

## Seminario doctorandos:

### Javier Pérez Wever: Libertad y seguridad en Zygmunt Bauman

#### Textos de Zygmunt Bauman sobre la libertad y la seguridad

1. There is a good reason to conceive of the course of history as pendulum-like, even if in other respects it may be portrayed as linear: freedom and security, both equally *pressing* and *indispensable*, happen to be hard to reconcile without friction – and a considerable friction most of the time. These two qualities are, simultaneously, *complementary and incompatible*; the likelihood of their falling into conflict has always been and will forever be as high as the need of their reconciliation. Through many forms of human togetherness have been tried in the course of history, none has succeeded in finding a flawless solution to this truly ‘squaring the circle’ kind of task”<sup>1</sup>(Bauman, 2001).
2. “[E]l proceso de civilización es una transacción, insiste Freud: para obtener algo de ella, los seres humanos tienen que renunciar a otra cosa. (...) A fin de lograr una vida satisfactoria –o soportable, vivible, para ser más exactos-, son tan imprescindibles las libertades de actuar según los propios impulsos, urgencias, inclinaciones y deseos como las restricciones impuestas en aras de la seguridad, ya que una seguridad sin libertad equivaldría a esclavitud, mientras que una libertad sin seguridad desataría el caos, la desorientación y una perpetua incertidumbre que redundaría en impotencia para actuar resueltamente. Pero ambas son y permanecerán resueltamente irreconciliables”<sup>2</sup>.(Bauman & Dessal, 2014)

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<sup>1</sup> 19. La cursiva no es original del texto.

<sup>2</sup> Pag. 19

3. “[L]o cierto es que solo he tomado de su caja de herramientas aquellos instrumentos que me resultaron pertinentes para la tarea de marcar contornos legibles en mena amorfa de las tendencias sociales y los *Lebeswelten* individuales de la actualidad. (...) [M]i interés se centró exclusivamente en los usos sociales/políticos/económicos del cambiante equilibrio entre el «principio de placer» y su compañero/adversario, el «principio de realidad»”<sup>3</sup>.

4. “*Security*. Whatever has been won and gained will stay in our possession; whatever has been achieved will retain its value as the source of pride or respect; the world is steady and reliable, and so are its standards of property, the learned habits to act effectively as well as the learned skills needed to stand up to life’s challenges.

*Certainty*. Knowing the difference between reasonable and silly, trustworthy and treacherous, useful and useless, proper and improper, profitable and harmful, and all the rest of the distinctions which guide our daily choices and help us take decisions we –hopefully- will not regret; and knowing the symptoms, the omens and the warning signs which allow us to guess what to expect and to tell a good move from a bad one.

*Safety*. Providing one behaves in the right manner, no terminal dangers – no dangers one cannot fight back against – threaten one’s body and its extensions, that is one’s property, home and neighbourhood, as well as the space in which all such elements of a greater self are inscribed, like one’s home ground and its environment”<sup>4</sup>(Bauman, 2000).

5. “Like all other departures gathered under the rubric of the ‘civilizing process’, individualization was, as human values go, a trade-off. The goods exchanged in the course of individualization were security and freedom: freedom was on offer in exchange for security – though it did not necessarily look like that, not from the

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<sup>3</sup> p. 70

<sup>4</sup> 17

start and certainly not for Pico della Miradola and other looking and speaking from similarly elevated watch towers which all-too-audible groans 'down there' on the ground could nor reach. Given their new resourcefulness, and hence their distended self-confidence, freedom seemed to the high and mighty to be the best warrant of security imaginable; it went without saying that the foolproof recipe for *both* freedom and security was the cutting and shaking off the few hands-tying bonds that remained. *Freedom does not feel too risky as long as things go obediently, the way one wishes them to go. Freedom is after all, the ability to get things done according to one's wishes, with no else able to resist the result, let alone to undo it*"<sup>5</sup>(Bauman, 2001, pág. 22).

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<sup>5</sup> La cursiva no es original del texto.