

About the contemporary risks, threats and dangers - post-modern society in the style of "house of horrors"

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Intimidation of people has long been an important control mechanism. This applies also to the nascent post-modern, market and "headless" society. Contemporary society is also a society of fear, i.e. a society in which fear is a basic socio-psychological glue (and motive). Contemporary fears are - as ever - diverse, their most important epicentres are hidden in the economic sphere. In fact they are not hidden at all, it even seems that they are very well known to everyone. Actually, it is a question of fear of loss of employment or source of income and *eo ipso* a whole range of other rights. This fear (of economic lack of success/failure and thus deprivation or even exclusion from normal social currents) inflames the competitive war between - structurally (and globally) very impaired - sellers of labour. The aggressive competition for jobs (or for paid heteronomous/ abstract tasks) strengthens even more the increasingly authoritative power of public and private employers (the distinction between them is less and less significant and more and more blurred).

In the political speech of the media, the most exposed role is played by fear of organised and non-organised (mostly property) crime and fear of "terrorism", i.e. a phenomenon, which is ideologically defined ("constructed") in such a way as to eliminate the terrorist practices of the most powerful states in the world hierarchy, of course, above all the USA (and its servile vassals). This is not at all surprising, because the ruling class has always resorted to inspiring fear in the hearts of the "moral majority", which should be primarily afraid of the dangerous poor ("those which are below and far away") and not of dangerous holders of social power and the harmful functioning of the economic system - in the contemporary context, of course, the capitalist system - and structural violence connected with it (which has been perpetuated by the conformity and instrumental activism of the "moral majority").

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