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Amazon.com: Liquid Love: On the Frailty of Human Bonds ... Liquid Love: On the Frailty of Human Bonds is a 2003 book by Zygmunt Bauman which discusses human relations in liquid modern (post-modern) world. The book is part of series of books written by Bauman, such as Liquid Life and Liquid Times. Chapters. The book is divided into four chapters as below: Falling In and Out of Love

Liquid Love (book) - Wikipedia Explores the changing nature of human relationships, especially the uncanny frailty of human bonds, the feeling of insecurity that frailty inspires, and the conflicting desires to tighten the bonds yet keep them loose. Builds on the concept of ' liquid ' bonds previously discussed in relation to social and political life in Liquid Modernity.

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

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

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

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

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

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

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

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

Modernity was supposed to be the period in human history when the fears that pervaded social life in the past could be left behind and human beings could at last take control of their lives and tame the uncontrolled forces of the social and natural worlds. And yet, at the dawn of the twenty-first century, we live again in a time of fear. Whether its the fear of natural disasters, the fear of environmental catastrophes or the fear of indiscriminate terrorist attacks, we live today in a state of constant anxiety about the dangers that could strike unannounced and at any moment. Fear is the name we give to our uncertainty in the face of the dangers that characterize our liquid modern age, to our ignorance of what the threat is and our incapacity to determine what can and can't be done to counter it. This new book by Zygmunt Bauman one of the foremost social thinkers of our time is an inventory of liquid modern fears. It is also an attempt to uncover their common sources, to analyse the obstacles that pile up on the road to their discovery and to examine the ways of putting them out of action or rendering them harmless. Through his brilliant ways of putting them out of action or rendering them harmless. Through his brilliant account of the fears and anxieties that weigh on us today, Bauman alerts us to the scale of the task which we shall have to confront through most of the current century if we wish our fellow humans to emerge at its end feeling more secure and self-confident than we feel at its beginning.

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

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