



Power in the Global Age: A New Global Political Economy

Ulrich Beck

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This brilliant new book by one of Europe's leading social thinker throws light on the global power games being played out between global business, nation states and movements rooted in civil society. Beck offers an illuminating account of the changing nature of power in the global age and assesses the influence of the ever-expanding counter-powers.

The author puts forward the provocative thesis that in an age of global crises and risks, a politics of "golden handcuffs" - the creation of a dense network of transnational interdependencies - is exactly what is needed in order to regain national autonomy, not least in relation to a highly mobile world economy. It is imperative that the maxim of nation-based realpolitik - that national interests have necessarily to be pursued by national means - be replaced by the maxim of cosmopolitan realpolitik. The more cosmopolitan our political structures and activities, Beck suggests, the more successful they will be in promoting national interests, and the greater our individual power in this global age will be.

Power in the Global Age: A New Global Political Economy Details

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From Reader Review Power in the Global Age: A New Global Political Economy for online ebook

Geoffrey Fox says

In this much-praised essay, Ulrich Beck, German sociologist and professor at Ludwig-Maximilians Universität in Munich, demonstrates why neither nation-states nor international capital alone can save us from the many dangers of the "globalized" globe, and proposes an alliance of these two forces (which can't be ignored) with global "civil society" movements -- not to withdraw from globalization, but to engage it and realize its potential for making a better world for all of us.

Beck argues that: 1. The most urgent problems are now too global to be dealt with effectively by any state (global warming, pollution, exhaustion of carbon fuels, AIDS and other diseases, immigration, terrorism, etc.); 2. Transnational organizations (UN, WTO, NATO, etc.) are clumsy and ineffective, because they are still playing by obsolete "rules" of seeking common ground among states rather than among citizens; 3. Global capital is thus unrestrained by laws except companies' own "extralegal laws" of agreements among themselves, and exercises power over states by nonviolent means of threatening not to invest (in, say, Bolivia, if its laws become too uncomfortable) -- though companies do have to invest somewhere in order to survive, and fierce competition among and within companies makes their leaders' power precarious; 4. Global NGOs can exploit the vulnerabilities of global capital (e.g., by organizing consumer boycotts) and pressuring states (e.g., by mobilizing voters and demonstrators), either to solve terrible humanitarian or ecological problems (e.g., Greenpeace, Amnesty International) or exacerbating them (e.g., al-Qaeda -- which is another kind of global nongovernmental organization).

The only hope for humanity is for these three forces (states, which are still necessary instruments of power, enlightened global capital, and global civil society) to combine forces as cosmopolitans, meaning that they feel themselves as belonging simultaneously to the cosmos and to the polis ("glocalization"), not to impose a Western vision of democracy or American culture or any other particular ideology ("universalism" of this sort is imperialism), but recognizing and accepting "the otherness of others" (die Andersheit der Anderen), different strokes for different folks, all recognizing one another's rights to live in a better world.

He says all that in far too many words (my favorite, from p. 286, is Globalisierungsbefürwortungsgegner, rendered by the translator as "opponents of the pro-globalization lobby") and occasionally surrealist metaphors (cosmopolitans should have "both roots and wings" he says over and over), repeats ideas and even phrases, and tells you many things that you already knew (e.g., Pres. Bush's attempt to impose his own sketchily-developed vision of a world order has had and can only have disastrous results, in Iraq and everywhere). Still, the basic ideas (the 4 points numbered above) are probably valid and well worth thinking about and maybe even acting upon -- the utopian (his term) cosmopolitan vision is a lot better than any of the alternatives under discussion.

Li Liu says

Really interesting, but hard stuff to concentrate on! Politics are not my favorites, but Becks knows how to open for!

Ferda Nihat Koksoy says

S?YASALLI?IN ?CADI

-19. ve 20.yy, YA/YADA yüzy?l? iken 21.yy VE yüzy?l?d?r. YA/YADA merkezili?i, ulusu, aidiyeti, ötekini ve netli?i öne ç?kar?rken, VE ise merkezsizli?i, küreselli?i, özneler-aras?l?k?l?k, bulan?kl?k, tekinsizli?i ve 3.yollar? vurgular.

-Münih'teki bir duvar yaz?s?, genel insanl?k halinin özeti gibidir: TIKANAN TRAF?K DE??L SENS?N!

-SOSYAL DEVLET dönemi, komünizm korkusuyla do?mu? gayrime?ru çocuktur, 1989 sonras?nda tasfiye edilmeye ba?lanm??t?r.

-Toplumlar, DO?MAMI? ÇOCUKLAR ADINA KONU?AB?LECEK ÖRGÜTLER? yaratmal?d?r.

-Pençeleri üzerinde sessiz ve derinden yükselen FEM?N?ST DEVR?M, pençesini takt??n? her ?eyi ?effaf ve do?al hale getirmektedir.

-TEKNOLOJ?Y? idare edenin belirsizli?i ve sorumlular?n?n tan?ms?zl???, en zorba hegemonyay? teknolojinin sürdürümesine neden olmaktadır. Teknolojinin insanl?k için kontrol alt?na al?nabilmesi için, teknolojinin ÖZGÜR ve ÖZERK k?l?nmas?, MUTABAKAT ve MÜZAKERE zeminlerine çekilerek AKL?LE?T?R?LMES? ve YAVA?LATILMASI; teknolojiye GÜÇLER AYRILI?I ve YUVARLAK MASA metotlar?n?n uygulanmas?; SANATSAL TEKNOLOJ? kavram?n?n geli?tirilmesi; TEKNOLOJ? MAHKEMELER?N?N kurulmas? gerekmektedir.

-Sanayi toplumuna “do?adan soyutlanarak ve onu a?maya çal??arak” ula??lm??ken, sanayi ötesi topluma “DO?A ?LE TOPLUMSAL ANLAMDA BÜTÜNLE??LEREK” ula??labilerektir.

-PART? VE ÖRGÜTLER?N çekirdeksizle?tirilmesine, üye olmayanlar?n da seçilebilmesi için kotalar?n yarat?lmas?na ve partilerin alt gruplar? (çevre, çocuk, hukuk vb.) aras?nda siyasetlerin geli?tirilmesine ihtiyaç vard?r.

Ayn? ?ekilde MESLEK ÖRGÜTLER? de çaprazla?malara aç?lmal? (hukukçu örgütüne medyac?n?n, hekim örgütüne hukukçunun, medya üyesinin vb. kat?lmas?) ve süratle feministle?tirilmelidir. Partiler ve örgütler aras? yeni ve kad?n a??rl?kl? dillerin olu?turulmas? yol aç?c? olacakt?r; D?L sadece ayn? de?ildir ve YARATIR.

-REKLAM, ele?tirel kuram?n yerle?iklik sa?layabilmi? ve en önemli kaynaklar?ndan biridir ve tüm alanlarla ili?kiye sokulmal?d?r.

-B?L?M KURUMLARININ ÖZERK ve KAMU F?NANSMANLI-DENET?ML? hale getirilmesi gerekmektedir.

-B?L?M ve AKADEM? de, tak?m elbise ve kravatla sunulanlar ile gerçekte yap?lanlar aras?ndaki FARKLAR ?F?A ED?LMEL?, MEMURLA?MI? B?L?M ve memurla?m?? ÜN?VERS?TE yap?s? a??lmal?d?r.

-AMAÇLAR KÜCÜK PARÇALARA BÖLÜNMEL? VE ESTET?K, SANAT, ESPR? VE ?RON?LERLE BEZENMEL?D?R.

Vera says

Complete!
