

LIVING IN MODERN SOCIETY

Philosophy - History – Language

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Abstract: *Through a Philosophical, Historical and Linguistic analysis, we intend to make a vision of modern society by dealing with some issues that are particularly valid in today's social forum. Some sources and figures are cited who have particularly interacted in the topics covered, giving a decisive turn to current knowledge*

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PHILOSOPHY

It must be recognized that at the moment Modern Society is in full change. After the various revolutions of history we can already feel ourselves in the Digital Revolution which is positioned within the so-called third and fourth industrial revolution. Begun in the avant-garde industrialized countries of the world, towards the end of the fifties of the twentieth century, this digital revolution is the transition from analog mechanical and electronic technology to digital electronic technology. Evidently in various historical phases it has continued up to the present day through various periods. This premise is useful for perceiving that by changing common techniques, with the advent of valid and powerful innovations, corporate modules and therefore social paradigms are also missing. Using a valid metaphor, we can imagine a mighty sailing ship: it must turn the straight side facing the sea in order to subsequently orient it towards land and to do this it must rotate on itself. This requires time, change, movements, which will end only at the end of the maneuver, returning to an apparent state of rest. Society itself is like that. When it matures towards a revolution, it needs time to adapt, during which it changes the order of clichés. We must therefore refer to the philosopher who in our days has been able to grasp this change in society.

Zygmunt BAUMAN, Polish sociologist, philosopher and academic, was born into a Jewish family on November 19, 1925 in Poznań, Poland and died at the age of about 91. in Leeds in the United Kingdom on 9 January 2017. He studied at the University of Warsaw, London School of Economics and Political Science. The change in the paradigms of the aforementioned society brings with it an inevitable chaos and perhaps this thinker, philosopher and sociologist has been able to interpret it in a better way, mitigating the consequent disorientation. His 2000 book "Liquid Modernity" made him the superstar of postmodern thinking. To metaphorize the changes taking place in today's society, he uses the term "liquid" to refer to the physical bonds that bind all the particles of matter. For BAUMAN, being "modern" means being "in progress" with the loosening of these bonds. There is the possibility of briefly summarizing BAUMAN's thought in 6 basic points: 1. Liquid modernity; 2. Indignation; 3. Work ethic and consumer aesthetics; 4. Analysis of the Holocaust; 5. Post-panopticism; 6. Liquid love.

1. Liquid modernity - After the great certainties of the last century and with the advent of the new neoliberalism, the certainties of the State, Society, Welfare that provide for the needs of the individual have disappeared.

2. Indignation - There are complex conflicting pressures without projects that proceed on the basis of populism and in particular of indignation that with mastery is easy to steer even in negative directions.

3. The ethics of work and the aesthetics of consumption - The delay of gratification is an expression of modern society and of that procrastination (investing rather than distributing, saving and not spending; working rather than consuming) in an environment based largely on morality of work. In this inverse perspective in which means and ends exchange places, we get to reward work as an end in itself, extending the delay indefinitely, seeking and maintaining models and rules of common living aimed at standardization. Even the aesthetics of consumption sees work as a mere preparatory tool. Today the world is accelerating more and more: there is no delay and there cannot be, much less waiting. We live in an immense "liquid" field of possibilities, of increasingly intense sensations, often ensnared by the barker on duty: political, economic, idealistic. A strong exasperation of subjectivity where the bonds become more and more liquid in the incredible realizations; with virtual reality and other technologies in

the pipeline where we bow to the liquid and inconsistent tyranny of the ephemeral.

4. Analysis of the Holocaust - In 1989 he published the book "Modernity and the Holocaust" (Modernity and the Holocaust) which was very difficult to produce. From a Jewish family as early as 1939, sheltering in Russia avoids the Shoah and then analyzes the subtle link that unites the persecution of the Jews and modernity. It identifies in this path the ancient clash between finance and land, identifying in this the basic element of destabilization. It is considered a dangerous repeatable fact having been transformed into a consequence of modern civilization in which everything is subordinated to thought - action and whose dynamics are oriented towards economic and efficiency rules. So the Shoah is a fruit of bureaucracy and technology, interpreting anti-Semitism as only a necessary but not sufficient reason, almost seen as a horrible test with hidden possibilities that can be replicated and also applicable in different scenarios.

5. Post-panopticism - The Panopticon (or panoptic) is an ideal prison designed by the English philosopher and jurist Jeremy BENTHAM in 1791. The project allows all subjects to be observed by a single overseer, in a prison institution, without allowing them to understand whether or not they are being controlled at that moment. It is also necessary to think about "To supervise and punish: Birth of the prison" (Surveiller et punir: Naissance de la prison, 1975) essay by the French historian and philosopher Michel FOUCAULT as well as to the figure of Big Brother from George's book "1984" ORWELL. An analysis of what will happen in post-modernity in a future perspective. In a recent publication "Sixth power. Surveillance in liquid modernity" written with David LYON opens the vision towards the structures of power that expand in this liquid society. The forms of control take on the features of consumption for entertainment. Under the attention of transnational organizations there is a piling up of data and their digital emanations even without people. The highest risks beyond privacy itself concern control and therefore freedom of action and choice. It is beyond the panopticon, even losing the walls. There is also no need for an overseer since the "victims" are themselves collaborating, providing and contributing to their own control. Hidden under the seductive aspect is the repressive aspect of unperceived control of the unwary victims. Beyond the prison or the refugee camp there is no longer a place like home, school, bank, prison or factory, where we can concentrate to control ourselves to a

greater extent. So unfortunately there will no longer be a place for anyone to take refuge in order not to be spied on. We are increasingly controlled, tested, evaluated, judged always in daily life.

6. Liquid love - The sentimental relationship, like loneliness, generates fear and insecurity, together with the precariousness of an increasingly liquid future. In this hypothesis of the future, one is afraid of being entangled in stable relationships fearing close ties with burdens that one does not want to assume.

These analyzes in particular will remain solid tools and (non-liquid) milestones in the analysis of current postmodernity, they are lessons subsequent to its academic phase focused on the sociology of work that have contributed to the elaboration of this thought.

LIVING IN MODERN SOCIETY HISTORY

Giovanbattista VICO (Naples, June 23, 1668 - Naples, January 23, 1744) Italian philosopher, historian and jurist of the Enlightenment Age still today appears to be recurring and exact his theory of "historical courses and recourses". Life that repeats itself without man grasping its message to avoid even unpleasant recurrences over the centuries. The problem of today's society can be read in particular in three historical events: The fall of the Western Roman Empire, the French Revolution, the affirmation of totalitarian states in Europe.

The fall of the Western Roman Empire - It is considered by historians with the fall of the Roman emperor in office. On 4 September 476 A.D. Odoacer King of the Heruli occupied Ravenna and abdicated the emperor Romulus Augustus, decreeing the end of the Western Roman Empire.

The causes that led to the dissolution of the Roman military giant are certainly multifactorial together with the leitmotif of a hegemonic class that is oblivious to the people it harasses.

Epidemics, famines, wars, economic crisis, inconsistent political organization (patronage, with numerous latent critical points within it), discontent of war veterans, difficult economic and social situation, development of large estates to the detriment of small and medium-sized owners with abandonment lands, trade and crafts in crisis due to the advent of large patrician competitors who had more money at their disposal, the

spread of new other philosophical and religious beliefs. All this weakened the apparent solid power, through a general dissatisfaction of the people, hungry and devoid of real political leaders who were not fighting each other, with constant betrayal, overthrow and loss of credibility. A hegemonic class that is heedless of the people it harasses.

The French Revolution - Upon Louis XIV's death (1715) France was in a period of political and economic crisis. The political crisis shows the weakening of the figure of the monarch due to the quest for power by the nobility. In 1780 the economic crisis reappeared and in order to cope with it, King Louis XVI and Jacques NEVER, in charge of finance, unsuccessfully tried to limit the tax privileges of the Clergy and Nobility. The Minister of Finance reveals the frightening situation of the French economy, denounces the financial situation of the state with those responsible for waste and is immediately opposed by the Clergy and Nobility

This led to the convening of the States General, an assembly of the three classes present in France (Nobility, Clergy and Third Estate). To the latter, the Third Estate, belonged 95% of the French people tired of the abuses of the other two classes. Substantially, therefore, the main causes can be identified in the inadequacy of power, discontent of war veterans, difficult economic and social situation, the economic and cultural crisis, epidemics, wars, famines, the uncertainty of the future, which brought the Third State to the rebellion. We then also have cultural factors that have also been helpful in the American Revolution, albeit profoundly different. Here in France the Enlightenment has been thundering for decades, developed here, based on three principles: Rationalism, Egalitarianism and Contractualism. Once again a hegemonic class that is heedless of the people it harasses.

The affirmation of totalitarian states in Europe - At the beginning of the twentieth century, between the two Great Wars, there was general discontent on the part of the people. Totalitarianism both on the right (in Italy Benito MUSSOLINI, in Spain Francisco FRANCO, in Germany Adolf HITLER) and on the left (in Russia Iosif STALIN) always rest on the same causes already listed above: poverty, economic crisis, epidemics, inadequate political apparatus, the discontent of war veterans, the difficult economic and social situation, the uncertainty of the future, hunger and famine, popular backwardness and discontent, class inequalities. Always a hegemonic class that is heedless of the people it harasses.

Perhaps it would be appropriate to prevent this from happening again.

LIVING IN MODERN SOCIETY LANGUAGE

Mainly the language has undergone a new and strong connotation thanks to the powerful work done by Avram Noam CHOMSKY. CHOMSKY born on 7 December 1928 in the town of East Oak Lane (Philadelphia, Pennsylvania, U.S.A.) is a philosopher, linguist, cognitive scientist, academic, communication theorist, political activist and American essayist still alive today at the ripe old age of 94. In his life he has always wanted to speak to a group of people attentive to his research and his consequent message. Sometimes he intentionally used words or phrases with effect, such as the Organ of Language that differentiates Man from other animals. This is an effective definition because in reality it did not speak of a specific organ in itself but indicated a "system" of organs including the larynx, the tongue, parts of the brain and more, therefore of a System. Systems Theory was theorized by the Austrian biologist Ludwig Von BERTALANFFY and considers the whole world not as a chaotic complex of elements, marked by the law of linear causality, but rather an organism with principles and laws involving the totality of its constituent components, creating precisely "systems".

Growing up in a Jewish environment where he learned the language from an early age, he listens intently to family debates about Zionist politics as his family was involved in leftist Zionism. In this direction he oriented his studies in the world of thought, also uniting his concerns.

His studies took place at the University of Pennsylvania, under the considerable influence of Zellig HARRIS. Already an advocate of new and left-wing ideas, he finished his PhD in 1951. He later spent four years at Harvard and in 1955 he moved to the University of Pennsylvania teaching at the Massachusetts Institute of Technology to begin an intense and long career.

He is rightly considered one of the main founders of the Transformational Generative Grammar (TGG). Here is what is meant by Transformational-Generative Grammar. It is a system of linguistic analysis that is hidden behind this long and complicated name and which competes with traditional linguistics since all the topics are related to philosophy, logic and psycholinguistics. In 1957 he published a book "Syntactic Structures" which is considered a revolution in the discipline of linguistics. In it,

CHOMSKY perceives and suggests two structures in every human expression:

A Superficial Structure, the way to superficially combine words;

A Deep Structure, based above all on universal rules and mechanisms. In this framework it is stated and maintained that the means of acquiring a language in all human beings are natural and are activated automatically as soon as a child begins to learn the fundamentals of a language. A series of innate grammatical structures is therefore common to all humanity.

Great critic of US capitalism and foreign policy. Already in 1967, a precursor of '68, opposing America's involvement in the Vietnam War, he began his foray into political activism, creating his book of essays entitled "The responsibility of intellectuals ", a work that earned great recognition.

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