

## **Baudrillard: Sociologist or Metaphysician?**

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### **Abstract**

During his first period (1968-1976), Baudrillard advanced a differential sociology as the basis of his analysis of consumer society. He nevertheless detached himself quickly from this position by undertaking a reinforcement of his ideological critique, a profound reconsideration of the key structural concepts (needs, value, sign) and by the advancement of the proposition of a totally different anthropological vision.

In the nineties, Baudrillard completed his “illusionist metaphysics” in *The Perfect Crime* (1995). Three key tones must be heard before the reading: a post-apocalyptic enunciative point, a post-critical period sentiment and the enduring dualist thinking.

Finally, Baudrillard theorist could be a synthesis—theory in the sense of Fredric Jameson, who said that theory is the only possible avant-garde in postmodern culture. The two specific characters of Baudrillard’s theoretical writing are the “mélange de genres” and his great capacity in the abstraction of conceptual matrix. His “radical thinking,” which is a meta-theory of the theories, finds its place between theory-practice and theory-fiction.

**Key Words:** Baudrillard, sociology, metaphysics, differential sociology, radical thinking