

For this reflection report, I wanted to see how different theories covered in this module could relate to my own everyday life. I therefore decided to analyse a day of my life and some main stages throughout that day and see how these key stages would relate to the different theories covered in this module. Also, how concerns and insecurities would play relevance.

I awoke at exactly 8:30am thanks to my personalised ring tone on my Nokia mobile phone. The mobile phone itself is an example of an individualised and niche consumption. Personalised mobile phones surely must be every consumer's dream; a personalised touch on an example of postmodern information society.

However, besides personalised ringtones, sadly my phone does not connect to the internet or have many perks that an I-phone would, perhaps this makes me a social misfit. This highlights postmodern insecurities; I really do hope others don't look down upon me for not having an expensive touch screen phone. Kumar (2005) suggests information technology defines the information society idea. The fact that I was able to choose my own alarm tone demonstrates how innovation and flexible technologies depends on the information technology (more desire for personalised ringtones/alarm tones more tones introduced and marketed). As Webster (2006) suggests, new technologies are one of the most

visible indicators of new times and accordingly are frequently taken to coming of an information society.

After breakfast, the next stage of my day demonstrates how I actively construct and display my self-identity. Choosing what clothes to wear links with symbolic consumption, as the attached symbolic meaning of an item of my clothing, arguably portrays something about me. However, unlike an Eskimo in Alaska in 2012, the symbolic value is greater than the use value of my clothes, for a 21 year old in a postmodern contemporary 2012 Britain. Therefore what I choose to wear is affected by how I want to be portrayed. As I get ready for University, I look in the mirror and hope that my 'friends' think I have made the right outfit choice. As Giddens (1991) suggests, in a period of late modernity, individuals construct their own self-identity, also anxieties about our identity

influence our everyday choices, such as our clothing and appearance. This was compelling for me as I realised, through the clothing I choose to wear, I am making choices about my clothes that help to construct my own self-identity that is visible to other people. Also, perhaps my use of make-up is evidence of symbolic consumption; I hope others will like the Chanel lipstick I wear.

Gauntlett (2008) suggests that we constantly work on and reflect our self-identity. Giddens (1991) argues a person's identity is not to be found in behaviour, or in the reaction of other people, but in the capacity to keep a particular narrative going. Therefore that may be why my own taste in clothing or choice of make-up represents a particular trend, a running narrative.



After reworking my self-identity, I then set off to walk to University, thankfully I live not so far away, 30 minutes approximately, and I normally choose to walk the distance. Bauman (1997) suggests that the most prominent anxieties and fears in our society today derive from the removal of security and that there is no one source power, this then results in the world being experienced as uncertain, uncontrollable and frightening. However, perhaps the comfort of the surveillance of CCTV somewhat improves this security. As in the western world, if your shop is robbed, car stolen, if you're mugged on the way to University, there is a good chance that these acts were caught on closed circuit television, as it may be suggested that we can't escape surveillance through our everyday lives (passports, bank cards, computers) as it surrounds us wherever we go. Lyon, (2001) argues that surveillance practices are growing at an accelerating rate 'wherever information infrastructures and knowledge based economies are established' (pg 5).

While walking, I stop to buy a newspaper from Tesco, recently it seems like everywhere I look there's a Tesco, it's like they've taken over the world (oh wait, no that's Apple). As I read the newspaper in question, I think about the construct of this newspaper, and I hope that all involved in the making/printing of it would have been given adequate pay. Which newspaper I buy from Tesco is monitored; thanks to the knowledge/feedback loops to data on club cards; instead of seeing this as invasive, I think this is helpful to me, as it is offering me deals on the items I buy the most. In the newspaper, examples of invasive journalism in the media press may be present. However, invasive journalism and phone hacking may only occur in a time of an postmodern information society and often requires 'manipulation' to get a news exclusive (Bourdieu, 1998, pg 69) Thankfully I have not had my phone hacked yet, well not that I'm aware of anyway.

As Lyon (1994) suggests, surveillance is a power generator itself, as it internalises values and influences behaviour. If I think I am being monitored, this then results in the internalisation of society's values, as I monitor myself. Therefore I am an example of a Foucauldian self-disciplining subject. I therefore attempt to normalise my behaviour internally; perhaps this even stops me from robbing a house or performing arson attacks on bins to my way to University. Bauman (2007) suggests that power may be seen as relative, fluid and everywhere surrounding us. This is arguably a

refreshing theory, compared to Marx's oppressive link between power and capitalism, that 'the ideas of the dominant class tend to be the dominant ideas' (Bauman, 2000, pg 55) So perhaps the idea that I think I am being watched therefore helps to modify my behaviour.

After "consuming knowledge" at University, I walk home and eat my favourite fruit, blueberries. However, as I look at the packet, I wonder if it's health benefits will out way the negative effects of the carbon produced by its travel from Argentina.

After a long day at University and a long walk home, I return home and plan my evening meal, if the feeling comes upon me and I don't want to cook, I have so many fast food chains, and take-aways to choose from. Food choice varying from Indian, Chinese, Vietnamese, Mexican etc, all in the close boundaries of Hyde Park, I even have a Tesco express! Although the term Globalisation may not be a completely new concept in 2012, it is multidimensional and it is also useful to not only help explain the choice of take-aways I have access to but how I can pay for my food online. Bauman (1998) suggests that new technologies, such as the computer, not only translates the decline of public space but produces an accelerated sense of time and the compression of space. Therefore, ordering my takeaway online has never been so easy and time efficient.

After dinner, sometimes on an evening, alike many students, I like to unwind and watch Television. Barker (1999) argues that not only has the television become a leading resource for the construction of identity projects, but argues it is the main source of global cultural capital. Also, arguably symbolic consumption may not only be displayed in the clothes we wear, in the food we eat, but in the programs we choose to watch, I might want to appear trendy and therefore post that I'm watching the new Peep Show episode on Facebook, I reckon that will sit well with my Facebook 'friends'.

Barker (1991) argues as a result of the growth of transnational television, the globalisation of television has provided a resource for both deconstructing and reconstructing identities. Therefore through

Television, I am able to view different discourses about other cultures. Barker (1991) also suggests that the globalisation of the television is an aspect of the dynamic logic of capitalism, which stems from the pursuit of profit as the primary goal.

I may find it appealing that I can watch a Spanish soap opera, Attenborough's frozen planet and Mexican cooking program all with a click of the button. However, as Bourdieu (1998) argues that television poses a serious danger for all the areas of cultural production, through its chauvinistic visions of politics and exploitation of different social situations, yet the television may also be seen as hosting embodied, objectified and linguistic cultural capital (Bourdieu, 1986).

Therefore the television is not only a physical belonging that I can own (perhaps as a result of my consumer needs and wants) but it portrays the globalisation of culture, representations and regulation of sexual identities, and through certain television programs, portrays the notion of the 'risk society' Baker (2001).

In conclusion, globalisation and surveillance play relevance to all main stages throughout my day. As globalisation and surveillance occur in a postmodern world, it is necessary to note how insecurities can occur in a postmodern period. The Guardian (2011) shows that Bauman explains that living in postmodernity, is like living in quicksand; that every move that one tries to make to stabilise their my position, may actually produce the opposite consequence.

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