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The Consequences of Modernity: Amazon.co.uk: Giddens, Anthony: 9780745609232: Books. £13.17. RRP: £14.99. You Save: £1.82 (12%) Only 12 left in stock (more on the way). Available as a Kindle eBook. Kindle eBooks can be read on any device with the free Kindle app. Dispatched from and sold by Amazon.

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The Consequences of Modernity. Anthony Giddens. John Wiley & Sons, Apr 25, 2013 - Social Science - 200 pages. 0 Reviews. In this major theoretical statement, the author offers a new and provocative interpretation of the institutional transformations associated with modernity.

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But modernity also has a somber side that has become very important in the present century, such as the frequently degrading nature of modern industrial work, the growth of

totalitarianism, the threat of environmental destruction, and the alarming development of military power and weaponry.

The Consequences of Modernity by Anthony Giddens
The condition of post-modernity is dis- tinguished by an evaporating of the "grand narrative3'- the overarching "story line" by means of which we are placed in history as beings having a definite past and a predictable future.

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The distinctive characteristics of our major social institutions in the closing years of the twentieth century suggest that, rather than entering into a period of post-modernity, we are moving into a period of "high modernity" in which the consequences of modernity are becoming more radicalized and universalized than before.

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But modernity also has a somber side that has become very important in the present century, such as the frequently degrading nature of modern industrial work, the growth of totalitarianism, the threat of environmental destruction, and the alarming development of military power and weaponry.

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As a first approximation, let us simply say the following: "modernity" refers to modes of social life or organisation

which emerged in Europe from about the seventeenth century onwards and which subsequently be- came more or less worldwide in their influence.

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But modernity also has a somber side that has become very important in the present century, such as the frequently degrading nature of modern industrial work, the growth of totalitarianism, the threat of environmental destruction, and the alarming development of military power and weaponry.

The Consequences of Modernity | Anthony Giddens
Among the factors that shaped Modernism was the development of modern industrial societies and the rapid growth of cities, followed then by the horror of World War I. Modernism also rejected the certainty of Enlightenment thinking, and many modernists rejected religious belief.

Impact of Modernism on Society
In The Consequences of Modernity (1990), Anthony Giddens offers an analysis of our times, which he hopes will diffuse the Dionysian celebrations of the post-age and the exaltations of postmodernism in social theory.

The Consequences of Modernity: Giddens, Anthony ...
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Whether or not The Consequences of Modernity was the last, best word on the decline of post-modernism, it forces us to reflect on the processes and products of social change attendant to globalization, as other reviewers have noted.

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The Consequences of Modernity eBook: Giddens, Anthony ...
In developing an account of the nature of modernity, Giddens concentrates upon analyzing the intersections between trust and risk, and security and danger, in the modern world.

The Consequences of Modernity | Wiley
Modernity, a topic in the humanities and social sciences, is both a historical period (the modern era) and the ensemble of particular socio-cultural norms, attitudes and practices that arose in the wake of the Renaissance—in the "Age of Reason" of 17th-century thought and the 18th-century "Enlightenment".Some commentators consider the era of modernity to have ended by 1930, with World War II ...

Modernity - Wikipedia
Late modernity brings us other problems, however, and Bauman draws on alternative psychological theories which suggest that contemporary men and women are not tormented by the pressure of ideals they cannot live up to, but by the absence of any such ideals, the dearth of recipes for a decent life and the lack of a predictable destination for our life itinerary. The result, for individuals, is mental depression, by which Bauman means feelings of impotence, of inadequacy to the tasks of life.

Modernity and its consequences for wellbeing
But modernity also has a somber side that has become very important in the present century, such as the frequently degrading nature of modern industrial work, the growth of totalitarianism, the threat of environmental destruction, and the alarming development of military power and weaponry.The book builds upon the author's previous

theoretical writings and will be of great interest to those who have followed his work through the years.

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The distinctive characteristics of our major social institutions in the closing years of the twentieth century suggest that, rather than entering into a period of post-modernity, we are moving into a period of ‼high modernity‼ in which the consequences of modernity are becoming more radicalized and universalized than before.

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In this major theoretical statement, the author offers a new and provocative interpretation of the institutional transformations associated with modernity. We do not as yet, he argues, live in a post-modern world. Rather the distinctive characteristics of our major social institutions in the closing period of the twentieth century express the emergence of a period of 'high modernity,' in which prior trends are radicalised rather than undermined. A post-modern social universe may eventually come into being, but this as yet lies 'on the other side' of the forms of social and cultural organization which currently dominate world history. In developing an account of the nature of modernity, Giddens concentrates upon analyzing the intersections between trust and risk, and security and danger, in the modern world. Both the trust mechanisms associated with modernity and the distinctive 'risk profile' it produces, he argues, are distinctively different

from those characteristic of pre-modern social orders. This book build upon the author's previous theoretical writings, and will be of fundamental interest to anyone concerned with Gidden's overall project. However, the work covers issues which the author has not previously analyzed and extends the scope of his work into areas of pressing practical concern. This book will be essential reading for second year undergraduates and above in sociology, politics, philosophy, and cultural studies.

In this major theoretical statement, the author offers a new and provoctive interpretation of institutional transformations associated with modernity. What is modernity? The author suggests, "As a first approximation, let us simply say the following: 'modernity' refers to modes of social life or organization which emerged in Europe from about the seventeenth century onwards and which subsequently became more or less worldwide in their influence." We do not as yet, the author argues, live in a post-modern world. The distinctive characteristics of our major social institutions in the closing years of the twentieth century suggest that, rather than entering into a period of post-modernity, we are moving into a period of 'high modernity' in which the consequences of modernity are becoming more radicalized and universalized than before. A post-modern social universe may eventualy come into being, but this as yet lies on the other side of the forms of social and cultural organization that currently dominate world history. In developing a fresh characterization of the nature of modernity, the author concentrates on the themes of security versus danger and o trust versus risk . Modernity is a double-edged phenomenon. The development of modern social institutions has created vastly greater opportunities for human beings to enjoy a secure and rewarding existencethan in any type of pre-

modern system. But modernity also has a somber side that has become very important in the present century, such as the frequently degrading nature of modern industrial work, the growth of totalitarianism, the threat of environmentsal destruction, and the alrming development of military power and weaponry. The book builds upon the author‍s pevious theoretical writings and will be of great interest to those who have followed his work through the years. However, this book covers issues the author has not previously analyzed and extends the scope of his work into areas of pressing practical concern.

This major study develops a new account of modernity and its relation to the self. Building upon the ideas set out in The Consequences of Modernity, Giddens argues that 'high' or 'late' modernity is a post traditional order characterised by a developed institutional reflexivity. In the current period, the globalising tendencies of modern institutions are accompanied by a transformation of day-to-day social life having profound implications for personal activities. The self becomes a 'reflexive project', sustained through a revisable narrative of self identity. The reflexive project of the self, the author seeks to show, is a form of control or mastery which parallels the overall orientation of modern institutions towards 'colonising the future'. Yet it also helps promote tendencies which place that orientation radically in question - and which provide the substance of a new political agenda for late modernity. In this book Giddens concerns himself with themes he has often been accused of unduly neglecting, including especially the psychology of self and self-identity. The volumes are a decisive step in the development of his thinking, and will be essential reading for students and professionals in the areas of social and political theory, sociology, human geography and social psychology.

'Before the current global era it is impossible to imagine that comparable events [like September 11] could have occurred, reflecting as they do our new-found interdependence. The rise of global terrorism, like world-wide networks involving in money-laundering, drug-running and other forums of organised crime, are all parts of the dark side of globalisation.' From the new Preface This book is based on the highly influential BBC Reith lecture series on globalisation delivered in 1999 by Anthony Giddens. Now updated with a new chapter addressing the post-September 11th global landscape, this book remains the intellectual benchmark on how globalisation is reshaping our lives. The changes are explored in five main chapters: * Globalisation * Risk * Tradition * Family * Democracy.

The production of 'human waste' – or more precisely, wasted lives, the 'superfluous' populations of migrants, refugees and other outcasts – is an inevitable outcome of modernization. It is an unavoidable side-effect of economic progress and the quest for order which is characteristic of modernity. As long as large parts of the world remained wholly or partly unaffected by modernization, they were treated by modernizing societies as lands that were able to absorb the excess of population in the 'developed countries'. Global solutions were sought, and temporarily found, to locally produced overpopulation problems. But as modernization has reached the furthest lands of the planet, 'redundant population' is produced everywhere and all localities have to bear the consequences of modernity's global triumph. They are now confronted with the need to seek – in vain, it seems – local solutions to globally produced problems. The global spread of the modernity has given rise to growing quantities of human beings who are deprived of adequate means of

survival, but the planet is fast running out of places to put them. Hence the new anxieties about 'immigrants' and 'asylum seekers' and the growing role played by diffuse 'security fears' on the contemporary political agenda. With characteristic brilliance, this new book by Zygmunt Bauman unravels the impact of this transformation on our contemporary culture and politics and shows that the problem of coping with 'human waste' provides a key for understanding some otherwise baffling features of our shared life, from the strategies of global domination to the most intimate aspects of human relationships.

How do states distinguish friends from enemies, partners from competitors, and communities from outsiders? Community Under Anarchy shows how the development of common social identities among political elites can lead to deeper, more cohesive forms of cooperation than what has been previously envisioned by traditional theories of international relations. Drawing from recent advances in social theory and constructivist approaches, Bruce Cronin demonstrates how these cohesive structures evolve from a series of discrete events and processes that help to diminish the conceptual boundaries dividing societies. Community Under Anarchy supports this thesis through a new and original interpretation of the Concert of Europe, the Holy Alliance, and the political integration of Italy and Germany. In the wake of the upheavals created by the French Revolution and the revolutions of 1848, political elites helped to validate new forms of governance by creating transnational reference groups from which they could draw legitimacy. As a result, European states were able to overcome the polarizing effects of anarchy and create a concert system, a common security

association, and two amalgamated security communities. The empirical cases demonstrate how socially derived identities can shape state preferences and create new roles for state leaders.

Protecting Children in Time provides a highly original analysis of the origins and development of the taken-for-granted notion that it is possible through social intervention to protect children from avoidable harm and even death, to protect children in time . By using case-studies which span the past 120 years of 'modern' practices and drawing on the work of leading social theorists of modernity and risk society it provides a new way of thinking about constructions of child abuse as a social problem and child protection as a late-modern expert system and experience. It proposes new ways of conceptualizing relationships between professionals, children at risk and families and deepens our understanding of what effective interventions have to involve.

In this new book, Bauman examines how we have moved away from a 'heavy' and 'solid', hardware-focused modernity to a 'light' and 'liquid', software-based modernity. This passage, he argues, has brought profound change to all aspects of the human condition. The new remoteness and un-reachability of global systemic structure coupled with the unstructured and under-defined, fluid state of the immediate setting of life-politics and human togetherness, call for the rethinking of the concepts and cognitive frames used to narrate human individual experience and their joint history. This book is dedicated to this task. Bauman selects five of the basic concepts which have served to make sense of shared human life - emancipation, individuality, time/space, work and community - and traces their successive incarnations and changes of meaning. Liquid Modernity concludes the analysis

undertaken in Bauman's two previous books Globalization: The Human Consequences and In Search of Politics. Together these volumes form a brilliant analysis of the changing conditions of social and political life by one of the most original thinkers writing today.

Giddens's analysis of the writings of Marx, Durkheim and Weber has become the classic text for any student seeking to understand the three thinkers who established the basic framework of contemporary sociology. The first three sections of the book, based on close textual examination of the original sources, contain separate treatments of each writer. The author demonstrates the internal coherence of their respective contributions to social theory. The concluding section discusses the principal ways in which Marx can be compared with the other two authors, and discusses misconceptions of some conventional views on the subject.

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