's work operates through the use of striking metaphors – legislator/interpreter, gamekeeper/gardener/hunter, tourist/vagabond, solid/liquid modernity – which are designed to encapsulate the characteristics of contemporary society. His account of 'liquid modernity' has been challenged by some scholars on the basis of empirical evidence. But metaphors, and conceptual schemes more generally, do not make empirical claims. Rather, they work by illuminating tendencies in social life, more or less usefully. Inevitably they highlight some aspects while ignoring others. This essay considers the role of poetics (and poetry) in sociological theory by going back to an earlier approach to capturing the social world: the work of the poet Charles Madge and of his Mass-Observation project. In the current context, in which dissatisfaction with social and cultural theory has led many to turn from analytic, objectivist accounts to phenomenology, theories of affect and more literary approaches to academic writing, there is new interest in M-O. From this point of view, we can consider both the fundamentally poetic nature of sociological theory and the limits of any poetics. Engagement with Bauman's literary sociology must be on its own terms; by the same token, its critique is invited when it seems to claim an objectivity beyond metaphor.

Bauman in the wilderness: sociology in the dry state of modernity

Kieran Flanagan, University of Bristol, UK

This paper responds to the metaphor of the desert (wilderness) which Bauman uses to assess the quality of life in postmodernity. In a prophetic way, in chapter 3 of *Life in Fragments*, Bauman anticipates the emergence of post-secularity, the questing for meaning based on a curiosity as to what lies beyond the mere social. The wilderness or desert is a site of danger, not only in terms of the absence of compass points, but also over fears generated in response to those sojourners who return from their time out.

Interest in this aspect of Bauman work derives from a concern with ruins that forms a chapter in a forthcoming study: *Utterances in the Wilderness: Sociology at Prayer*. The unsettlements emerging from efforts to fuse the absolute claims of reason with the soul of modernity, which Bauman has so assiduously chronicled, have facilitated the emergence of a particular style of theology, one concerned with the apophatic, the absence of God. Following on from the contribution to *Bauman's Challenge*, it is argued that his long interrogation of modernity leads to a fascinating sociological prospect of the rehabilitation of some enduring theological themes, not least those marked by concerns with good and evil.

Consumerism and Sustainability

Room 2

Chair: **Radosław Filip Muniak**

New Media: A postmodern catalyst for sociopolitical branding

Andreea Chifu, COGNOSIS - Federation of Psychology and Educational Sciences, ROMANIA

The present study aims to offer a theoretical analysis from a psychological perspective on the subject of new media in the context of postmodern virtual realities and its growing influence on sociopolitical processes. I've also pointed out certain unique advantages specific to new media communications that derive from their capacity of getting a message through directly to segmented audiences. Such a tendency allows for better molding to target audiences needs and requirements, thus ensuring the message is perceived on a deeper level and that certain desired effects are obtained. This study's relevance is mainly due to these immense cumulated effects in social contexts, which have been insufficiently focused upon previously. There's growing need for in-depth studies, especially empirical, concerning these effects. This particular analysis, deals with two types of effects: those on political audiences, subjected to new sources of influence, and effects on politicians from new increasing sources of pressure.

Can the Yes Men really fix the world? Bauman's critique of consumerism and radical social art.

Radosław Filip Muniak, Warsaw School of Social Psychology, POLAND

In my presentation I would like to focus on radical social art as presented through the happenings of activist group The Yes Men and how such critique of consumerism and globalization fits into the social thought of Zygmunt Bauman. Is such practice anarchy or a new level/form of reflection on what is happening in the world? Can such a radical approach be accepted as an extension of Bauman's philosophy or antithesis? I aim to juxtapose Bauman's theories with the actions and theories of The Yes Men in hope of finding points of similarity and consensus as well as underlining the differences and weaknesses of both approaches.

The Authority of Numbers: Music Consumption, Identity and Piracy

Sam de Boise, School of Sociology and Social Policy, University of Leeds, UK

This paper aims to address how the mass, music market developed in response to economic change during the 18th and 19th centuries. It demonstrates how music tastes have been mediated through a consumerist framework and how patterns of consumption, are reinforced in relation to Bauman's conception of the authority of 'experts' and 'numbers'

The growth however of the illegal music download 'market', coupled with the inability to regulate music piracy and the decline in some music 'products' as tangible commodities, questions whether a challenge to notions of consumerism as wholly constrictive, can be mounted. In light of technocratic innovation and resistance, specifically in relation to the authority of numbers, this paper will address how the paradox created by current patterns music consumption, runs parallel to those apparent in Bauman's consumerist critique.

From-respect to-prestige – about the contemporary career

Michał Bogdan, Warsaw School of Social Psychology, POLAND

In this paper, I am comparing observations concerning „life path” – as described in Bauman's „Career” book, which was published in 1965 – with the author's view on liquid modernity. In a nutshell, I am trying to investigate whether the observations made nearly half a century ago are still relevant in the context of liquid modernity. I am also trying to contrast the way the notion of „career” - as it used to be perceived back in the days - with the way it is seen now. By doing so I would like to understand how this shift affects our actions. As subtle as difference it might seem it looks like a notable change has occurred: the notion of prestige seems to be increasingly expanding over all sorts of phenomena (such that eventually everything ends up being described as “prestigious”) and, as a result of this process, increasingly replaces what we used to associate with the notion of “respect”. Basically, whereas in the past “respect” expressed one's consideration towards someone (“one as being respected by someone else”) “prestige” has to do with one's purchase and consumption power (“one owns prestige”).

Renewing Politics and Civil Society

Room 3

Chair: **Uri Ram**

The Concept of an Neoliberal, Exclusive Democracy in Post-communist Europe. The case of Poland

Tomasz Krawczyk, University of Wroclaw Institute of Political Sciences, POLAND

Transition from communism in Poland was initiated by political elites; the axiological and institutional patterns of the new democratic system has been depending mainly on the elites will. Initially the democratic values of a political representativeness at the parliament and a social equality, had been considered – both by the elites and the masses – as the core for legitimization the new political institutions. Then majority of the neoliberal elites, as Bauman observes, focused on the narrow system efficiency and lost their enthusiasm for the democratic values. The process of decision-making is alienated from the people. There are two political realms: the realm of elites and the realm of average citizens. This phenomena seems to be very similar to the process of the de-legitimization communism at the society. Communism and liberal democracy in Poland might be recognized as merely two different forms of an “exclusive democracy” for “the chosen”, and the civil society has been forming rather on negative proposals (against the elites and the state) than positive ideas.

Post-communist Society in the Age of the Uncertainty. Case of Poland

Stawomir Czapnik, Opole University, POLAND

Transition of the Central European societies to neoliberal capitalism, could be comprehended through the Zygmunt Bauman's 'liquid' ('fluid') modernity concept. In liquid society everything is process, there is no condition. Solidity of things, much as the solidity of human bonds, is perceived as a threat. Fluid modernity promotes unequal human existence – more than 23% of people in Poland are materially deprived. Usual dispersal of risk reinforces existing patterns of inequality. In Polish consumerist society everything is judged according to its market value, with devastating consequences. Flexible capitalism in Poland have created a permanent conflict between character and experience. Contemporary rule of *no long term* is seen to corrode employee loyalty, trust, mutual commitment and the notion of career. The impact of a less secure employment relationship can be traced in every human relationship.

Zygmunt Bauman: A Post-Modernist Humanist-Marxist

Uri Ram, Ben Gurion University, ISRAEL

In his intellectual biography of Zygmunt Bauman, Dennis Smith wrote: "Bauman's wisdom is rooted in experience. His life has been a long process of searching and learning – a process that can be 'read' in his books." (P. 35 in D. Smith. *Zygmunt Bauman: Prophet of Postmodernity*. Polity Press, 2000). Paying heed to the observations of Smith, this paper on Bauman proposes to probe his theoretical work as reflecting a combination of his two major life experiences: one under Polish authoritarian communism, where he adopted a humanist-Marxist approach (Bauman 1967; 1974; 1976; 1981), and the other under British late-capitalism, where he became a reflective post-modernist (Bauman 1995). The paper presents the argument that Bauman has not completely "moved" with the passage of time from the first stance to the second. Rather, as he matures, he deploys each of the approaches to check and balance the other, so that both are being re-articulated. The hyper-modernism of Marxism is checked and the hyper-nihilism of post-modernism is balanced. The theoretical outcome can be understood as an "unfinished" critical and reflective wavering between Marxism and Post-Modernism, where each of these approaches acquires a grain of tentativeness and ambivalence. The emerging theoretical approach may be described as post-Modern humanist-Marxism, or post-Marxism.

Bauman in Israel: A Short Presentation

Sever Plocker, Chief Economics Editor and Deputy Editor-in-Chief of Yedioth Ahronoth, ISRAEL

Prof. Zygmunt Bauman, accompanied by his wife and their three daughters left Poland by car in June 1968 and after an exhausting trip across the continent arrived in Israel. He was warmly welcomed by the Israeli academic and intellectual elite, recognized as the most prominent thinker and activist who emigrated from Eastern Europe to Israel. He immediately chooses Israel as his new homeland, presenting himself in introductory interviews as a moderate left-leaning Zionist. Unfortunately, the romance between Prof. Bauman and the establishment of universities in Israel, particularly of the departments of sociology in Tel Aviv and Haifa, turned quite quickly into an antagonism towards the newcomer, fueled by misunderstanding and envy. Feeling rejected and disappointed by broken promises Prof. Bauman left Israel just three years after his much heralded arrival.

It is my intent to review, in a short lecture at the Conference, the "Israeli Period" in Prof. Zygmunt Bauman's live. I will use archival materials, press clips and private memories, emphasizing the roots of his latter sociological and political thinking. To my view, in Israel Prof. Bauman experienced a second failure - after facing the first one in communist Poland - to realize his "dream of belonging". Here was a tragedy of Polish Jew who could not find his place neither in the land of Poles nor in the land of Jews.

Chair: **Anne Sophie Krossa***Re-thinking “the socials” in the age of globalization***Hirofumi UTSUMI**, Otemon Gakuin University, JAPAN

The globalizing market economy does not lead directly to the uncertainty of the individuals in the present age. The various existing types of “the socials (societies in a narrow sense)”, which is the collectivity of human agencies in the political, economical and life worlds, have been deeply related with our uncertain experiences. In the 20th century, various types of “the socials” in the developed countries were coordinated to each other, more or less, within “the society as a whole” called “nation”. The decline of the privileged position of the “nation” as the “whole society”, and the emerging antagonisms among “the socials” give our times a distinctive feature. To describe the dynamic state of “the socials” in the political, economical and life worlds since the late 20th century may be one of the most important tasks for us to understand the uncertainty of the individuals in the age of globalization.

*The Iconoclastic Utopia of Zygmunt Bauman as the Critical Revision of Global Society***Dariusz Brzeziński**, Jagiellonian University in Krakow, POLAND

In my paper I am going to explore the utopian aspects of the contemporary social theory of Zygmunt Bauman. This analysis will be based on the Russell Jacoby's concept of the 'iconoclastic' utopia as a kind of dreaming of a superior society without depicting its precise details. The way Bauman portrays the alternatives to the contemporary global society is an excellent example of this particular kind of utopia. Instead of proposing a precise design of the future, he tries to open the space for critical thinking about the contemporary form of global society. Furthermore, in accordance with the concept of the 'iconoclastic' utopia, Bauman depicts the direction in which the changes should be made, but not their final result. I am going to stress as well that according to Bauman in the time 'negative globalisation' there is a necessity of re-thinking global society.

*How Out-dated Political Institutions Help World Society Elites***Haimo Schulz Meinen**, Helene-Lange-School, Hannover, GERMANY

In a world dominated by product streams which permeate all borders and regions nation boundaries mostly are used to help to buffer elites and optimistic will-be-elites plus their adherents. Generally overridden national boundaries in the 21st century are getting restrengthened by artificially enhancing language and traditional or historical group identities to camouflage the really existing differences and dependencies within world society. As in fact modern world society has almost the same shares and fractions of rich and poor as societies of different ideology in earlier epochs. But using outworn national institutions, boundaries and vocabulary interest-allies in politics and economy are able to cheat both national and international society about their hidden strategy.

World Society - either Homogenisation or Heterogenisation?

Anne Sophie Krossa, Lancaster University, UK

When discussing world society, there are two major risks: overemphasising homogeneity (globalisation as standardisation, Americanisation) and/or overemphasising heterogeneity (the individual as only remaining point of reference). Two aspects shall be discussed here:

- a) Apart from their oversimplifications, the main problem is that these takes on world society neglect that 'world', 'humanity' or 'individual' are all categories subject to definition and by no means self-generating or -explaining.
- b) The social plays an irreplaceable role as we witness in ongoing specific, including and excluding, self-attributions that are perceived as meaningful and function as social facts (Thomas-theorem).

The question is, then: how can it be explained that we simultaneously develop an awareness of being part of world society *and* search for particularity and related forms of specific belonging? On this background, *world society* needs a critical look – and it does not suffice to link the various diagnoses of individualisation (for instance 'liquidity') to a total and assumingly self-evident framework or – explicitly normatively – to particular social model (e.g. 'republicanism').

12.15 – 1.15pm Lunch Parkinson Court North/South

1.15 – 2.30pm **PLENARY SESSION 4:** Rupert Beckett Lecture Theatre

Rationalization, Consumption and Globalization:

Bauman and Beyond

GEORGE RITZER

2.30 – 2.45pm Tea/Coffee Parkinson Court North/South

2.45 – 4.15pm Parallel Sessions 5

The Social Thought of Zygmunt Bauman

Room 1

Chair: **Peter Beilharz**

Liquid Modernity 2.0

Antony Bryant, Leeds Metropolitan University, UK

Having analyzed and defined our current condition of existence as liquid modernity, Bauman does not actually offer any solutions or palliatives; moreover in *Society Under Siege* he actually pre-empts the issue by saying that there is no way back to a self-confident space where private problems can meet in a meaningful way. In my previous work I have extended the concept of *liquid* modernity into a discussion of *turbulence*, and the manner in which the example of open source software offers a potential basis for a new set of political institutions and actions that might indeed offer a way forward to the emergence of new forms of politics and civil society. Building on my work on *Mutuality 2.0* I will develop this argument, using Bauman's concept of *praxeomorphism* and also his recent writings that ignore the pessimism-optimism dichotomy in favour of some form of 'hope'.

Zygmunt Bauman's Optimism and its Significance for Agency in Liquid Modernity

Matt Dawson, University of Sussex, UK

Bauman's work on liquid modernity has often been categorised as a bleak worldview; one of 'misery' (Schultz 2007). Such misery is often attributed to: his earlier work on the holocaust, the decoupling of politics and power and the all-conquering nature of the society of consumers. This paper argues assigning pessimism and misery to Bauman's view of liquid modernity relies on a somewhat limited reading, specifically one which doesn't fully consider his work on ethics and its significance for liquid modernity. When this is accounted for Bauman can be seen to have an optimistic, yet critical, worldview. The significance of such an observation rests on where Bauman's optimism lies: in the hands of inevitably moral individuals who can acquiesce to, reject, or modify the demands of liquid modernity. Therefore this paper will argue this is where the potential for agency (particularly political agency) lies in Bauman's work.

Big Brother and Freedom

Nick Stevenson, University of Nottingham, UK

George Orwell's novel *Nineteen Eighty-Four* remains centrally important for an understanding of the oppositional politics of the twentieth century. The idea of Big Brother, state control and a politics of cruelty have made it a central feature for the democratic imagination. Here I seek to uncover examples of totalitarianism that continue to exist within democratic societies and argue that many have become overly persuaded that the information society through the internet has led to the empowerment of critical forms of citizenship. By re-examining the role of the state, capitalism and media in the context of the 'war in terror' I seek to argue that Orwell remains of considerable contemporary relevance particularly in relation to debates on the role of torture and state sponsored cruelty. Further I shall also ask what we mean by freedom in this setting (drawing on the work of Zygmunt Bauman amongst others) and how it might best be defended. In particular I seek to explore 'the fear of freedom' and its implications for the practice of democracy.

No freedom of action without emotional energy

Poul Poder, Københavns Universitet, DENMARK

Bauman's theory of freedom shows how freedom should be understood as a differential capacity of social positions. Consequently, Bauman treats freedom (of action) and power as two sides of the same coin implying that the freedom of one actor will often restrict the possibilities of action of others. The paper further develops such a social and relational approach by arguing that freedom is also based on emotional energy and not merely on privileges and power (cf. Bauman). Agency cannot be taken for granted as a generic feature of humans beings (cf. Layder, Bauman, Campbell) founded in consciousness and intentionality (Fuchs). In a differential and generative sense freedom/agency is based on emotional energy. For example, to act personally, cooperately with others or on behalf on institutions individuals need feeling self-confidence, trust or loyalty (Barbalet). Such emotions are resources implicated in processes of power in which freedom/agency is more or less generated and re-generated. Such forms of emotional energy are a crucial power resource by being essential for bringing more conventionally understood power resources in to play, the paper concludes

Chair: **Mark Davis***McDonaldization or IKEAization? Rethinking the ways and means of global consumerism***Tony Blackshaw**, Sheffield Hallam University, UK

Suggesting a change to 'IKEAization' as the principal driving force of global consumer sociality, this paper argues that Ritzer's 'McDonaldization' thesis is unsatisfactory, not only because its author's instinct is that bland cultural uniformity is being brought about by rationalization tendencies and nobody appears to recognize it, but also because it ignores Heidegger's seminal observation that moderns are 'beings for whom being is a question'. Drawing on some pivotal insights from Susan Nieman, who suggests that we want to determine our own world rather than merely be determined by it, which means that we also want to stand above the things we consume, Blackshaw argues that 'IKEAization' has become the paradigm for understanding changes in all areas of contemporary life. Outlining its key dimensions, he demonstrates how the global home furnishing corporation has changed the ways that we consume and in the process helped realign social class, while becoming an indelible part of our cultural fabric.

*"The Continuity of Change": the Creation of Prosumption as a Capitalism's Response to a Changing Environment***Shay Hershkovitz**, Sapir Academic College, ISRAEL

In recent years the sociological discourse of consumer-culture witnesses a paradigmatic shift towards what is called the 'Prosumption' phenomenon. The term - an acronym of 'Producer' and 'Consumer' - express the blurring distinction between the traditional dichotomy of production/consumption. This change in sociology follows an even more dramatic change in the field of marketing and business administration, where terms as 'Co-Creation', 'Mass Creativity', 'Peer Production' and 'Wikinomics' are now at their Heydays.

It will be argued that 'Prosumption' is not a new phenomenon, and it does not signify a change in the logic of capitalism. Rather, it is a response of capitalism to stimuli in its environment: technological improvements, the changing character of consumers, and increasing production capabilities which require a parallel increase in consumption demands. This response - in the economic and cultural fields - is the expression of capitalism's basic logic of constant development in order to achieve its goals.

'Chanting for Prada': How ethnographic research examining the social life of brands and consumers is informing new approaches to encourage individuals to create sustainable lifestyles.

Bruce Davis, co-founder of zopa.com and author of oikonomics.com

The last decade has seen a massive growth in the use of ethnographic research and researchers to inform and actively contribute to the creation of not only new consumer technologies, products, brands and services but also by public organisations seeking to address the costs and consequences of those behaviours for the environment and the well being of society as a whole. This paper draws from 12 years spent 'deep hanging out' for companies and entrepreneurs and will aim to illustrate how the insights generated by such experiences are now being used to encourage individuals to adopt more sustainable lifestyles and practices in their everyday life.

In particular, the paper will examine how understanding the contexts and motivations of consumers in situ has opened up new ways to change behaviours that challenge the conventional mechanisms of persuasion and marketing rhetoric which hitherto have generated mixed and sometimes negative results against the goal of encouraging individuals to become more sustainable in their consumption behaviours.

Consumer Studies and Consumer Sciences – Identity and Sustainability

Sue Bailey, London Metropolitan University, UK

Consumer studies and consumer sciences are interdisciplinary subjects taught at undergraduate level in the UK. Subject benchmarking (QAA, 2009) included Consumer Sciences within the grouping of Agriculture, Horticulture, Forestry, Food and Consumer Sciences. Programmes in consumer sciences/studies have "a focus on the consumption of goods and services and on the behaviour of people as consumers. With the increasing importance of sustainable consumption and development, there is an interest in how consumer choices are made and can be modified." Programmes studied in this area are involved in "critical analysis of the social, economic, legal, technological, ethical and environmental contexts within which consumer choices are made."

However, there is limited research that considers how the subject field is evolving related to 21st century consumers. An awareness of the individual, environmental and social contexts, framed through a local, but also regional and global perspective, emphasising sustainable solutions, form the core aspects of the subject at undergraduate level. The author suggests that the ability to blend a technical/rational approach using a critical perspective with a psychological/social/environmental approach is an important strength of the subject and is allied to 21st century modes of thinking.

Chair: **Kieran Flanagan*****The 'Contingent Turn' in Contemporary Social Thought*****Simon Susen**, Newcastle University, UK

The main purpose of this paper is to examine the impact of postmodern thought on the social sciences by giving a systematic account of the theoretical presuppositions shared by contemporary approaches to history associated with postmodernism. As argued in the paper, the shift from modern to postmodern ways of interpreting history can be described as the 'contingent turn' in contemporary social thought. In essence, postmodern accounts of history assume that the collapse of state socialism at the end of the twentieth century is indicative of the deep historical contingency and political questionability of all meta-ideological formations. With the aim of assessing the validity of this assumption, the paper seeks to demonstrate that the discrepancy between modern and postmodern conceptions of history is based on three oppositions: (i) 'necessity' versus 'contingency', (ii) 'grand narratives' versus 'small narratives', and (iii) 'continuity' versus 'discontinuity'. Far from suggesting that the relevance of these paradigmatic oppositions is limited to the field of social historiography, the paper makes a case for the view that a critical theory of society cannot dispense with a critical theory of history.

Thinking modernity with Zygmunt Bauman and Günther Anders**Philippe Gruca**, University of Bordeaux, EA 4201 LNS, Ecole des Hautes Etudes en Sciences Sociales, FRANCE

The proximity between the work of these two authors is striking for more than one reason. Its first indication is certainly the fact that Anders is one of the very few persons, with Bauman, who received the famous Adorno prize – Anders in 1983 and Bauman in 1998. But this wouldn't be enough to prove their affinities. Bauman, in his great *Modernity and the Holocaust*, wanted to demonstrate that the horrors that happened in the Nazi Germany, even if they are presented like an "accident" or an "exception", and even if we would prefer to see them presented like that, were the realization of one of the multiple potentialities offered by modernity. Anders, writing about the Holocaust, but also about the atomic bombing of Hiroshima, states precisely the same thing: it is the whole social and technological configuration allowing common human beings to act in such an inhuman way that needs to be questioned. Finally, we find in the work of the liquidity theorist and the author of *The Obsolescence of Man* a very similar tension that can help us throwing light on our present-day global situation – a tension we could express in one sentence: *What we depend on is beyond us – how can we manage to be up to it?*

Risk society, civil society and Cosmopolitic**Yasmine Jouhari**, The Centre for Philosophy of Law (C.P.D.R.), BELGIUM

For Beck, civil society is the foundation for the possibility of a cosmopolitic. Our purpose is to explain the link made by U. Beck between risk and emergence of new kinds of actors, and transformation of the politic. Our theses is that a normative thought on what is politic and political action rest on the way civil society constitutes itself. In line with this understanding, the constitution of civil society as a collective actor is based on risk perception according to U. Beck. It is from this perspective that we'll try to understand how the theory of social link developed by Z. Bauman is re-appropriated by U. Beck and how it determines all the cosmopolitic theory of U. Beck.

Decentralized Governance and Public Deliberative Spaces: The Cases of Gender Equality in Québec

Denyse Côté, Université du Québec en Outaouais, CANADA

In the context of globalization, political decentralization and transformation of the State, local women's groups are being called upon to participate with other agents of civil society to local and regional governance. This paper will address how feminist demands are being integrated to neoliberal programs, policies and projects through mechanisms of local consultation and *concertation* (Ballmer-Cao, 2006) and how these new models of local governance implement new modes of regulation (Bourque, Duchastel et Pineault, 1999). The hypothesis is that these new structures and mechanisms of local governance reduce public deliberation and public space (Thériault, 1996) as well as the potential for conflictual (Jouve et Booth, 2004) and innovative (Marques-Pereira, 2007) social action. In the last forty years, women's groups' demands have constituted a protection against conservative and patriarchal policies as well as a motor for social change in all of Québec's regions. But these new mechanisms of local and regional governance legitimize conservative policies and programs (Côté et Simard, 2009) and now fundamentally change practices and agendas of women's groups (Jaglin, 2005). This paper is based on a series of empirical data and professional experiences collected in 7 of Québec's 17 regions between 1985 and 2009 (Côté et Maurice, 2005; Côté, 2009).

The Social Thought of Zygmunt Bauman

Room 4

Chair: **Ian Varcoe**

Is a Sociology of Morality Possible? Thinking Sociality with Zygmunt Bauman

Jesse Carlson, York University, CANADA

In *Modernity and the Holocaust* (1989), Zygmunt Bauman called for a new sociology of morality. The 'orthodox sociology of morality,' he argued, does not have the resources to think through the most fundamental moral question of the 20th century, how to think about morality 'After Auschwitz.' Drawing on the work of Emmanuel Levinas, Bauman argued that morality's origins are actually to be found in the 'pre-societal' context of dyadic relations, in relations of 'being-for another' rather than in socialized conformity to either collective sentiment or institutionalized (i.e., legal) expectations. Some have argued that, while Bauman's critique of the 'orthodox sociology of morality' rings true, his Levinasian position is no longer sociological. Does Bauman renovate the sociology of morality, or does he think its limits? This paper surveys Bauman's published output on ethics, morality and the social in order to formulate a response to this question.

Re-establishing a sociological ontology

Thomas Campbell and **Chris Till**, School of Sociology and Social Policy, University of Leeds, UK

Global society needs to be rethought in light of the financial crisis this in turn necessitates that sociological analysis re-formulates its most fundamental tools. Our work thus attempts to re-establish a sociological ontology which critiques the individual. The near collapse of global financial institutions highlights the advanced levels of human interdependence in the contemporary world and the limits of unfettered capitalism. Through an engagement with Elias' theories of interdependence and levels of integration and Foucault's late comments on the relationship between power, resistance and domination we suggest that relations between interdependent groups and between humans and objects are the object of sociology and that these relations are relations of resistance before they are relations of power.

Zygmunt Bauman's and Edward Bond's Critical Thoughts on Postmodern Morality

Natasa Milovic, Faculty of Dramatic Arts, University of Arts, Belgrade, REPUBLIC OF SERBIA.

This paper will examine the critical stances of the sociologists Zygmunt Bauman and British playwright Edward Bond. Their works are similar in the critical approach they take to the so called civilized values of our time. Zygmunt Bauman's book *Life in Fragments: Essays in Postmodern Morality* (1995) examines the problem of professional ethics in the context of the 20th century, both in the environment that produced and supervised Auschwitz, and in our neo-liberal, democratic, globalized corporate world. Edward Bond, (in his plays, but also in his theoretical essays such as "Notes on Postmodernism", and other texts collected in *Hidden Plot: Notes on Theatre and the State* (2000), examines the chances for survival of our humanity within societies based on obedience and continued belief in 'ethical' rationalizations which lead to Auschwitz and Hiroshima in the past, and are likely to do so again. Comparing the work of those two thinkers it is possible to find interesting connections in their approaches to the possible alternatives which could help us transcend postmodern morality – the dominant discourse which continues to promote old (and new) forms of violence and generate unjust societies within the much advertised neo-liberal New World Order.

'More than Sociology': Zygmunt Bauman on Negation, Ambivalence and Otherness

Ayşe Mermutlu, Department of Sociology, Firat University, TURKEY

This paper represents an undertaking which deals Z. Bauman's sociology with reference to G. Simmel's essay entitled *The Transcendent Character of Life* in which the notion of *more-(than-)life* was developed. It is argued that the insights implying in the notion can be regarded as the 'methodological impulse' of Bauman's sociology. This 'impulse' also determines Bauman's strategy of negation which cannot be conceived in terms of any formalism. It is a negation strategy simply operating in 'more-than'. It underlies a sociological agenda that pays attention not to 'society' but rather to what suspended by the very existence of society ('ambivalence'); and not to what constructs 'us' but rather to what left out of through 'us' ('otherness'). It enables Bauman to actualize a dialogical practice of sociology engaging critically with the boundedness and gaining the form by way of the self-overcoming. In this strategy the prospects for 'other than' is an intrinsic orientation rooted in 'more-than' and the very possibility of subject's activism can be sustained due to the state of incompleteness embracing by ambivalence thereby keeping the orientation from surpassing by any determination. It allows for holding a normative standpoint and putting responsibility into play as well as rendering the poetic imagination and deployment of metaphors relevant tools for the representation of that 'zone of distance'.

4.15 – 4.30pm

Tea/Coffee

Parkinson Court North/South

4.30 – 5.30pm

SPECIAL PANEL SESSION:

Rupert Beckett Lecture Theatre

Engaging with Zygmunt Bauman: Personal Reflections

This panel will consist of brief reflections of six colleagues from a variety of disciplines who have known Zygmunt Bauman over the years.

**ANTONY BRYANT, BRYAN CHEYETTE, GRISELDA POLLOCK,
VIC SEIDLER, MAX SILVERMAN, JANET WOLFF**

5.30 – 6.30pm

CLOSING ADDRESS:

Rupert Beckett Lecture Theatre

Sociology – Whence and Whither?

ZYGMUNT BAUMAN

6.30pm

Conference ends.