



Current social forms and institutions are dominated by constant change, with no reference guidelines or long-term plans, which has resulted in risk becoming a prevalent phenomenon of our time

The "traditional" modernity is expressed through a "solid" set of institutions, which are now being replaced by the institutional forms and patterns where social power is "liquid". In liquid modernity, individuals must act, interact, plan their actions and calculate benefits and losses under the circumstances of endemic insecurity or risk. In this regard, the characteristic of liquid modernity is the privatization of ambivalence and increasing the feeling of insecurity. The transition from "solid" towards "liquid" created a new context for individual development and aspirations since it placed individuals before risky choices. This is the reason why people became more aware of risks, while religion and customs lost their significance as beliefs that risks can transform into certainty and security. Social forms and institutions no longer have enough time to "solidify" or "harden" and can no longer serve as reference guides for human actions and long-term plans, which transforms risk into a prevalent phenomenon of our time (Bauman, 2007).

Note: See source document for full reference.

Applicable to:

Stakeholders: [Customs/traditions/rituals](#), [Worldviews](#)

Disaster Phases: [Prevention](#)

Types of Actors Concerned: [National civil protection body](#), [Local authorities](#), [Non-active citizens](#), [Active citizens](#), [Entrepreneurs](#), [Media](#), [Government](#), [National research bodies](#), [Red Cross](#), [NGOs](#), [Military](#), [Law enforcement agencies](#), [Healthcare and emergency services](#), [European Civil Protection Mechanism](#), [UN and other international organisations](#), [All types of actors](#)

Hazards: [Natural hazards](#), [Man-made non-intentional hazards or emergency situations](#), [Man-made intentional hazards](#)

Source

[Deliverable D4.1 "Mapping risk perception concepts in the context of disasters" \(page 32\)](#)

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