

**Nemanja Đukić<sup>1</sup>**  
Faculty of Political Sciences  
Banja Luka  
nemanjadjukic00@yahoo.com

Review article  
**UDC 316.42.063:141.78**  
**DOI**  
Received: 01.03.2012.  
Accepted: 01.05.2012.

## **Post-social constellation (The globalization of irresponsibility)**

### **Abstract**

*Having as a starting point the analysis of the relations between repressiveness and responsibilities, the paper points to the postmodern totalitarianism of the entropy of rationality as the cause of social crisis and establishment of post-social constellations. Special importance is given to the emancipation of young people as a clinical symptom of the crisis of modernity.*

**Keywords:** *repressiveness, responsibility, postmodern, post-social, youth.*

### **Repressiveness as a lack of responsibility**

Repressive set-ups, as defined by their immanence, do not allow for the development of responsibility because power relations based on an presupposed authority beforehand rely on the hierarchical structure of subordination, which, in principle, excludes the establishment of an autonomous habitus of personality.<sup>2</sup> Socially subordinated roles and statuses, which shape individuals with a stable identity rather than a personality, produce a population incapable of thinking, organizing, acting, and existence out of the principle of authority. As there is no society that is not organized, thus the history is already a history of repressiveness, since the very repressiveness represents an inherent feature of the organization as such.<sup>3</sup> However, the society of postmodern repressiveness is particularly one of global rational repressive totalitarianism as an overemphasized

<sup>1</sup> High assistant lecturer at the Faculty of Political Sciences, Department for Sociology. E-mail: nemanjadjukic00@yahoo.com.

<sup>2</sup> On relation between the personality and identity see more: Nemanja Đukić i Ivan Šijaković, *Socijalna kontrola identiteta*, "Politeia", Year I, No. 1, Banja Luka: Faculty of Political Sciences, 2011, p. 107/120.

<sup>3</sup> See: Herbert Marcuse, *Eros i civilizacija*, Zagreb: Naprijed, 1985.

authoritarianism that, for the first time, has the conditions of absolute validity. It is precisely its totality that makes the postmodern repressiveness a sufficient condition for the overall social deconstruction of the social. As it has been already pointed out by Beck<sup>4</sup> in terms of the phrase “*risk society*”, the postmodern society is the entropy of rationality – it represents a historical accumulation of rationality that has the possibility of endangering itself. At a philosophical level, this entropy is expressed as a negative self-reflection of rationality between the instrumental and communicative<sup>5</sup>; at the technological level it is expressed as a self-reflection of information which is at the same time a tool for and a subject of work<sup>6</sup>, and at a social level, it is represented as a socio-cultural constellation that deconstructs the social itself.<sup>7</sup>

### Internalization of irresponsibility as a basic cultural value

Globalization, as a post-modern process of structuring global society, by imposing, in totalitarian manner, the principles of pseudoindividuality and liberal hedonism, sets up infantilism as a general and basic cultural value of the contemporary society. Shaping the mind and establishing democratic principles of justice, equality, freedom, rights and procedures, the globalization enables emancipated, liberal and legitimate escape from liability as an “irrational authority,” which establishes a non-committal relationship towards the foundations of civilization, which ultimately leads to its inevitable descent into barbarism.<sup>8</sup> As well as psychoanalysis that does not solve problems but transfer them instead, that is how the global society under development, does not solve the fundamental problems of social organization arising from the illusion of technical and industrial progress, but only transfers them from the social level to the level of information.<sup>9</sup> Constructing and simulating the hyper-reality<sup>10</sup>, overcome biological and physical frames of cultural survival produce a liberated “inorganic culture”<sup>11</sup> in which disturbed processes of maturation together with all accompanying social, intellectual, psychomotor, and affective disorders, appear as a residue of a free

<sup>4</sup> See: Ulrich Beck, *Rizično društvo*, Belgrade: Filip Višnjić, 1997.

<sup>5</sup> See: Jirgen Habermas, *The Theory of Communicative Action*, Volume 2, Boston: Beacon Press, 1987.

<sup>6</sup> See: Ulrich Beck, *Rizično društvo*, Beograd: Filip Višnjić, 1997.

<sup>7</sup> See: Maks Horkheimer, *Pomračenje uma*, Sarajevo: Veselin Masleša, 1989; Jean Baudrillard, *Simulakrumi i simulacija*, Novi Sad: Svetovi, 1991.

<sup>8</sup> See: Maks Horkheimer, *Pomračenje uma*, Sarajevo: Veselin Masleša, 1989.

<sup>9</sup> See: Pol Vilirio, *Informatička bomba*, Novi Sad: Svetovi, 2000, p. 40.

<sup>10</sup> See: Jean Baudrillard, *Simulacija i zbilja*, Zagreb, 2001.

<sup>11</sup> Pol Vilirio, *Informatička bomba*, Novi Sad: Svetovi, 2000, p. 44.

and permanent immaturity of population that has been blocked in its infancy.<sup>12</sup> It was already in the first half of the 20th century, when Witold Gombrowicz stated that human's growth or progress is not the indicator of the modernity, but one's refusal to grow up: "Immaturity and infantilism are the safest category to define the modern man".<sup>13</sup> In ancient societies taking responsibility for your own future meant the most important act of life and was expressed in the act of initiation<sup>14</sup>, but in the postmodern society it gives a way to the escape from their own future, the escape being expressed through the process of digitization. Irresponsibility is becoming a democratic right, so that responsibility disappears from the civilization in the same way as the truth disappears from science, and justice from the courts.<sup>15</sup> As Virilio points out, social and political responsibility will disappear in twenty years, and soon every individual or activity, unrelated to the irresponsibility, will be rejected. The transition from real to virtual deprives the social relations of their temporal continuity and its accompanying individual and social experience which represents the ontological proposition of shaping one's personality as the completion of the process of individual and social maturation.<sup>16</sup> But when you have a digital reality that is capable of providing experiences that are usually obtained over time and in difficult manner, it means that a future, that we are familiar with now, no longer exists.<sup>17</sup> While the initiation means that one becomes responsible for their own social entity, the postmodern fragmentation of social life produces the crisis of the social in a way that it reduces the view of reality or of its aspect at the same time enriching the knowledge on each and every of the aforementioned aspects.<sup>18</sup> Under this influence some aspects of human practice become more independent, and therefore get the opportunity to seek the purpose of their existence in themselves and act as if the totality of the practice no longer exists. These reality frameworks give birth and development to the ideology of particular consciousness (awareness of the particular), which tends to force itself seductively in particular social and cultural circumstances as a complete awareness of the totality of the practice - which is previously reduced to some of its parts.<sup>19</sup> Based on the ontological postulate that the truth is not a whole<sup>20</sup>, the postmodern or post-social constellation

---

<sup>12</sup> *Ibid.*

<sup>13</sup> Pol Virilio, *Informatička bomba*, Novi Sad: Svetovi, 2000, p. 93/94.

<sup>14</sup> See: Klod Levi Stros, *Divlja misao*, Beograd: Nolit, 1978; Klod Levi Stros, *Totemizam danas*, Beograd: BIGZ, 1979, Klod Levi Stros, *Tužni tropi*, Beograd: ZEPTER Book World, 1999.

<sup>15</sup> Zoran Arsović, *Ono što nakon Haga ostaje*, Banja Luka, 2010.

<sup>16</sup> See: H.E. Erikson, *Identitet i životni ciklus*, Beograd: Zavod za udžbenike, 2008.

<sup>17</sup> Pol Virilio, *Informatička bomba*, Novi Sad: Svetovi, 2000, p. 94.

<sup>18</sup> Božo Milošević, *Sociologija i savremeni svet*, Novi Sad: Filozofski fakultet, 2007, p. 90.

<sup>19</sup> *Ibid.*, p. 87.

<sup>20</sup> See: Teodor Adorno, *Negativna dijalektika*, Beograd: BIGZ, 1979.

defines axiological pluralism, moral relativism and political particularism, that is, particularism of democracy.<sup>21</sup> Postulating the pluralism as a “superior value” one creates the phenomenon of “modern pluralism”<sup>22</sup> which becomes the main cause of the crisis in the modern society.<sup>23</sup> Establishing the axiological pluralism (pluralism as the highest values) the postmodern constellation deconstructs the universalism and historical-social continuity<sup>24</sup>, because it allows for the deconstruction of the continuity of the social and historical constitution, i.e. it allows for discontinuity in social processing of the sense. Social processuality of the sense has come to a crisis point, because the institutions that deal with the sense are not able to absorb the “inter-subjective objectified sense in the social storages of knowledge”<sup>25</sup>. Pluralism as particularism in terms of values indicates the absence of a single, dominant, binding and integrating value system that would be well-integrated itself. Existing pluralistic value systems are characterized by low integrative power in the whole society as a totality, as well as by weak internal integrity of the system. Large institutions (economy, politics, culture, religion, etc.) are not hierarchically organized, that is, there is no integrating system of values, but these entities exist relatively independently and have a claim only on their own, firmly bounded, field of action.<sup>26</sup> Thus fledged aspects of social practices now exist as a system of disconnected social entities that have lost their social and semantic background and have become an instrument of postmodern or post-social constellation – they have become the instruments of social deconstruction and its reduction to a shallow, one-dimensional hyperspace.<sup>27</sup> It is exactly because of the postmodern digital social fragmentation that has been indicated by Baudrillard, that Touraine was able to say that we live next to the social experience in the end point of social decomposition.<sup>28</sup>

<sup>21</sup> On relation among democracy, universalism, particularism, and identity, see: Ernesto Laclau, *Univerzalizam, partikularizam i pitanje identiteta*, Reč. Journal of Literature, Culture and Social Affairs, No. 71/17, September 2003.

<sup>22</sup> See: Peter Berger, Tomas Luckmann, *Modernity, pluralism and the crisis of meaning, The Orientation of Modern Man*, Gütersloh: Bertelsmann Foundation Publishers, 1995.

<sup>23</sup> *Ibid.*

<sup>24</sup> See: Antoni Giddens, *Posledice modernosti*, Beograd: Filip Višnjić, 1997.

<sup>25</sup> See: Peter Berger, Tomas Luckmann, *Modernity, pluralism and the crisis of meaning, The Orientation of Modern Man*, Gütersloh: Bertelsmann Foundation Publishers, 1995.

<sup>26</sup> See: Peter Berger, Tomas Luckmann, *Modernity, pluralism and the crisis of meaning, The Orientation of Modern Man*, Gütersloh: Bertelsmann Foundation Publishers, 1995.

<sup>27</sup> See: Daglas Kellner, *Medijska kultura*, Beograd: Klio, 2004.

<sup>28</sup> See: Alain Touraine, *A new paradigm. For understanding today's world*, Cambridge: Polity press, 2007.

## The crisis of modernity as a crisis of youth

Since the ontogenesis is complementary to phylogenesis – the postmodern crises of the social is something that inevitably affects individuals and social groups in parallel with the crisis of institutions. Since young people (youth) are the central figure of the postmodern process of the digital reification of the social, it also means that young people, as mainstream of the modern pseudo-cultural production of the irresponsibility, become the end point of nihilism, and the permanent enemies of the future, as well as the irreversible outcasts of the history. Dreams of youth liberation, says Vilirio, have always led to dictatorships and repressive paramilitary systems. After Hitler and Stalin, the great temples of young cultural revolutions, there was a period of new technological childishness proposed by American nation.<sup>29</sup> While former young generations used to confuse the technological and scientific progress with the moral one, new young generations, eager for emancipation for the sake of the future, remain without it. Digitization as a process of emancipation of illiterate youth<sup>30</sup> provides the opportunity to declare the lack of old values a new value (Hannah Arendt). Emancipation as the elimination of all cultural values is the ultimate outcome of radical deletion in postmodern deregulation of time, since emancipatory deconstruction and deregulation of the past open reversed historical process: the process of free and independent technological progress which leaves behind itself a man without a future. The future is gone because social continuity is interrupted in time.<sup>31</sup> Chronological and historical time has given its place to the new technological time that is exposed in present times<sup>32</sup>. New technological time is not related to the social reality – neither with one event nor with the collective memory. It is pure computer time which is building up a permanent present as boundless and timeless intensity that destroys the pace of society in a progressive degradation.<sup>33</sup> In this way the crisis of responsibility is finally showed up as a clinical symptom of the crisis of modern times - a crisis of young generation is the last crisis of the idea of progress in which social reality is finally disconnected from itself.

Prevela: Jelena Vignjević

---

<sup>29</sup> Vilirio, P., *Informatička bomba*, Svetovi, Novi Sad, 2000, p. 99.

<sup>30</sup> *Ibid*, p.97.

<sup>31</sup> Vilirio, P., *Kritički prostor*, Gradac, Čačak, 1997, p.8.

<sup>32</sup> *Ibid*, p.10.

<sup>33</sup> *Ibid*, p.11.

## References

1. Arsović, Zoran. *Ono što nakon Haga ostaje*. Banja Luka, 2010.
2. Adorno, Theodor. *Negativna dijalektika*. Belgrade: BIGZ, 1979.
3. Beck, Ulrich. *Rizično društvo*. Belgrade: Filip Višnjić, 1997.
4. Berger, Peter and Luckmann, Tomas. *Modernity, pluralism and the crisis of meaning, The Orientation of Modern Man*. Gütersloh: Bertelsmann Foundation Publishers, 1995.
5. Baudrillard, Jean. *Simulakrumi i simulacija*. Novi Sad: Svetovi, 1991.
6. Baudrillard, Jean. *Simulacija i zbilja*. Zagreb, 2001.
7. Vilirio, Pol. *Informatička bomba*, Novi Sad: Svetovi, 2000.
8. Vilirio, Pol. *Kritički prostor*, Čačak: Gradac, 1997.
9. Giddens, Anthony. *Posledice modernosti*, Belgrade: Filip Višnjić, 1997.
10. Đukić, Nemanja i Šijaković, Ivan. *Socijalna kontrola identiteta*, Original scierntific paper, UDC 316.32:323.1, „Politeia“, A journal of the Faculty of Political Sciences in Banja Luka for social issues, Year I, No. 1, Faculty of Political Sciences, Banja Luka, 2011.
11. H.E. Erikson. *Identitet i životni ciklus*, Beograd: Zavod za udžbenike, 2008.
12. Kelner, Daglas. *Medijska kultura*, Beograd: Klio, 2004.
13. Laklau, Ernesto. *Univerzalizam, partikularizam i pitanje identiteta*, Journal of Literature, Culture and Social Affairs Reč, No. 71/17, September 2003.
14. Markuze, Herbert. *Eros i civilizacija*, Zagreb: Naprijed, 1985.
15. Milošević, Božo. *Sociologija i savremeni svet*, Novi Sad: Filozofski fakultet, 2007.
16. Stros, Kold Levi. *Divlja misao*, Beograd: Nolit, 1978.
17. Stros, Klod Levi. *Totemizam danas*, Beograd: BIGZ, 1979.
18. Stros, Klod Levi. *Tužni tropi*, Beograd: ZEPTER Book World, 1999.
19. Touraine, Alain. *A new paradigm. For understanding today's world*, Cambridge: Polity press, 2007.
20. Habermas, Jirgen. *The Theory of Communicative Action*, Volume 2, Boston: Beacon Press, 1987.
21. Horkheimer, Max. *Pomračenje uma*, Sarajevo: Veselin Masleša, 1989.