Exploring the Cultural, Moral, and Technological Dimensions of Conflict

Khaled Al-Kassimi, Tuba Işık,
Muhammad Fahim, and Başak Gezmen

IGI Global
Scientific Publishing
Publishing Tomorrow's Research Today

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

Exploring the Cultural, Moral, and Technological Dimensions of Conflict

Khaled Al-Kassimi
https://orcid.org/0000-0003-1209-9493
American University in the Emirates, UAE

Tuba Işık
Istanbul Medipol University, Turkey

Muhammad Fahim
Monash University, Australia

Başak Gezmen
Istanbul Medipol University, Turkey

IGI Global
Scientific Publishing
Publishing Tomorrow's Research Today

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

Vice President of Editorial	Melissa Wagner
Director of Acquisitions	Mikaela Felty
Director of Book Development	Jocelynn Hessler
Production Manager	Mike Brehm
Cover Design	Jose Rosado

Published in the United States of America by
IGI Global Scientific Publishing
701 East Chocolate Avenue
Hershey, PA, 17033, USA
Tel: 717-533-8845 | Fax: 717-533-7115
Website: https://www.igi-global.com E-mail: cust@igi-global.com

Copyright © 2026 by IGI Global Scientific Publishing. All rights reserved. No part of this publication may be reproduced, stored or distributed in any form or by any means, electronic or mechanical, including photocopying, without written permission from the publisher. Use of this publication to train generative artificial intelligence (AI) technologies is expressly prohibited. The publisher reserves all rights to license its use for generative AI training and machine learning model development.

Product or company names used in this set are for identification purposes only. Inclusion of the names of the products or companies does not indicate a claim of ownership by IGI Global Scientific Publishing of the trademark or registered trademark.

Library of Congress Cataloging-in-Publication Data

(CIP Data Pending)
ISBN13: 979-8-3373-7589-2
Isbn13Softcover: 979-8-3373-7590-8
EISBN13: 979-8-3373-7591-5

British Cataloguing in Publication Data
A Cataloguing in Publication record for this book is available from the British Library.

All work contributed to this book is new, previously-unpublished material.
The views expressed in this book are those of the authors, but not necessarily of the publisher.
This book contains information sourced from authentic and highly regarded references, with reasonable efforts made to ensure the reliability of the data and information presented. The authors, editors, and publisher believe the information in this book to be accurate and true as of the date of publication. Every effort has been made to trace and credit the copyright holders of all materials included. However, the authors, editors, and publisher cannot assume responsibility for the validity of all materials or the consequences of their use. Should any copyright material be found unacknowledged, please inform the publisher so that corrections may be made in future reprints.

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

Table of Contents

Preface xi

Chapter 1
Cyber Warfare and Media Manipulation in the Age of Modern Conflicts: The Role of Social Media in the 2024 U.S. Presidential Election 1
Sevda Bozkurt, Gendermarie and Coast Guard Academy, Turkey

Chapter 2
Rapid March of Technology: Transforming the Way Future Wars Will Be Fought 45
Debadyuti Dasgupta, Independent Researcher, India
Tannistha Dasgupta, VIT-AP University, India
Renuprasad Patki, VIT-AP University, India

Chapter 3
Dance Between Life and Death: An Analysis of Riverdance (2021) Film 75
Nebahat Akgün Çomak, Galatasaray University, Turkey
Nilufer Pembecioglu, Istanbul University, Turkey

Chapter 4
Exploring Music, Art, and Literature in Conflict Narratives Using Fantasy Fiction: War Through a Cultural Lens 103
Anushka Malik, Christ University, Bangalore, India
Bidyut Bhusan Jena, Christ University, Bangalore, India

Chapter 5
Intersections of Gender, Nationalism and Identity in Select Indian Films: Sita Ramam and Amaran 131
Deepthi Kirshna Thota, Mahindra University, India

Chapter 6
Echoes of War: The Lingering Shadows of Conflict in Domestic Area 171
Aida Alinia, Istinye University, Turkey
Hasan Gürkan, Istinye University, Turkey

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

Chapter 7
Maritime Myths, Monsters, and Mysteries: Crafting ‘Us’ vs. 'Them' in ‘Captain Phillips’ and ‘A Hijacking’ 197
Jessica Kate Simonds, American University in the Emirates, UAE

Chapter 8
Contemporary WWII Films and Television Series: Constructing and Deconstructing Heroes and Villains 223
Zitianxiao Xu, University College London, UK
Muhammad Yaqoub, Tongling University, China

Chapter 9
Revealing Shadows of War Through Unmasking Hero and Villain Archetypes 249
Harshini Nalam, PES University, India
Shruti Soudi, PES University, India

Chapter 10
Voices and Void: Trauma and Testimony 281
Sandhya Devi N. K., RV University, Bangalore, India

Chapter 11
2023 Serbia Mass Shootings: Crisis Communication, Moral Outrage, and Social Impact 319
Marko Selakovic, SP Jain School of Global Management, UAE
Layal Hmaidi, American University in the Emirates, UAE

Chapter 12
Zygmunt Bauman's Approach to the Loss of Meaning of Morality in Postmodern Wars 341
Ulhak Cimen, Independent Researcher, Turkey
Ömer Alanka, Independent Researcher, Turkey

Compilation of References 359

About the Contributors 419

Index 425

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform

Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

Chapter 12
Zygmunt Bauman's Approach to the Loss of Meaning of Morality in Postmodern Wars

Ulhak Cimen
Independent Researcher, Turkey

Ömer Alanka
https://orcid.org/0009-0007-6570-2504
Independent Researcher, Turkey

ABSTRACT

Zygmunt Bauman, one of the most important sociologists of the 20th and 21st centuries, emphasizes that in the new post-modern period, which he calls the liquid modern period, situations such as genocide, war, and massacre continue without any change and that this situation is in line with the basic principles of modernism. The thinker claims that the concept of dehumanization is currently valid and that the weak are destroyed as a result of people disconnected from morality using technology incredibly well. Postmodern massacres and wars are based on the absolute rightness of the strong with rational justifications. This study, which conducts a literature review and descriptive analysis, tries to understand postmodern wars from the perspective of Zygmunt Bauman.

DOI: 10.4018/979-8-3373-7589-2.ch012

Copyright © 2026, IGI Global Scientific Publishing. Copying or distributing in print or electronic forms without written permission of IGI Global Scientific Publishing is prohibited. Use of this chapter to train generative artificial intelligence (AI) technologies is expressly prohibited. The publisher reserves all rights to license its use for generative AI training and machine learning model development.

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

INTRODUCTION

It is thought that inhumane situations such as genocide and massacres experienced in modern times are incompatible with the basic principles of modern civilization. Still, these situations are extremely consistent with the principles of modernism Because modernism, in its obsession with establishing order, managed to legitimize everything within the framework of its logic. In the postmodern process experienced after modernism, the same inhumanities continue both literally and figuratively. Even if there is a claim that these have been diluted and mitigated to some extent, the events experienced (Palestinian Genocide, Bosnian Massacre, Iraq War, Afghanistan Invasion, Uyghur Turk Genocide etc.) show that modern logic has not changed at all. The most morally horrifying aspect of genocides is not the possibility of being put behind barbed wire or being driven into gas chambers, but the glorification of the logical aspects of the reasons that you can carry out the same cruelty (Bauman, 2020, p. 83). It is more acceptable to be a victim of genocide than to be its perpetrator and implementer (Bauman & Donskis, 2020, p. 49). It is often asserted that inhumane situations such as genocide and massacres experienced in modern times are fundamentally incompatible with the basic principles of modern civilization. Yet, paradoxically, these very situations prove to be remarkably consistent with the underlying tenets of modernism itself. This is because modernism, in its relentless obsession with establishing order and achieving a perfectly rationalized society, inherently possessed the capacity to legitimize virtually anything within the strict framework of its own logic. In the postmodern process that followed modernism, these same inhumane acts tragically persist, both literally and figuratively. While there might be a prevalent claim that such brutalities have been diluted or mitigated to some extent in this new era, the devastating events we continue to witness – from the Palestinian genocide and the Bosnian massacre to the Iraq War, the Afghanistan invasion, and the ongoing Uyghur Turk genocide – starkly demonstrate that the underlying modern logic has remained disturbingly unchanged. The most profoundly morally horrifying aspect of genocides is not merely the chilling prospect of being herded behind barbed wire or driven into gas chambers. Rather, it is the deeply disturbing glorification of the very logical aspects and rationales that enable the perpetration of such extreme cruelty. In this warped ethical landscape, it becomes more acceptable to be a victim of genocide than to be its perpetrator and implementer.

Dehumanization of enemies is not a situation specific to the modern era. Dehumanization was experienced frequently, especially in wars before the modern era. Soldiers had to kill each other to prevent themselves from dying. There was a definite symmetry in the struggles that took place on the battlefield. Everyone would fight against each other in the same time, space and space. Human values would be suspended for a short time and the indefinability and worthlessness of

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

the other would be declared on the battlefield. In order to show moral respect for one's own identity, one should not die, and therefore, one should exclude the other from the moral sphere on the battlefield. The dehumanization of the other during the fight with the enemy has been revolutionized by the modern system. Because the technology and rational organization under the control of the modern system have invented mass killings from a distance instead of symmetrical mutual struggle. Modern technologies of mass slaughter are rational in carrying out mass killings. Modern weapons completely render the moral identities of the other insignificant before destroying them. The fact that the Japanese were seen by the Americans as little yellow mice instead of humans or that other societies generally turned them into animals, can be given as examples of this situation (Bauman, 2014, p. 71). While the dehumanization of enemies is indeed not an invention of the modern era, having been a pervasive feature of warfare across civilizations as a means to suspend moral inhibitions during conflict, the modern system profoundly revolutionized its nature and scale. Pre-modern battles, characterized by direct, symmetrical engagement in shared time and space, required individuals to actively declare the "indefinability and worthlessness" of the opponent to justify the act of killing for self-preservation and the protection of their own moral identity. In this context, dehumanization was often a visceral, immediate, and personally enacted psychological mechanism, a temporary moral suspension for a specific encounter. However, modernity's pursuit of rational organization and technological advancement transformed this primal act into a systematic, bureaucratized process. Zygmunt Bauman argues that modern atrocities, unlike their pre-modern counterparts, are not primarily driven by intense hatred or unbridled passion, but by cold, calculated efficiency and moral disengagement. The invention of "mass killings from a distance" fundamentally alters the moral landscape of warfare. Technologies like long-range artillery, aerial bombing, and ultimately, nuclear weapons, create a vast physical and psychological distance between the perpetrator and the victim.

This technologically mediated moral distance is crucial to understanding Bauman's perspective. When the act of killing becomes remote and depersonalized, the need for direct, emotional dehumanization diminishes. Instead, the "moral identities" of the 'other' are rendered insignificant before destruction, not through a passionate declaration of worthlessness on the battlefield, but through bureaucratic classification, statistical aggregation, and the very design of the weaponry itself. The targets become abstract units, data points, or, as your examples powerfully illustrate, "little yellow mice" or "animals" – not because of a soldier's immediate hatred, but because of a systemic process that strips them of their individuality and humanity a priori.

Bauman emphasizes that this routinization and rationalization of violence make it easier for individuals to participate in atrocities without feeling directly responsible for the moral implications. The division of labor, the hierarchical command structure,

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

and the technical nature of modern warfare allow moral actors to externalize their ethical duties onto the system. The act of pulling a trigger from afar, or pressing a button that unleashes devastation, lacks the direct, tangible feedback that would trigger moral revulsion in face-to-face combat. Thus, the meaning of morality is not so much lost, but diluted, diffused, and rendered irrelevant by the very mechanisms designed to make killing more efficient and less emotionally taxing for the perpetrators. This systemic dehumanization, therefore, becomes a cornerstone of modern warfare's capacity for unprecedented scale and cruelty, even in the absence of traditional, face-to-face moral confrontation.

The openness that America has offered to these people in the Syrian war, where a quarter of a million people have died (according to 2016 data), is not only a political show but also a dehumanization of people. America accepted only 2,500 Syrian refugees in the first 5 years of the war, which is only six out of ten thousand of the number of refugees at that time (Bauman, 2018, p. 83). While the dehumanization of enemies is indeed not an invention of the modern era, having been a pervasive feature of warfare across civilizations as a means to suspend moral inhibitions during conflict, the modern system profoundly revolutionized its nature and scale. Pre-modern battles, characterized by direct, symmetrical engagement in shared time and space, required individuals to actively declare the "indefinability and worthlessness" of the opponent to justify the act of killing for self-preservation and the protection of their own moral identity. In this context, dehumanization was often a visceral, immediate, and personally enacted psychological mechanism, a temporary moral suspension for a specific encounter. However, modernity's pursuit of rational organization and technological advancement transformed this primal act into a systematic, bureaucratized process. Zygmunt Bauman argues that modern atrocities, unlike their pre-modern counterparts, are not primarily driven by intense hatred or unbridled passion, but by cold, calculated efficiency and moral disengagement. The invention of "mass killings from a distance" fundamentally alters the moral landscape of warfare. Technologies like long-range artillery, aerial bombing, and ultimately, nuclear weapons, create a vast physical and psychological distance between the perpetrator and the victim.

This technologically mediated moral distance is crucial to understanding Bauman's perspective. When the act of killing becomes remote and depersonalized, the need for direct, emotional dehumanization diminishes. Instead, the "moral identities" of the 'other' are rendered insignificant before destruction, not through a passionate declaration of worthlessness on the battlefield, but through bureaucratic classification, statistical aggregation, and the very design of the weaponry itself. The targets become abstract units, data points, or, as your examples powerfully illustrate, "little yellow mice" or "animals" – not because of a soldier's immediate hatred, but because of a systemic process that strips them of their individuality and humanity a priori.

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

Bauman emphasizes that this routinization and rationalization of violence make it easier for individuals to participate in atrocities without feeling directly responsible for the moral implications. The division of labor, the hierarchical command structure, and the technical nature of modern warfare allow moral actors to externalize their ethical duties onto the system. The act of pulling a trigger from afar, or pressing a button that unleashes devastation, lacks the direct, tangible feedback that would trigger moral revulsion in face-to-face combat. Thus, the meaning of morality is not so much lost, but diluted, diffused, and rendered irrelevant by the very mechanisms designed to make killing more efficient and less emotionally taxing for the perpetrators. This systemic dehumanization, therefore, becomes a cornerstone of modern warfare's capacity for unprecedented scale and cruelty, even in the absence of traditional, face-to-face moral confrontation. Beyond the battlefield, the principles of dehumanization and moral distance manifest in the broader geopolitical sphere, particularly in how states and publics react to humanitarian crises. The perceived "openness" that a nation like America offered to Syrian refugees during a conflict that claimed over a quarter-million lives (according to 2016 data) serves as a stark illustration of this phenomenon. Far from genuine compassion, such gestures can often function as a mere political spectacle, designed to project an image of moral concern while simultaneously facilitating a deeper dehumanization of the very people they ostensibly aim to help.

Consider the chilling statistics: America accepted only 2,500 Syrian refugees in the first five years of the war, a meager six out of every ten thousand of the total refugee population at that time. This disproportionately low intake, especially against the backdrop of immense suffering, reveals a profound moral indifference masked by bureaucratic procedures and carefully managed public relations. Bauman would argue that in the liquid modern world, the suffering of distant others is often commodified and consumed as a fleeting image rather than a call to action. The vast numbers of displaced and dying become a mere statistical abstraction, reducing individual human tragedy to an impersonal data point.

This numerical devaluation contributes to what Bauman identifies as "adiaphorization": the process by which certain acts or individuals are pushed outside the realm of moral consideration, becoming ethically neutral or irrelevant. When only a tiny fraction of a massive suffering population is deemed worthy of tangible assistance, the vast majority are, by implication, deemed "adiaphoric" – not necessarily hated, but simply rendered morally invisible. Their plight becomes a matter of logistics, security concerns, or national interest, rather than a direct ethical imperative. This detachment allows powerful actors to maintain a veneer of humanitarianism while effectively insulating themselves from the moral demands that mass suffering would otherwise impose, thus contributing significantly to the loss of meaning of morality in contemporary conflicts.

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

The world that Bauman is trying to analyze is not the evil world where demons and monsters live. The world that the thinker evaluates is the universe of life where seemingly good and modern people; parents who would be very good role models in family life can actually turn the world into hell for the other (Bauman & Donskis, 2020, p. 16). Moreover, the most common form of evil is experienced by not seeing the suffering of the other, free from war and ideologies, by rejecting meaning, becoming insensitive, and moving away from moral responsibility. The world Zygmunt Bauman meticulously analyzes is not, as one might instinctively imagine, a simplistic realm inhabited solely by demonic figures or monstrous aberrations. Instead, the profound tragedy of the human condition, in Bauman's view, resides in the fact that the very universe of life he scrutinizes is populated by ostensibly "good" and "modern" individuals. These are often people who, in their private spheres, could be exemplary parents or upstanding citizens, yet possess the chilling capacity to transform the world into a living hell for the 'Other'. This paradox highlights Bauman's central argument: that the greatest atrocities are often committed not by inherently evil individuals, but by those operating within systems that enable moral disengagement.

Moreover, Bauman posits that the most insidious and pervasive form of evil in our contemporary world is manifested not through overt acts of aggression, but through a chilling indifference to the suffering of the 'Other'. This widespread moral insensitivity transcends the traditional boundaries of war and political ideologies. It emerges from a conscious rejection of meaning, a deliberate turning away from the moral implications of one's actions or inactions. When individuals become desensitized to the plight of others, and when moral responsibility is effectively shed or diffused across complex bureaucratic and technological structures, a vacuum is created where ethical considerations simply cease to hold sway. This state of moral detachment, characterized by the refusal to acknowledge the 'Other's' suffering, epitomizes the loss of meaning of morality in a postmodern context. It is a quiet, yet devastating, form of evil where empathy is sidelined, and the imperative to act morally is dissolved into a sea of apathy and instrumental rationality, allowing horrors to unfold silently and with disturbing regularity.

POSTMODERN MASSACRES

The most terrible, bloodiest, most brutal, most horrific massacres in history have been committed for the highest, noblest, most praiseworthy purposes (Bauman, 2014, p. 84). The discourse of creation is always placed in the background of the destruction carried out in massacres. The people who carry out the massacre are not monster-looking, psychopathic, murderous individuals. The people who commit the

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

massacre are mostly friends, neighbors, ideal people who help the elderly cross the street, give their seats to the disabled and elderly on the bus, tolerate when someone passes in front of them in the checkout line at the supermarket, return the wallet they find to its owner, help the poor, etc. These people were helpful individuals who did not show any pathological symptoms before the war. If the monsters had only been committed by monsters, the world could have been made a safe place with the precautions that would be taken. In fact, the world is almost completely protected against the dangers that the creatures can create. Beyond this, there are scientists who can identify psychopaths and sociopaths and legal systems that can impose penal sanctions on them all over the world (Bauman, 2017, p. 185). Your assertion that the "most terrible, bloodiest, most brutal, most horrific massacres in history have been committed for the highest, noblest, most praiseworthy purposes" cuts to the very heart of Zygmunt Bauman's analysis of modern atrocities. It highlights a profound moral paradox: that the discourse of "creation," "progress," and "higher ideals" often serves as the chilling backdrop for widespread destruction. This isn't merely a historical curiosity; it's a fundamental characteristic of modern warfare and its accompanying dehumanization.

Bauman vehemently argues against the simplistic notion that perpetrators of massacres are inherently monstrous, psychopathic, or uniquely evil individuals. Indeed, as you astutely point out, they are often "friends, neighbors, ideal people" – individuals exhibiting all the hallmarks of social conformity and everyday morality: helping the elderly, showing tolerance, returning lost wallets, and aiding the poor. These are seemingly "helpful individuals who did not show any pathological symptoms before the war." This observation is crucial because it shatters the comfortable illusion that evil is easily identifiable and containable. If atrocity were solely the domain of "monsters," the world could, theoretically, be rendered safe through identification and isolation, as you suggest by referencing the capabilities of scientists to identify psychopaths and legal systems to penalize them.

However, Bauman's work forcefully reminds us that the true danger lies not in the easily detectable abnormality, but in the "normality" of the perpetrators. Modern systems, with their emphasis on rationality, efficiency, and bureaucratic procedure, possess an unparalleled capacity to "neutralize moral inhibitions" in ordinary people. The division of labor, the chain of command, and the technical depersonalization of victims allow individuals to compartmentalize their actions, separating their roles as dutiful functionaries from their personal moral compasses. The focus shifts from the moral implications of an act to its technical execution. In this framework, atrocities become "socially produced" rather than merely psychologically driven. It's not about individuals having a momentary lapse of judgment or succumbing to primitive urges; it's about a systemic environment that fosters moral blindness and the outsourcing of ethical responsibility. The "loss of meaning of morality" in

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

postmodern wars, therefore, isn't about people becoming evil; it's about the erosion of the mechanisms that compel ordinary people to act morally, even when confronted with extreme circumstances.

The possibility that people we know as good can be monstrous is not understood before they reach certain positions. For example, if they had not been assigned to Abu Ghraib, we would always describe these people as good, compassionate, well-mannered and respectful. People who can always be described as having positive characters in their own social lives can engage in deviant behaviors such as torment, harassment and torture when assigned to a position. Therefore, it is necessary to re-evaluate the monster hypothesis in the liquid modern world. Because unfortunately, all the criteria and filters that evaluate the characteristics of normal people that distinguish them from monstrous people are flawed. It is also possible to see the more terrifying side of this situation in the Bosnian War. Moreover, the fact that Western civilization is blind and deaf to those who display monstrous behavior can also be evaluated as this civilization being complicit in monstrosity. Your insightful observation that "the possibility that people we know as good can be monstrous is not understood before they reach certain positions" strikes at the very core of Zygmunt Bauman's critique of moral responsibility in the liquid modern world. The unsettling truth, powerfully illustrated by examples like Abu Ghraib, is that individuals we readily describe as "good, compassionate, well-mannered, and respectful" in their private lives can, when placed within specific institutional frameworks and roles, engage in "deviant behaviors such as torment, harassment, and torture." This reveals that the capacity for cruelty is not solely the domain of a pre-existing, identifiable "monster" but is often contingent on context and systemic enablement.

This necessitates a profound re-evaluation of the traditional "monster hypothesis." Bauman argues that our conventional "criteria and filters that evaluate the characteristics of normal people that distinguish them from monstrous people are flawed" precisely because they fail to account for the disembedding of morality from personal character in modern, and particularly liquid modern, systems. In the liquid modern world, moral responsibility becomes increasingly elusive and fragmented. It's not just about inherent character; it's about the structures that dilute individual accountability, allowing 'normal' people to commit 'monstrous' acts without perceiving themselves as monsters. The horrifying realities of the Bosnian War, where neighbors turned against neighbors with unfathomable brutality, further illuminate this terrifying fluidity of moral identity.

Moreover, the "blindness and deafness" of Western civilization to such monstrous behavior is, as you correctly posit, deeply problematic. Bauman would contend that this complicity is not accidental but symptomatic of a deeper malaise within modern societies. In a world saturated with information yet paradoxically starved of genuine moral engagement, suffering can be "aestheticized" or simply ignored

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

when it occurs at a distance or involves an "Other" deemed outside one's immediate moral sphere. This detachment is exacerbated by the very fluidity of liquid modernity, which tends to erode stable moral communities and universal ethical frameworks. When collective responsibility is dissolved, and individual moral anchors are loosened, societies risk becoming tacit accomplices in atrocity, by their inaction, their turning away, or their rationalization of unspeakable acts. The very systems designed to bring order ironically create conditions where moral meaning is lost, and the capacity for monstrosity becomes a disturbing, ever-present potential within the 'normal'. Therefore, it is also necessary to re-examine the portrayal of good people. In this sense, the monstrosity of good people can become the norm, not an exception.

*"Most, if not all, of these people, who had never before been known to commit acts of violence, let alone murder, and who would not have been suspected of such a tendency, committed murder, shooting men and women, elderly and children, innocent people who were unarmed and not accused of any crime, without the slightest intention of harming themselves or their comrades" (*Bauman, 2017, p. 189).

These people who are hunting foreigners are the same people who eat at the same table, watch a match at the same stadium, dance the halay at the same wedding and shed tears at the same funeral in normal life. In this sense, it is necessary to stay away from certain convictions in order not to become a victim of these people when the time comes. There is no difference between the injustice done to one person and the injustice done to all people. The five hundred thousand children who died after the United States' intervention in Iraq were considered only as by-products of the price that had to be paid (Bauman, 2012, p. 117). Your poignant observation that "these people who are hunting foreigners are the same people who eat at the same table, watch a match at the same stadium, dance the halay at the same wedding and shed tears at the same funeral in normal life" underscores a chilling aspect of Zygmunt Bauman's analysis: the proximity of the monstrous to the mundane. This everyday familiarity makes it profoundly difficult for us to recognize the potential for cruelty within ostensibly "normal" social structures and interactions. It reinforces the imperative to "stay away from certain convictions" that might blind us to this lurking capacity, urging vigilance against the insidious mechanisms that transform ordinary individuals into perpetrators.

The core of this moral erosion lies in the abstraction of suffering. As you powerfully state, "there is no difference between the injustice done to one person and the injustice done to all people." Yet, modern warfare, particularly in its post-modern manifestation, thrives on precisely this distinction. The tragic fate of "the five hundred thousand children who died after the United States' intervention in Iraq," dismissed as "only as by-products of the price that had to be paid," serves as a stark, horrifying example. This isn't merely a callous disregard for life; it's a

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

symptom of a systemic process where human lives, especially those of the 'Other,' are quantified, categorized, and ultimately rendered invisible behind statistical data and strategic objectives.

Bauman would argue that this statisticalization of suffering creates an immense moral distance. When victims are reduced to numbers, they lose their individual stories, their humanity, and their capacity to evoke empathy. The ethical imperative to respond to their suffering is dissolved in a sea of impersonal data. The complex web of cause and effect in modern conflicts, often mediated by technology and distant decision-making, further obscures direct moral responsibility. Perpetrators, far removed from the immediate consequences of their actions, can justify immense casualties as "collateral damage" or unavoidable "by-products" of a larger, supposedly noble goal. This detachment is not a failure of individual morality in isolation, but a product of the rationalizing forces of modernity that persist in the postmodern landscape, transforming ethical dilemmas into mere logistical problems and effectively robbing morality of its meaning in the context of large-scale violence.The understanding that officially approves breaking an egg to make an omelet has ignored the fact that life can be lived without eating an omelet. What needs to be done when one wants to eat an omelet is the same as what needs to be done when one wants to fight. Just as there is no negative emotion when an egg is broken, there is no negative emotion when five hundred thousand children die. Western society classifies all other humanity as servants if they serve them. There is no harm in killing those who refuse service. However, the person who survives the death of other people has survived the death of his own humanity (Bauman, 2012, p. 118). Denying human dignity means killing the cause of humanity. A world that is compatible with human dignity seems impossible for now. People/societies that do not respect the dignity of others - who have essentially lost their own dignity - consider holding power as an absolute right. In the world of oppressors, things are not going well for the oppressed. There seems to be no clue for a situation that will change with the efforts of the oppressed. In the hunter society, it has become normal to reject responsibility for the other and to turn the other into material. This situation can be seen from international relations to family relations. The question of what will I gain from this job and what does it have to do with me are the most decisive questions of the postmodern era (Bauman & Obirek, 2018, p. 72). In what Bauman refers to as the "hunter society" – a metaphor capturing the ruthless, competitive, and constantly shifting nature of liquid modernity – it has indeed become disturbingly normal to reject responsibility for the 'Other' and to transform them into mere "material" or disposable resources. This cold, calculating detachment is not confined to grand geopolitical conflicts; it pervades every stratum of society, from the highest echelons of international relations down to the most intimate family dynamics. The pervasive questions of "what will I gain from this job?" and "what

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

does it have to do with me?" are, as you rightly point out, the most decisive and defining inquiries of the postmodern era. These questions encapsulate a profound shift from a society of producers, bound by long-term commitments and collective responsibilities, to a society of consumers, driven by immediate gratification, fleeting connections, and self-serving utility.

This pervasive utilitarian calculus effectively hollows out the space for genuine moral concern. When every interaction, every relationship, is filtered through the lens of individual gain and personal relevance, the suffering of those outside one's immediate sphere of interest becomes easily dismissible. As Zygmunt Bauman meticulously documented, the logic of the consumer market has infiltrated not only economic transactions but also social and ethical relations. In this framework, people are often treated as commodities – to be acquired, used, and discarded when they no longer serve a purpose. This makes it tragically easy to overlook or rationalize immense injustices. The profound statement that "there is no difference between the injustice done to one person and the injustice done to all people" stands in stark contrast to the dominant postmodern calculus, where the mass deaths, such as the five hundred thousand children who perished after the United States' intervention in Iraq, are casually reclassified as mere "by-products of the price that had to be paid." This chilling transformation of human lives into abstract statistics or regrettable externalities is a quintessential manifestation of morality's diminished meaning, reduced to a mere footnote in the pursuit of strategic, self-serving objectives. The imperative to look away, to remain unburdened by the suffering of the 'Other', becomes a deeply ingrained social norm, allowing horrific realities to persist unaddressed.The moral responsibility that should be felt for the welfare and dignity of the other has evolved into a logic that is incompatible with morality, such as "what does it have to do with me?" In the struggle that an individual gives for his own interests, the pain and damage that befalls the other has mostly been evaluated as collateral damage. This situation is not limited to individual struggles. The costs of this situation can be heavier in international relations. For example, the deaths of a hundred thousand Iraqis, although they have nothing to do with the war, have been trivialized as collateral damage. However, collateral damage is actually known in advance as planned and foreseen damage, but it is not considered valuable enough to prevent the achievement of the goal. What the soldier does is to control events from a distance, that is, to fulfill the duty professionally. The appropriateness of performance is measured by excluding moral references. The only ethical principle that is valid in the fulfillment of professional performance is whether the hierarchical command line is strictly followed (Bauman, 2018, p. 148). In war-related evaluations, the success of the war is determined by whether military casualties are suffered along with compliance with the command hierarchy. The health of the soldiers in your ranks is much more important than the number of enemy deaths.

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

The deaths of half a million children in the Iraq war do not indicate a value because they are seen as secondary/collateral casualties (Bauman, 2018, pp. 150–151). Political spokespeople and public relations experts express such situations in military assessments as inevitable side effects of war targeting enemy forces. The West's high-tech professional armies do not need living people. The West, which mentally directs the world as it wishes, no longer needs territorial conquest and annexation. What is aimed at is short-term, highly effective globalizing coups that can provide remote control and domination. In fact, the wars of the modern era stem from the fact that local powers do not open their doors to the free market and do not offer their resources to the West for exploitation (Bauman, 2019, p. 137). The elimination of all situations that will prevent the freedom to make global profits is the most important desire of modern morality. The West does not need to kill many people in order to maintain its hegemony in the lands it has acquired. It does not matter whether the bombs to be dropped are residential areas or military bases. The death of civilians, whether intentionally or accidentally, is not a situation to be regretted by the West. The value of others does not correspond to anything in the context of humanity. The immorality of a civilization that claims to be a moral entity in this sense is an example of cognitive dissonance (Bauman, 2019, p. 183).

POSTMODERN MASSACRES AND GLOBALIZATION

It is necessary to see that there are state structures that support the economic and cultural area controlled by the minority class. Although it is claimed that global commercial powers do not have a nation, in reality these powers are in close contact with some states. These states will get their share by causing the poor to fight the poor and by mediating the rich to become richer when necessary (Bauman, 2016, p. 112). The seemingly abstract forces of global commercial powers are, as you rightly identify, far from detached entities without national allegiance. On the contrary, it's crucial to recognize the enduring presence of state structures that actively support the economic and cultural spheres controlled by a minority elite class. While it's often claimed that these global commercial giants transcend national borders, the reality is that they maintain intimate, symbiotic relationships with specific states. These states, rather than being neutral arbiters, become active participants in a global system designed to accumulate wealth for the few, often at the expense of the many.

This complex alliance allows these states to secure their "share" by orchestrating conflicts where "the poor fight the poor," effectively turning human suffering into a profitable enterprise. They also serve as crucial intermediaries, facilitating the flow of capital and resources that enable "the rich to become richer." In Zygmunt Bauman's "liquid modern" framework, this dynamic reflects the profound shift in

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

sovereignty and power. While traditional states might appear to retain their territorial authority, their actual power is increasingly diffused and intertwined with the interests of global capital. The state, in this context, is not merely a passive bystander to economic globalization; it becomes a facilitator and enabler of its most morally questionable outcomes. It provides the necessary legal frameworks, military protection for strategic resources, and diplomatic leverage to ensure that the global commercial machine runs smoothly, often lubricating it with the blood of the marginalized. Thus, the "loss of meaning of morality" in postmodern wars is not just about individual desensitization or technological distance; it's also about how state apparatuses actively co-opt and legitimize these processes, transforming ethical considerations into mere calculations of profit and geopolitical advantage. The suffering of the "Other," particularly the economically disenfranchised, becomes a justifiable "cost of doing business" within this ruthless global matrix. Global economic powers will want it; intermediary states will implement the policy of divide, fragment and rule, and eventually the task of removing the debris will be left to the regional people. In Bauman's words, the global system will constantly need regional turmoil so that it does not fear anything. Global powers are the only power that determines the rules of the game in the world. When the rules of the game are not played in the determined way, these powers can apply various sanctions on states (Bauman, 2017, p. 267). These sanctions are mostly economic. States that implement their own policies outside the global are seen as criminals on the grounds that they bypass global financial markets and global free trade. These states are not given credit; their debts are not postponed, in other words, they are subject to economic sanctions in some way. Moreover, global powers can collapse the currency values of countries that they treat as lepers with various credit ratings they determine. Global powers/multinationals that have an influence all over the world and somehow manage the world are trying to organize the ideal world in a way where states do not exist or cannot be powerful even if they do. Sometimes, economic sanctions alone are not enough. In addition to economic sanctions, military sanctions are also applied to teach a lesson to those who may show potential for resistance in the future. In other words, if the economic sanctions of global powers and the show of force they display in this way are not enough to make countries come to their senses, in other words, if the rules determined in the new world order are not followed, what needs to be done is to put military forces into action (Bauman, 2017, p. 268). Military forces are coming into play in a different way than traditional war strategies. Previously, the face-to-face warfare has been replaced by an aircraft/jet show. In fact, there is no wrong in using various gases without being accountable to anyone in terms of fluid moral values. Or, more devilishly, it seems more logical to create conflict environments between various ethnic groups, structures and communities within countries and manage and monitor the events from a distance.

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

The inconsistent and directionless world has become a place where the strong can destroy the weak with an excuse. In this world, which we can describe as the third world, rich countries can declare war on poor countries for any reason to eliminate their concerns and cannot explain this with any rational reason. Bauman explains the new world disorder with the concept of secondary barbarism (Bauman, 2013, p. 38). The inconsistent and directionless world you describe has indeed devolved into a perilous arena where the strong can relentlessly destroy the weak under the flimsiest of pretexts. This chaotic landscape, often characterized as a "third world" (though more accurately reflecting a global condition of instability rather than a specific geographical region), allows affluent nations to declare war on poorer countries for any perceived slight or manufactured concern. Crucially, these acts of aggression are often undertaken without any coherent or rationally defensible explanation, highlighting a profound deficit in moral and logical accountability. This very condition of global instability and arbitrary power projection is precisely what Zygmunt Bauman meticulously unpacks through his concept of secondary barbarism. Unlike primary barbarism, which he might associate with a lack of civilization or primitive urges, secondary barbarism arises within or from the very heart of advanced, rationalized, and technologically sophisticated societies. It is a barbarism that does not reject reason but rather co-opts and distorts it, using its tools—efficiency, calculation, and detachment—to achieve morally reprehensible ends. In this context, the rich declare war on the poor not out of a raw, emotional hatred, but out of a cold, strategic calculation of self-interest, resource acquisition, or the elimination of perceived threats (which can be as abstract as "eliminating concerns"). The "inconsistent and directionless" nature of this world is, paradoxically, a product of a hyper-rationalized pursuit of individual and national gain, where universal moral principles are abandoned in favor of fluid, self-serving justifications. The weak become expendable "material," as previously discussed, and their destruction is not an regrettable accident but an integral, often unacknowledged, part of a global order where moral meaning has been comprehensively stripped away in the pursuit of power and profit.

Some states that cooperate with global trade conditions and create supply-demand imbalances in the world legitimize all kinds of ways to strengthen their economic power with their own justifications. These states conduct reconnaissance wars before occupying a place. In reconnaissance wars, states make preliminary preparations to determine the determination and durability of the enemy state; the resources and military power in the hands of the enemy (mostly with the help of border states) before seizing enemy lands (Bauman, 2018, p. 137). Reconnaissance units identify the strengths and weaknesses of the enemy and transmit all necessary information to the authorities before the main operation. Especially in asymmetric wars, the new form of military operations almost eliminates the possibility of confronting the

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

enemy. In new tactics aimed at striking and killing from a distance, the characteristics of the target are given an inhumane quality and the military action is adiabatic, leaving the human aspect of the war out of consideration (Bauman, 2018, p. 148). In other words, the ethical evaluations and moral qualities of military operations are removed from war.

CONCLUSION

The education system of the rigid modern era viewed educators as the launchers of ballistic missiles and taught them how to keep the bullets stationary in the air. The factor that led to the extreme success of ballistic missiles in the metaphorical context of the education system in the early modern era was that the path to be followed and the goal to be reached were always rigid and fixed. The loss of traditional value of ancient educational wisdom, in other words, the transition from ballistic missiles to smart missiles, occurred in the liquid modern era (Bauman, 2020, p. 24). In this period, institutional loyalties, emotional ties with the workplace, and focusing on more than necessary areas of work, in other words, lifelong business relationships, have become illogical. Commercial situations, product designs, the understanding of competition, the functioning of capital and everything related to knowledge in general have changed and become short-lived, so to speak. Especially in postmodern wars, smart missiles that have replaced ballistic missiles have eliminated moral sensitivities and turned people into adiaphores. What ultimately happened is that moral sensitivities disappeared in wars and oppressions did not create any sensitivities. Modern civilization has been able to show humanity how much genocide it can do with its reasonable arrangements, forms, practices, solidarities and scientific nature. Modern civilization, which has taken technology and scientific reason to its own side, has been able to use the monopoly morality, which can be absolutely right, in accordance with its own purposes by creating other components that serve its purpose. Modern, technological, rational, bureaucratic forms of action and their legitimization have been able to reproduce generally accepted forms of thought.

"Western civilization articulated its struggle for hegemony in terms of the struggle of humanity against barbarity, of reason against ignorance, of objectivity against prejudice, of progress against corruption, of truth against superstition, of science against magic, of rationality against excitement. It described the history of its own rise as the gradual but steady replacement of the domination of man over nature by the domination of nature over man. It presented its own achievement as a definite advance in man's freedom of action, his creative potential, and his security. It defined freedom and security as its own mode of social order: modern society, the Western type, was defined as civilized society, and a civilized society was understood

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

as a state in which most of the natural ugliness and corruption had been largely eliminated or at least suppressed" (Bauman, 2016, p. 149*).*

According to this logic, the image of the civilized Western society was a delicate, gentlemanly, well-mannered and gentlemanly society where violence had disappeared. For Bauman, the discourse of non-violence in modern civilization is completely illusory; it is an indicator of self-deception and the tendency to become God. Civilization has not eliminated violence and the vile and immoral nature that feeds violence, on the contrary, it has made violence bureaucratic, scientific, rational and centralized. When the means of oppression became centralized, it became immensely powerful by getting rid of the structures that had previously controlled it. Ultimately, since bureaucratic violence, unlike individual violence, is abstract, the morality of the actions taken has been removed from the patterns of value judgment.

Muhammad Fahim (muhammadfahimdawer@
IGI Global Scientific Publishing Platform
Downloaded: 10/27/2025 7:53:05 PM
IP Address: 49.185.95.122

REFERENCES

Bauman, Z. (2012). Akışkan Aşk İnsan İlişkilerinin Kırılganlığına Dair, (Çev. Işık Ergüden). Versus Kitap, İstanbul.

Bauman, Z. (2013). Postmodernizm ve Hoşnutsuzlukları. (Çev. İsmail Türkmen). Ayrıntı Yayınları. İstanbul.

Bauman, Z. (2014). Bu Bir Günlük Değildir. (Çev: Didem Kizen). Jaguar Kitap, İstanbul.

Bauman, Z. (2014). Modernlik ve Müphemlik. (Çev: İsmail Türkmen). Ayrıntı Yayınları. İstanbul.

Bauman, Z. (2016). Cemaatler Güvenli Olmayan Bir Dünyada Güvenlik Arayışı. (Çev.: Nurdan Soysal). Say Yayınları, İstanbul.

Bauman, Z. (2016). Modernite ve Holokaust. (Çev: Süha Sertabipoğlu). Alfa Basım Yayım Dağıtım. İstanbul.

Bauman, Z. (2017). Akışkan Modernite. (Çev: Sinan Okan Çavuş). Can Sanat Yayınları, İstanbul.

Bauman, Z. (2017). *Akışkan Modern Dünyadan 44 Mektup* (Çev: Pelin Siral). Habitus Yayıncılık, İstanbul.

Bauman, Z. (2018). Kuşatılmış Toplum. (Çev.: Akın Emre Pilgir). Ayrıntı Yayınları, İstanbul.

Bauman, Z. (2018). *Retrotopya. (Çev.: Ali Karatay)*. Sel Yayıncılık.

Bauman, Z. (2019). *Borçlu Zamanlarda Yaşamak Citlali Rovirosa-Madrazo ile Söyleşi*. (Çev: Akın Emre Pilgir). Ayrıntı Yayınları, İstanbul.

Bauman, Z. (2020). *Akışkan Korku* (Çev. Cumhur Atay). Ayrıntı Yayınları, İstanbul.

Bauman, Z. (2020). Eğitim Üzerine Riccardo Mazzeo ile Söyleşi. (Çev.: Akın Emre Pilgir). Ayrıntı Yayınları, İstanbul.

Bauman, Z., & Lyon, D. (2016). Akışkan Gözetim. (Çev: Elçin Yılmaz). Ayrıntı Yayınları. İstanbul.

Bauman, Z., & Stanislaw, O. (2018). Dünyaya ve Kendimize Dair. (Çev. Burcu Halaç). Ayrıntı Yayınları, İstanbul.

Bauman, Zygmunt ve Donskis, Leodinas. (2020). *Ahlaki Körlük Akışkan Modernlikte Duyarlılığın Yitimi.* (Çev. Akın Emre Pilgir), Ayrıntı Yayınları, İstanbul.