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LIQUID MODERNITY: ITS REFLECTIONS ON SOCIETY AND THE LIVES OF INDUSTRY PROFESSIONALS

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Abstract: Globalization is one of the most discussed topics in the current conjuncture of this society, compared to an integrating agent between different locations in the world, and one of the particularities of this multinationalization is the fact that it reveals itself in different areas of society: economy, security, culture, education, politics etc. This globalization is seen as an enchanting field, open to different conceptions and judgments. Not limited to ideological perspectives, exclusive themes, but transcends supranational barriers, as well as the emergence of a cultural homogenization. in the individual's relationship with the industry and, so many others referring to a dominant doctrine. Thus, this article aims to carry out an investigation in a theoretical-exploratory bibliographic way about the Liquid Modern Society, about its characteristics of volatile, individualistic, consumerist need, impact on the relationships with the environment, interpersonal, people and institutions and, of the individual himself. same. Therefore, we will make a balance between the points mentioned above and their changes over the years, showing that it does not only concern the impact of a change that occurred by some regulation or deregulation of a globalized world, but of a movement that will not be reversed and directly affect modern society as a whole.

Keywords: Net Modernity, Scheduled Obsolescence, and Zygmund Bauman.

INTRODUCTION

But what would it be, Solid Modernity and its counterpoint to Liquid Modernity? For the Dictionary Aurélio solid is one of the possible “states” of matter. A solid has virtually unalterable shape and volume. This same dictionary highlights the liquid either say “body whose molecules, endowed with extreme mobility, make it take the shape of

the container it contains”.

Solid modernity is characterized by planning, by the security of a career that depended on you going to college to learn how to perform a certain function, get a good job and retire from it. With regard to economic structures, the individual had a greater possibility of adjustments, because the events were repeated over the years. For Zygmunt BAUMAN (2010) Solid Modernity has as its main characteristic its durability and predictability, and was shaped in the search for ordering, decimating any possibility of eventuality and disorder.

In this solidity, choosing the wrong would portray transgressing the commandments, turning away from the world, breaking with tradition, would be flirting with sin. One of the main features of Solid Modernity regarding the thinking, feeling and acting that made up the consciousness of individuals who were part of this period, were marked by the perspective of continuity, would be a society that was modeled on future possibilities, which would be real because of the invariability of events.

It is as if life were a cake recipe. Note, Solid Modernity is characterized by the predictability of events, by the rigidity of actions with little maintenance throughout life, by the certainty of the occurrence of a certain event.

When we look at the prism of individual identity and collective identity, these are even more represented by this rigidity. “Boys wear blue and girls wear pink”- this statement was made by Minister DAMARES (2019) making an analogy to gender identity that in Liquid Modernity is widely discussed. But in Solid Modernity, it would not have the same representation.

The fact is that Liquid Modernity has change as its central characteristic, it is to judge in a society that lives in constant

transformation, bringing with it elements of metamorphism in all scenarios of our daily life. Engaging in sexual relations, which was seen as immoral in Solid Modernity, in Liquid Modernity is authenticated as an agreement. The individual leaves feeling aside, and the collectivity gives way to individualism, that unshakable friendship of Solid Modernity, is replaced by superficial relationships constituted by social networks such as facebook, Tinder, Instagram. Thus, the word friend begins to have a new connotation, that of followers; people end and start other relationships as if changing jobs.

The latter, in turn, also undergoes a major change - those stable careers that were present in Solid Modernity, in Liquid Modernity the subject cannot guarantee that he will retire in the same activity, because this period is characterized by the daily need for adjustments, the need to be employable arises. In spite of this, some terms emerge such as: “coaching”, reengineering, reinvention, softskills, emotional intelligence, always accompanied by indecision. For BAUMAN (2001), in this contemporary fluidity, the only certainty is uncertainty.

Although Liquid Modernity appears to be a positive contemporary evolution, it also brings with it contradictory characteristics with regard to the benefits and especially who will benefit from these privileges. This liquidity, carries by its side a gigantic load of immediate needs, unstructured to the point of having to beg for a radical change, forcing us to rethink the deterioration of the concepts that shaped the old narratives – BAUMAN (2001).

This liquidity, dresses up a message that for many is considered as short-sighted, that we live in unprecedented full freedom as a society. But this same fluidity ends up creating obstacles in the use of this prerogative, because the subject does not have time to delight in this privilege.

With this momentary fluidity, it emerges as a fuel that supports social reorganization, the so-called consumerism. Thus, through consumption, a new way of organizing the market logic and the social life of those who participate in it is directed, starting to consume certain objects, skills, transforming themselves first into products, and then becoming a subject. For BAUMAN (2008), consumers are seeking new consumption. they are attracted through advertisements, to find instruments, arguments to be accepted by this market. And with this image of consumer sovereignty created by Liquid Modernity, public freedom is exchanged for reduced private freedom of professional career decisions and affective decisions.

Cultural products (cinema, radio, magazine) also suffer a great impact in this current fluidity that are offered in an anachronistic way with regard to the cultural industry (Internet), the massification of culture production through the so-called “Global Village” - For MARSHALL McLuhan (1964) the internet would be a technological advent, which would shorten the communication between people. Thus, they begin to highlight themes, concerns that are discussed broadly and globally in this fluid modernity, such as “Fake News”, gender issues, social equality, etc.

THEORETICAL REFERENCE

From this paragraph, we will see that such were the changes, evidenced in consumption, family norms, interpersonal relationships, of the individual with himself and of the individual with the industry.

FREEDOM

One of the main complaints of society in rigidity is the lack of freedom. The fact is that there is a huge gap between the desire for independence of this subject as an individual,

and this same emancipation in what is accepted by society.

For SIMMEL (1987), the most serious obstacles of modern life stem from the subject's claim to safeguard the autonomy and individuality of his existence in the face of overwhelming social forces, through historical transmissions and life techniques, a "tradeoff" (act of choice), between individual freedom and social stability.

The modern discourse is a manifestation of organization, discipline, harmony, sublimity that starts from the existence of an analytical sense, but dichotomized in the scope of what is right or wrong, beautiful or ugly, freedom or submission. So, this fluidity proposes to smooth the hanging edges of life and improve the well-being of the individual in society. On the other hand, this subject gives up this full, absolute freedom to deposit this taken-for-granted autonomy in some state that can somehow provide security.

For SIGMUND FREUD (1929), civilization is a constant transaction. In order to achieve something, the subject needs to renounce something, civilization is built on a renunciation of instinct. Thus, in the civilization described by Freud, the individual had security, but lived a constant unease with freedom.

For BAUMAN (1998) security without freedom is slavery, while freedom without security would be chaos. That is, for Bauman in Liquid Modernity, the subject receives the freedom of pleasures, but loses the security of order. To sum up, yesterday the malaise of too little freedom and too much order today, the malaise of too much freedom and too much disorder.

In fluidity, the subject is thrown into the spiral of freedom, but this excess of emancipation brings with it discomfort, malaise, insecurity and with all insecurity, also a feeling of abandonment. SOUZA

(2006), highlights that all security is somehow a prison, it is at the same time a constant reminder of the restriction of their freedom by forced fear.

INDIVIDUALISM, ISOLATION AND ABANDONMENT

Without solid references, fluidity is dressed in an excessive natural perception of disorientation, insecurity, and phobia inseparable from the gigantic sovereignty carried by new technologies. The world is both better and worse than it once was. It is as if we were looking at our adult phase, which is as irremediable as it is unsatisfactory, marked by unrest, disorders, restlessness and disorders.

Much of this personal confrontation comes from a competitive philosophy that strengthens social isolation. The result of all this is narcissistic, distressing behavior. Social networks contribute to this loneliness, stimulating the increase of this union without physical experience; but this same ease of connection becomes a barrier as people become increasingly unsociable.

COVA (1997), loneliness is a psychological phenomenon with profound spiritual implications, and may be accompanied by restlessness, discouragement, anxiety, a feeling of isolation and a desire to be useful to someone.

For WEBER (2001) the "new religion" that emerged in the 20th century justifies the accumulation of capital and egocentrism, strengthening individualism, and guarantees peace of mind in its individualistic attitudes.

INTERPERSONAL RELATIONSHIPS

Personal contact is a condition for the experience to be possible. The parable of the porcupine is a representation used by the philosopher Arthur Schopenhauer to refer to the adversities of harmony between human beings. But aware of their physical problems,

they end up finding a safe distance to warm up without hurting themselves.

We have become a social consumer body, in our identity card we are identified as a society that starts to look at everything through the prism of consumption, including the next; the subject starts to be seen as an object of exploration and its validity period is until another one still grants full satisfaction. BAUMAN (2004) defined that the relationship in the net society is seen as an investment, guarantees for insecurity problems.

CONSUMERISM

For BAUMAN (2008) the center of social life is consumption, it organizes social relationships, having an indispensable role not only in the formation of personal identities, but also in the relationship between them. This contemporary liquidity drives a consumerist lifestyle, and disdains all other potential cultural options. Bauman also points out that consumption is a permanent and removable condition and aspect, without temporal or historical limits, an inseparable element of the biological survival that we humans share with all other organisms.

In Liquid Modernity, this unrestrained consumption enables lightness and speed, promoting variety and novelty at all times. Defining like this, a successful subject is one who gets rid of what he bought, before this object goes into disuse, becoming unique. In the Freudian psyche, nothing you possess replaces the pleasure of having something new.

PONDÉ (2010), justifies that the subject has the need in contemporary times to accumulate wealth, as a way of attracting people, as a “buying” love from the other, it would be a fruitless expectation of contemporary individuals, to obtain care through consumption.

ENVIRONMENT

Based on this unbridled commercialization, and on the values and life habits that this fluidity provides, an affront to the environment is born, caused by this empty consumerist need, whose characteristic is the creation of needs.

From 1970 onwards, discussions began within the scope of economic science about structured accountability in the consumerist lifestyle, and its respective impacts related to global environmental issues. The subject of sustainable development began to be discussed in the 1980s at the UN and later in companies, highlighting the recycling of materials, restriction of waste, disposal of materials, collective actions; now the concern is not just when we use it, but how much is used. For ESTER (2004), although the progress in raising awareness of environmental problems is notorious, research shows that there is an abyss between the effective understanding of the problem and individual actions.

CULTURE

Contemporaneity is marked by the vigorous globalization of products, technology, culture to the detriment of the prosperity of communication technologies, dispelling traditional values, directing towards an authentic death row.

GILLES LIPOVESTKY (1993) describes it as a decline in customs in modernity, evidenced in the lack of public investment, visible in the ruin of moral conduct and the cult of a disrespectful culture that prevails narcissism and loose consumption. KUMAR (1997) states that we live in an eternal present, a controversial universe, without past and without future, without origin and without destination, it is not known for sure, where the center is located, the culture itself said to be rigid in Solid Modernity, presents temporary, changeable.

The experiences that were passed from father to son have been dissolved, the subject is ceasing to narrate his own story. The “stories” told by the ancients, in the squares, streets, lost space for shopping centers, consumption is consolidated as the center of the universe.

In this “parallel” world, a figure of great contemporary relevance emerges, the so-called “youtubers”, digital influencers, who spend the day recording and posting on the “internet” about random subjects.

WORK RELATIONSHIPS

While Solid Modernity was marked by the predictability of events, in which it was possible to make a personal, family organization, since in the professional scope the planning was little changed over the years, in Liquid Modernity the only certainty is the lack of definition of actions.

Career employees are replaced by outsourced labor, work flexibility arises, specialists are considered obsolete, giving space now to generalists. After all, the specialist is the one who knows a lot, a little, and the generalist is the professional who knows little, about everything. The industry starts to give autonomy to the worker, inserts the same in decision-making, this professional in turn is no longer evaluated by the collective, but by his own production. becomes seen as a competitor.

HETAL ROCHA (2011) highlights that as a result of this responsibility of these professionals, such professionals are exposed to a permanent concern, anxiety and insecurity, because they are always worried about not being prepared to meet the demand.

The professional is obliged to prove his competence with each management fad (new control tools) that is implemented in the company, there is an extra demand that is to be constantly updated. Thus, another contemporary terminology-ameritocracy is

born - which aims to establish ambitious goals and reward them for their accomplishment, being considered the main criterion of hierarchy of modern society, permeating our social life.

For GAULEJAC (2014), meritocracy presents itself as a manipulative system, with an effective orientation towards the illusion and dissimulation of a dominant logic of control, motivated by an economic domination that legitimizes profit as a purpose.

METHODOLOGICAL PROCEDURES

The objective of this essay is of an investigative nature, manifested in the interest of inquiring in a theoretical way, through a descriptive qualitative bibliographic exploration, helping in the understanding of modern liquid society, due to its individuality, consumerist, ephemeral need, its reflection on social, cultural, economics and contemporary organizational environment.

The composition of this argument was based on the critical ideology of Zygmunt Bauman and supported by these ideas, we present the understandings associated with the concept of Solid Modernity and its counterpoint to Liquid Modernity. Thus, from the perspective of SIMMEL (1987), SIGMUND FREUD (1996), BAUMAN (1998), SOUZA (2006) we highlight the transformations of this liquid society, based basically on the freedom to achieve personal desires.

Established in the texts of COVA (1997), Weber (2001), we discuss individualism, isolation and abandonment, present in fluid society, marked by a dissociation of this individual with society, through the denial of the connection to subordination with social institutions existing in solidity, abstaining from beliefs, rules and values, making this individual is structured in the cult of a narcissistic philosophy valuing individualism.

We use the parable of the philosopher Arthur Schopenhauer to contextualize the importance of the subject's conviviality as a society, we show that even relationships are considered as a kind of commercialization in fluid modernity, according to the text of BAUMAN (2004).

This way, consumerism becomes the center of everything, a destructive behavior that is based on programmed obsolescence, evidenced in the texts of BAUMAN, PONDÉ (2010).

As a result of this consumption in reference, loose, who suffers from the environment. Thus, a concern with the storage and disposal of all this exposed waste ESTER (2004) was born.

We also tried to reflect, the impact of the Liquid Modernity in the scope of the culture, we searched elements through the texts of GILLES LIPOVESTKY (1993), KUMAR (1997), able to analyze the scene of the global culture.

Based on the writings of HETAL ROCHA (2011), BARBOSA (2010), we emphasize that through meritocracy, society moves towards a manipulative, unfair management, with discourses focused on merit as a way of having power.

CONCLUSIONS

Thus, what we can say is that the human being lives a constant questioning, structured by anguish. But we did not find in any article that demonstrates how to get rid of this problem. For the writer and philosopher RALPH WALDO EMERSON (1803 -1882), "in the age in which we live, we live as if we were running under a thin crust of ice, and if we stop running we will drown. Note that this was a text written over 100 years ago, and reflects our current circumstances. Therefore, what we can initially conclude is that the market of life demands effectiveness

and efficiency at all levels, regardless of the season.

Run, don't question where we're going. For this too, is another contemporary question.

In *Modernity and the Holocaust*, ZYGMUNT BAUMAN (1989) highlights that this event was not an occasional occurrence of modernity, but the result of the development of modern society, based on the rationalization and bureaucratization of the time, a calculated event whose main objective was the construction of a better society. modern, is marked by countless holocausts, but the concern with the administration of this contemporary life, ends up distancing the subject from what is morality, causing events of the same magnitude, not to have the same poignant appeal, as it was in the second world war. Thus, we can conclude that life does not have the same value for some, as it has for others, certain subjects can be killed without this being a reprehensible practice, a kind of modern genocide. Bauman compares this modern genocide to a job in gardening, where the objective is to kill weeds in order to have a better garden. Thus, the sacrifice would be constructive and not destructive.

Another characteristic of postmodernity was the emergence of the term "creating value". But how is value created, in a society that lives in constant change, if the reference used for this creation of value is remodeled every day? A value is not generated overnight, these values are based on a set of rules, which helps in the organization of a society.

Liquid society is characterized by freedom, and the only way to be fully emancipated is by not having attachment to anything. Attribute of a group that values the incessant search to always be in the center of attention, the delineation of a generation that has forgotten, or don't know that life is to be served physically. The subjects in this contemporaneity, if they have the opportunity to go to any event, are

more concerned with recording the event, than properly enjoying the environment. Don't think I'm being nostalgic, but the stage gives more value to "likes" than actually having the experience of having lived.

Therefore, postmodernity moves towards a culture of convergence, there is nothing more to be discussed, and if anyone dares to disagree in this "Big Brother" of online life, the culture of cancellation arises – it is a kind of punishment for a certain person or a group of people, who uttered some word or post something that is no longer tolerated.

Today. Before you forget, "Big Brother" is also a contemporary program, a real-life aquarium.

Thus, what we can conclude is that although modernity and post-modernity seem different, in fact we are talking about the same event that has been shaping itself over the years, always with the concept of having a better society.

We will always live in the spiral of sensation and the need to discover: who we are, what we came for and where we were going.

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