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The dynamics of identity is central to the network society and herein accepts the tenets of Gidden's characterisation of identity in the late modernity.

Locating self-identity within the interplay of local and global accepts Giddens view that "self identity is not a distinctive trait possessed by the individual. It is the self as reflexively understood by the person in terms of his/her biography... To be a human being is to know both what is one doing and why one is doing it... In the context of the post industrial order, the self becomes a reflexive project... Reflexively organised self planning...becomes a central feature of the structuring of the self identity". To Castells, however the raise of network society calls into question the process of construction of self identify. It is because the network society is based on the systemic disjunction between local and global for most individuals and social

groups. Therefore, reflexive self planning becomes impossible, except for the elite inhabiting in the timeless space of flows of global network and their ancillary locals. Under such new conditions, civil societies shrink and disarticulate because there is no longer continuity between the logic of power making in the global network... The search for meaning takes place then in the reconstruction of defense identified around communal principles. Most of the social actions becomes organised in the opposition between unidentified flows and secluded identities... (and) that the condition of the subject at the heart of the process of social change takes a different route to one we knew during modernity and late modernity: namely subjects if and when constructed, are not built any longer on the basis of civil societies, that are in the process of disintegration, but as prolongation of communal resistance... This is the actual meaning of the new primacy of identity politics in the network society. Castells while explaining the process of emergence and transformation of social movements in the context of the network society states that information technology is transforming the world and it is causing disintegration of existing mechanism of social control and political representation. All over the world, there is perceived loss of control over lives, environment, jobs, economies, governments, countries and ultimately over the fate of the earth. There is an emerging new global order, and alternative projects challenge the logic embedded in the

new global order. Now there are unexpected ways of reactions and mobilisations. In his view social movements can be categorised by three principles: **the movement's identity, the movement's adversary and the movement's goal** which was originally propagated by Touraine (1966).

The identity refers to the self definition of the movement of what it is, adversary refers to the principle enemy, as explicitly defined by the movement; and the social goals refers to the vision of the social order the movement would wish to attain. To him in the information age, bypassed by global network of wealth, power and information, the modern nation state has lost much of its sovereignty. In this age the legitimising identities are drained away. He however has visualised the emergence of a powerful resistance identities both retrench in the communal heavens and built around proactive social movements' which choose to establish their autonomy in their communal resistance' for example the women's and the environmental movements.

In the network society together with the state apparatuses, global net works, and self centred individuals, there are also communes formed around resistance identity. However their logic excludes each other. In this backdrop he visualises the emergence of project identities from the development of the resistance identities that arise from a commune. The commune of resistance defends their space,

and their places against the placeless logic of the space of flows characterising social dominations in the information age. In the network society power is diffused in the global network of wealth, power and information, and images.

Hence, The social movements according to Castell are emerging from the communal resistance to globalisation, capitalist restructuring, organisational networking, uncontrolled informationalism and patriarchalism. Such of them are of ecologist, feminists, religious fundamentalists, nationalists, and localists.