

The GGR approach can only come to fruition and exhibit its merits – managing global and/or inter- and supranational challenges, developing synergies and preventing antagonisms – if it is perceived as *one* strategy in the relevant countries and if its key themes and issues are *shared* by decision-makers and the public at large across national borders. As we discussed in Chapters 2.4 and 3.2.3, the political position of the power actor can only be mediated if there is a link between his or her goals and interests on the one hand and the common good of the state on the other. The essential challenge here is to transfer this universally valid principle to the inter- and supranational arena as part of a GGR strategy and implement it there in organizational terms. There is no magic recipe for this highly demanding goal, but the last few chapters should have made clear the essential preconditions and guiding principles – and also the pitfalls.

Without a doubt, global power consulting is one of the most important areas of work of homo consultants and is characterized by the greatest performance and innovation pressure. It does not require clairvoyant skills or sophisticated predictions to envision the future. This is a field that will continue to challenge seasoned veterans as well as industry novices worldwide.

### 3.6 CONCLUDING REMARKS

With this outlook on the inter- and supranational field of activity for homo consultants, our book has reached its final point. Of course, that does not mean that there is nothing left to say about this continuously compelling and challenging topic. On the contrary, *Power and its Logic* is only one voice in a polyphonic, interdisciplinary discourse on the exercise and legitimation of power in our globalized present. This vital and constantly advancing debate lives on by virtue of the sustained exchange between consultants, academics, lawyers, economists, entrepreneurs and political decision-makers, as well as between nations, states and cultures. In light of its diversity and changeability, the phenomenon of power can never be completely illuminated once and for all, however thorough the investigation might be. Each inquiry – including this one – thus remains a snapshot. In three consecutive chapters on the nature of power, the concretions of power and the practice of power, we have traversed and charted a wide range of topics: from the general definition of power and its universal anthropological principles to its

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concrete forms, fields and resources and finally to a power leadership curriculum for the representative democracy of the twenty-first century.

Two principles have guided us from the first to the last page – they are the unique selling point of our work. The *first* principle is to address practitioners and theorists of power equally, overcoming their antagonism. Anyone who consistently thinks through the fundamental concepts of power and decision-making necessarily arrives at the everyday world of political practice; anything else would be an arbitrary termination of the analysis. However, this practice can only be understood and shaped by those who have internalized the specific techniques of power and influence, hence the elements of empower, condense and influence. Conversely, anyone who wants to systematize and master the resources of the power consultant must tackle the logic of power and its universal laws, otherwise the curriculum remains a mere hodgepodge without a methodological foundation. Of course, all of this does not mean that every power theorist must become a practitioner and every power practitioner a theoretician. Nevertheless, *Power and its Logic* demonstrates that both sides complement each other optimally: they can only benefit from a deeper dialogue.

*Secondly*, our monograph is a plea for an honest, unvarnished and ruthlessly frank look at power itself. The phenomenon of power is steeped in unprecedented myth-making. For some, it is the root of our society, others view it as an indeterminate, uncontrollable force that eludes any rational access. The dream of a rule-free society in which no one has power over anyone has always accompanied our social discourses – not infrequently as the utopian background noise of a fundamental political critique. We have tried to clean up with these legends and misunderstandings. Power is not obscure, but clearly definable and identifiable. It is neither *sui generis* bad nor good, but gains its ethical valence solely from its relationship to the common good. It is not an uncontrollable force of nature, but can be targeted, acquired and expanded through the resources, strategies and techniques of power. And finally, it is not a social phenomenon that may be turned on and off at will. The zero-sum game for power is a *conditio humana*. As long as there are people, they will compete for influence in the fields of politics, economics or religion – out of the urge for freedom, necessity, idealism, thrills or the joy of playing. Whoever wants to leave this game and depart from the chess board of established rules, does so at the high price of the dissolution of social bonds, the renunciation of the world, and a turn to mysticism. Everyone else is well advised to learn to live with and to handle power. We wrote this book for you.

What our readers ultimately do with these considerations, methods and tools of power – if they do anything at all – is something we should and indeed must leave to them. *Power and its Logic* is not a guide to the ethics of power, but a

treatise dealing with the practical and theoretical understanding of its subject. We have made no secret of our own position, firmly rooted in the democratic constitutional state. Our desired audiences are not supporters of the authoritarian state, of populism or technocracy, but are those pragmatic idealists who hold to the principle of popular sovereignty against all defeatism. Our democracies deserve responsible decision-makers, consultants and stakeholders.

