

The Eclipse Of The Utopias Of Labor Forms Of Living

Raza traces the anti-colonial struggles of Indian revolutionaries in the context of Communist Internationalism during the last decades of the British Raj.

For readers of Jill Lepore, Joseph J. Ellis, and Tony Horwitz comes a lively, thought-provoking intellectual history of the golden age of American utopianism—and the bold, revolutionary, and eccentric visions for the future put forward by five of history's most influential utopian movements. In the wake of the Enlightenment and the onset of industrialism, a generation of dreamers took it upon themselves to confront the messiness and injustice of a rapidly changing world. To our eyes, the utopian communities that took root in America in the nineteenth century may seem ambitious to the point of delusion, but they attracted members willing to dedicate their lives to creating a new social order and to asking the bold question What should the future look like? In *Paradise Now*, Chris Jennings tells the story of five interrelated utopian movements, revealing their relevance both to their time and to our own. Here is Mother Ann Lee, the prophet of the Shakers, who grew up in newly industrialized Manchester, England—and would come to build a quiet but fierce religious tradition on the opposite

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side of the Atlantic. Even as the society she founded spread across the United States, the Welsh industrialist Robert Owen came to the Indiana frontier to build an egalitarian, rationalist utopia he called the New Moral World. A decade later, followers of the French visionary Charles Fourier blanketed America with colonies devoted to inaugurating a new millennium of pleasure and fraternity. Meanwhile, the French radical Étienne Cabet sailed to Texas with hopes of establishing a communist paradise dedicated to ideals that would be echoed in the next century. And in New York's Oneida Community, a brilliant Vermonter named John Humphrey Noyes set about creating a new society in which the human spirit could finally be perfected in the image of God. Over time, these movements fell apart, and the national mood that had inspired them was drowned out by the dream of westward expansion and the waking nightmare of the Civil War. Their most galvanizing ideas, however, lived on, and their audacity has influenced countless political movements since. Their stories remain an inspiration for everyone who seeks to build a better world, for all who ask, What should the future look like? Praise for Paradise Now

"Uncommonly smart and beautifully written . . . a triumph of scholarship and narration: five stand-alone community studies and a coherent, often spellbinding history of the United States during its

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tumultuous first half-century . . . Although never less than evenhanded, and sometimes deliciously wry, Jennings writes with obvious affection for his subjects. To read *Paradise Now* is to be dazzled, humbled and occasionally flabbergasted by the amount of energy and talent sacrificed at utopia's altar."—The New York Times Book Review "Writing an impartial, respectful account of these philanthropies and follies is no small task, but Mr. Jennings largely pulls it off with insight and aplomb. Indulgently sympathetic to the utopian impulse in general, he tells a good story. His explanations of the various reformist credos are patient, thought-provoking and . . . entertaining."—The Wall Street Journal "As a tour guide, Jennings is thoughtful, engaging and witty in the right doses. . . . He makes the subject his own with fresh eyes and a crisp narrative, rich with detail. . . . In the end, Jennings writes, the communards' disregard for the world as it exists sealed their fate. But in revisiting their stories, he makes a compelling case that our present-day 'deficit of imagination' could be similarly fated."—San Francisco Chronicle

Reporter Chang Frick grew up dark-haired in a nation of blonds. Ostracized as a child, in adulthood he set out to expose the hypocrisy of Swedish society. When he revealed the cover-up of mass sexual assaults on teen girls at a 2015 music festival, he provoked a chain reaction that rattled the

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nation. Sweden's elites shirked responsibility and rushed to discredit him. Although Sweden boasts the world's oldest free press, its history of homogeneity and social engineering has created a culture where few dare dissent from consensus, those who do are driven to extremes, and there is no place for outsiders--even those who conform. In this groundbreaking book, investigative journalist Kajsa Norman turns her fearless gaze on the oppressive forces at the heart of Sweden's 'model democracy'. Weaving the history of its social politics with the stories of Frick and other outcasts, Norman exposes the darkness in the Swedish soul.

We are facing the end of politics altogether, Russell Jacoby argues in *The End of Utopia*. Political contestation is premised on people's capacity for offering competing visions of the future, but in a world that has run out of political ideas and no longer harbors any utopian visions, real political opposition is no longer possible. In particular, Jacoby traces the demise of liberal and leftist politics. Leftist intellectuals and critics no longer envision a different society, only a modified one. The left once dismissed the market as exploitative, but now honors it as rational and humane. The left used to disdain mass culture, but now celebrates it as rebellious. The left once rejected pluralism as superficial, but now resurrects pluralist ideas in the guise of multiculturalism. Ranging across a wide terrain of

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cultural and political phenomena—the end of the Cold War, the rise of multiculturalism, the acceptance of mass culture, the eclipse of independent intellectuals—Jacoby documents and laments a widespread retreat from the utopian spirit that has always been the engine for social and political change.

The Eclipse of the Utopias of Labor Fordham Univ Press

This book contains 15 essays which are the result of the 7th International Conference of Utopian Studies held in Spain in 2006, either debating the subject, or suggesting alternative readings to some of the theoretical ideas raised within utopian studies.

Human rights offer a vision of international justice that today's idealistic millions hold dear. Yet the very concept on which the movement is based became familiar only a few decades ago when it profoundly reshaped our hopes for an improved humanity. In this pioneering book, Samuel Moyn elevates that extraordinary transformation to center stage and asks what it reveals about the ideal's troubled present and uncertain future.

'Biopunk Dystopias' contends that we find ourselves at a historical nexus, defined by the rise of biology as the driving force of scientific progress, a strongly grown mainstream attention given to genetic engineering in the wake of the Human Genome Project (1990-2003), the changing sociological view

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of a liquid modern society, and shifting discourses on the posthuman, including a critical posthumanism that decenters the privileged subject of humanism. The book argues that this historical nexus produces a specific cultural formation in the form of "biopunk", a subgenre evolved from the cyberpunk of the 1980s. Biopunk makes use of current posthumanist conceptions in order to criticize contemporary reality as already dystopian, warning that a future will only get worse, and that society needs to reverse its path, or else destroy all life on this planet.

Originally published: London: Philip Allan, 1990.

Controversial manifesto by acclaimed cultural theorist debated by leading writers Fredric Jameson's pathbreaking essay "An American Utopia" radically questions standard leftist notions of what constitutes an emancipated society. Advocated here are—among other things—universal conscription, the full acknowledgment of envy and resentment as a fundamental challenge to any communist society, and the acceptance that the division between work and leisure cannot be overcome. To create a new world, we must first change the way we envision the world. Jameson's text is ideally placed to trigger a debate on the alternatives to global capitalism. In addition to Jameson's essay, the volume includes responses from philosophers and political and cultural analysts, as well as an epilogue from Jameson himself. Many will be appalled at what they

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will encounter in these pages—there will be blood! But perhaps one has to spill such (ideological) blood to give the Left a chance. With contributions by Jodi Dean, Saroj Giri, Agon Hamza, Kojin Karatani, Kim Stanley Robinson, Frank Ruda, and Kathi Weeks

Australia has a fascinating history of visions. As the antipode to Europe, the continent provided a radically different and uniquely fertile ground for envisioning places, spaces and societies. Australia as the Antipodal Utopia evaluates this complex intellectual history by mapping out how Western visions of Australia evolved from antiquity to the modern period. It argues that because of its antipodal relationship with Europe, Australia is imagined as a particular form of utopia – but since one person’s utopia is, more often than not, another’s dystopia, Australia’s utopian quality is both complex and highly ambiguous. Drawing on the rich field of utopian studies, Australia as the Antipodal Utopia provides an original and insightful study of Australia’s place in the Western imagination.

Moon De Cruz hasn’t had an easy life. Born a slave, she’s stationed aboard a Bramalian trader ship for twenty years. Miraculously, she survives a pirate attack and flees in an escape pod. As she crashes onto an uninhabited planet, she learns to become one with nature. Four years later, Captain Beaux Lestarion is orbiting a virgin planet that appears rich

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in natural resources. She shuttles miners to the surface, but unexpected complications suggest someone is deliberately sabotaging their efforts to probe for stones, ores, and minerals. When Moon saves Beaux's life, Beaux is drawn to the beautiful young woman against her better judgment. Moon doubts a seasoned and cynical captain working for the government can help to defend the planet—no matter how attractive she might be. Reluctant allies or secret enemies—can love survive the challenge? Rather than contributing to the long-standing discussion about the characteristics of the society that socialism proposes to establish, this Routledge Revival, initially published in 1976, aims to explore the impact of the 'living utopia' of socialism on the development of modern society. It begins with an analysis of the role of utopia in general, and of the socialist utopia in particular; Bauman considers the opposition between 'utopian' and 'scientific' social thought; He presents socialism as the 'counter-culture' of capitalist society; The book finally examines the reasons for the failure of socialism in its application to the peasant revolution in Russia. It then explores some possible forms that the socialist utopia might take in the industrial societies of the late twentieth century. Professor Bauman writes for those who want to understand the logic of the historical fate of socialism in the present century, who are concerned about the validity and vitality of socialist

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ideas on the development of modern society, and who are interested, and perhaps confused, by the cultural and ideological conflicts of the last few decades.

This volume contains the essays presented at the workshop 'Visualizing Utopia' held in May 2005, organized by Mary Kemperink and Willemien Roenhorst. The essays presented here discuss utopian thinking from 1890 until 1930. From the end of the eighteenth century, this utopian thinking developed from what can be called 'classic' utopianism into 'modern' utopianism. Utopianism unmarked by temporality made way for a tale situated in time - future time. Thus what was first regarded as merely a thought experiment gradually assumed the character of a real political programme. In their view of the new world and new people, writers, artists, architects, social reformers, cultural critics, politicians, etc., would often draw on representations already present in the culture. These could be biblical representations, such as those of the Apocalypse, Christ the Saviour and earthly paradise, or ancient myths, such as those of the Age of Gold, Arcadia, the sun-drenched world of Gnosticism and the Wagnerian mythological universe. The workshop concentrated on the following two aspects: the way in which the future Utopia and the path that would lead to its realization was given shape in the artistic field as well as in the

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non-artistic field, and the question to which culturally rooted concepts these representations were related. This double line of approach created the opportunity for specialized researchers from different disciplines - history, cultural history, art history, history of architecture, literary history - to discuss utopianism as it manifested itself in Europe and the United States at the end of the nineteenth and the beginning of the twentieth century.

The original essays included here were first written between 1969 and 1972 by people involved in the most radical aspects of the French general strike and circulated among left communist and worker circles. Over the years these three essays have been published separately in various languages and printed as books in both the U.S. and the UK with few changes. This third English edition is updated to take into account the contemporary political situation; half of the present volume is new material. The book argues that doing away with wage-labor, class, the State, and private property is necessary, possible, and can only be achieved by a historical break, one that would certainly differ from October 1917, yet it would not be a peaceful, gradual, piecemeal evolution either. Like their historical predecessors, the authors still believe in revolution. A pathbreaking exploration of the fate of utopia in our troubled times, this book shows how the historically intertwined endeavors of utopia and

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critique might be leveraged in response to humanity's looming existential challenges. Utopia in the Age of Survival makes the case that critical social theory needs to reinstate utopia as a speculative myth. At the same time the left must reassume utopia as an action-guiding hypothesis—that is, as something still possible. S. D. Chrostowska looks to the vibrant, visionary mid-century resurgence of embodied utopian longings and projections in Surrealism, the Situationist International, and critical theorists writing in their wake, reconstructing utopia's link to survival through to the earliest, most radical phase of the French environmental movement. Survival emerges as the organizing concept for a variety of democratic political forms that center the corporeality of desire in social movements contesting the expanding management of life by state institutions across the globe. Vigilant and timely, balancing fine-tuned analysis with broad historical overview to map the utopian impulse across contemporary cultural and political life, Chrostowska issues an urgent report on the vitality of utopia.

It could be argued—and esteemed historian of ideas Russell Jacoby does so here—that the less diversity there is, the more we talk about it. But what does the term actually mean? Where does it come from? What are its intellectual precedents? Moreover, how do we square our recognition of the importance of diversity with the fact that the world is becoming more and more, well, homogeneous? In fine prose

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and lucid argument, Jacoby puts our volatile present into historical context. Examining diversity (or lack thereof) in language, fashion, childhood experience, political structure, and the history of ideas, Jacoby offers a surprising and penetrating analysis of our cultural moment, and invites his readers to participate in the most dangerous and liberating act: to stop and think.

Tomorrow has never looked better. Breakthroughs in fields like genetic engineering and nanotechnology promise to give us unprecedented power to redesign our bodies and our world. Futurists and activists tell us that we are drawing ever closer to a day when we will be as smart as computers, will be able to link our minds telepathically, and will live for centuries—or maybe forever. The perfection of a “post-human” future awaits us. Or so the story goes. In reality, the rush toward a post-human destiny amounts to an ideology of human extinction, an ideology that sees little of value in humanity except the raw material for producing whatever might come next. In *Eclipse of Man*, Charles T. Rubin traces the intellectual origins of the movement to perfect and replace the human race. He shows how today’s advocates of radical enhancement are—like their forebears—deeply dissatisfied with given human nature and fixated on grand visions of a future shaped by technological progress. Moreover, Rubin argues that this myopic vision of the future is not confined to charlatans and cheerleaders promoting this or that technology: it also runs through much of modern science and contemporary progressivism. By exploring and criticizing the dreams of post humanity, Rubin defends a more modest vision of the future, one that takes seriously both the limitations and the inherent dignity of our given nature. Just fifty years ago Julian Huxley, the biologist grandson of Thomas Henry Huxley, published a book which easily could be seen to represent the prevailing outlook among young

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scientists of the day: *If I were a Dictator* (1934). The outlook is optimistic, the tone playfully rational, the intent clear - allow science a free hand and through rational planning it could bring order out of the surrounding social chaos. He complained, however: At the moment, science is for most part either an intellectual luxury or the paid servant of capitalist industry or the nationalist state. When it and its results cannot be fitted into the existing framework, it and they are ignored; and furthermore the structure of scientific research is grossly lopsided, with over-emphasis on some kinds of science and partial or entire neglect of others. (pp. 83-84) All this the scientist dictator would set right. A new era of scientific humanism would provide alternative visions to the traditional religions with their Gods and the civic religions such as Nazism and fascism. Science in Huxley's version carries in it the twin impulses of the utopian imagination - Power and Order. Of course, it was exactly this vision of science which led that other grand son of Thomas Henry Huxley, the writer Aldous Huxley, to portray scientific discovery as potentially subversive and scientific practice as ultimately enslaving. The classic political satire about an imaginary ideal world by one of the Renaissance's most fascinating figures. Named after a word that translates literally to "nowhere," Utopia is an island dreamed up by Thomas More, a devout Catholic, English statesman, and Renaissance humanist who would be canonized as a saint centuries after he was executed for choosing God over king. More's novel introduces us to Utopia's society and its customs. It is a place of no private property and no lawyers; of six-hour workdays and simple ways; and, intriguingly, of a combination of values that blend the traditional with the highly controversial, from euthanasia to married priests to slavery. Remarkably thought-provoking, it is a novel that asks us to question what makes a perfect world—and whether such a thing is even possible.

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Wootton's translation brings out the liveliness of More's work and offers an accurate and reliable version of a masterpiece of social theory. His edition is further distinguished by the inclusion of a translation of Erasmus's 'The Sileni of Alcibiades,' a work very close in sentiment to Utopia, and one immensely influential in the sixteenth century. This attractive combination suits the edition especially well for use in Renaissance and Reformation courses as well as as for Western Civilization survey courses. Wootton's Introduction simultaneously provides a remarkably useful guide to anyone's first reading of More's mysterious work and advances an original argument on the origins and purposes of Utopia which no one interested in sixteenth-century social theory will want to miss.

In 2006, Dylan Evans set out to answer these questions. He left his job in a high-tech robotics lab, moved to the Scottish Highlands and founded a community called The Utopia Experiment. There, together with an eclectic assortment of volunteers, he tried to live out a scenario of global collapse, free from modern technology and comforts. Within a year, Evans found himself detained in a psychiatric hospital, shattered and depressed, trying to figure out what had gone wrong. In *The Utopia Experiment* he tells his own extraordinary story: his frenzied early enthusiasm for this unusual project, the many challenges of post-apocalyptic living, his descent into madness and his gradual recovery. In the process, he learns some hard lessons about himself and about life, and comes to see the modern world he abandoned in a new light.

This book examines the contemporary era where parents complain that children today don't do their homework because they are distracted by the Internet, texting, and video games. *Texting Toward Utopia* presents the writings of today's children and develops the argument that this is actually a time

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of mass literary, in which young people write furiously, albeit often below the adult radar. Agger argues that where texting replaces textbooks, the writing may be emoticon-laden, slangy, or terse, but it is still profound, as children (and their parents) engage in resistance and write for a better world. This book is a guide to understanding the meeting point between a new generation of children and new communication technologies.

This book examines the utopian dimension of contemporary social and political thought. Arguing for a utopian optic for the human sciences, el-Ojeili claims that major transformations of the utopian constellation have occurred since the end of the twentieth century. Following a survey of major utopian shifts in the modern period, el-Ojeili focuses on three spaces within today's utopian constellation. At the liberal centre, we see a splintering effect, particularly after the global financial crisis of 2008: a contingent neo-liberalism, a neo-Keynesian turn, and a liberalism of fear. At the far-Right margin, we see the consolidation of post-fascism, a combination of "the future in the past", elements of the post-modern present, and appeals to a novel future. Finally, at the far-Left, a new communism has emerged, with novel positions on resistance, maps of power, and a contemporary variant of the Left's artistic critique. The Utopian Constellation will be of interest to scholars and students across the human sciences with an interest in utopian studies, ideological and discourse analysis, the sociology of knowledge, and the study of political culture. In the light of globalization's failure provide the universal panacea expected by some of its more enthusiastic proponents, and the current status of neo-liberalism in Europe, a search has begun for alternative visions of the future; alternatives to the free market and to rampant capitalism. Indeed, although these alternatives may not

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be conceived of in terms of being a 'perfect order', there does appear to be a trend towards 'utopian thinking', as people - including scholars and intellectuals - search for inspiration and visions of better futures. If, as this search continues, it transpires that politics has little to offer, then what might social theory have to contribute to the imagination of these futures? Does social theory matter at all? What resources can it offer this project of rethinking the future? Without being tied to any single political platform, *Utopia: Social Theory and the Future* explores some of these questions, offering a timely and sustained attempt to make social theory relevant through explorations of its resources and possibilities for utopian imaginations. It is often claimed that utopian thought has no legitimate place whatsoever in sociological thinking, yet utopianism has remained part and parcel of social theory for centuries. As such, in addition to considering the role of social theory in the imagination of alternative futures, this volume reflects on how social theory may assist us in understanding and appreciating utopia or utopianism as a special topic of interest, a special subject matter, a special analytical focus or a special normative dimension of sociological thinking. Bringing together the latest work from a leading team of social theorists, this volume will be of interest to sociologists, social and political theorists, anthropologists and philosophers.

We are running out of water, robots will take our jobs, we are eating ourselves to an early death, old age pension and health systems are bankrupting governments, and an immigration crisis is unravelling the European

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integration project. A growing number of nightmares, perfect storms, and global catastrophes create fear of the future. One response is technocratic optimism - we'll invent our way out of these impending crises! Or we'll simply ignore them as politically too hot to handle, too uncomfortable for experts - denied until crisis hits.

History is littered with late lessons from early warnings. Populism flourishes in the depths of despair. Despite the gloom, there is another way to look at the future. We don't have to be pessimistic or optimistic - we can find realistic hope. Where does this hope come from? From future-oriented thinkers who do not ignore reality, but taking these challenges into account, realise the possibility of making a better future for many more people. Realistic Hope is written by an international and influential collection of future shapers. It is aimed at anyone who is interested in learning to use open futures thinking to refresh the present, forge new, common ground, and redesign destiny.

Utopia has long been banished from political theory, framed as an impossible—and possibly dangerous—political ideal, a flawed social blueprint, or a thought experiment without any practical import. Even the "realistic utopias" of liberal theory strike many as wishful thinking. Can politics think utopia otherwise? Can utopian thinking contribute to the renewal of politics? In *Political Uses of Utopia*, an international cast of leading and emerging theorists agree that the uses of utopia for politics are multiple and nuanced and lie somewhere between—or, better yet, beyond—the mainstream caution against it and the conviction that another, better world

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ought to be possible. Representing a range of perspectives on the grand tradition of Western utopianism, which extends back half a millennium and perhaps as far as Plato, these essays are united in their interest in the relevance of utopianism to specific historical and contemporary political contexts. Featuring contributions from Miguel Abensour, Étienne Balibar, Raymond Geuss, and Jacques Rancière, among others, *Political Uses of Utopia* reopens the question of whether and how utopianism can inform political thinking and action today.

Utopia and Utopianism in the Contemporary Chinese Context: Texts, Ideas, Spaces decisively demonstrates the extent to which utopianism has shaped political thought, cultural imaginaries, and social engagement after it was introduced into the Chinese context in the nineteenth century. In fact, pursuit of utopia has often led to action—such as the Chinese Revolution and the Umbrella Movement—and contested consequences. Covering a time span that goes from the late Qing to our days, the authors show that few ideas have been as influential as utopia, which has compellingly shaped the imaginaries that underpin China's historical change. Utopianism contributed to the formation of the Chinese state itself—shaping the thought of key figures of the late Qing and early Republican eras such as Kang Youwei and Sun Yat-sen—and outlived the labyrinthine debates of the second half of the twentieth century, both under Mao's rule and during the post-socialist era. Even in the current times of dystopian narratives, a period in which utopia seems to be less influential than in the past, its

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manifestations persistently provide lifelines against fatalism or cynicism. This collection shows how profoundly utopian ideas have nurtured both the thought of crucial figures during these historical times, the new generation of mainland Chinese and Sinophone intellectuals, and the hopes of twenty-first-century Hong Kong activists. “Wang, Leung, and Zhang’s collection is a timely contribution to utopian studies built on consistent, coherent, boundary-crossing approaches. Interdisciplinary in its very sense, the essays bring intellectual history, literary studies, philosophy, and political theories together in dialogue. Of particular note are the essays that situate Hong Kong in a literary tradition that connects China, Hong Kong, and the beyond.” —Mingwei Song, Wellesley College “Utopia and Utopianism in the Contemporary Chinese Context is an impressive intellectual undertaking. The essays are highly engaging and offer powerful, multi-faceted approaches to utopianism in contemporary Chinese thought and practice. Stimulating and informative, the book as a whole addresses the dynamic interplay between the utopian and dystopian, thereby inspiring clarity in political thought and action in the present moment.” —Robin Visser, University of North Carolina at Chapel Hill

A detailed and innovative re-assessment of the work of three architects (Le Corbusier, Louis I Kahn and Aldo van Eyck) who sought to represent a utopian content in their work.

The weak utopian vision of American literature and film of the long 1950s is shown in relation to the rise of late

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capitalism and postmodernism.

This masterly study has a grand sweep. It ranges over centuries, with a long look backward over several millennia. Yet the history it unfolds is primarily the story of individuals: thinkers and dreamers who envisaged an ideal social order and described it persuasively, leaving a mark on their own and later times. The roster of utopians includes men of all stripes in different countries and eras--figures as disparate as More and Fourier, the Marquis de Sade and Edward Bellamy, Rousseau and Marx. Fascinating character studies of the major figures are among the delights of the book. Utopian writings run the gamut from fictional narratives to theoretical treatises, from political manifestos to constitutions for a new society. The Manuels have structured five centuries of utopian invention by identifying successive constellations, groups of thinkers joined by common social and moral concerns. Within this framework they analyze individual writings, in the context of the author's life and of the socio-economic, religious, and political exigencies of his time. Concentrating on innovative works, they highlight disjunctures as well as continuities in utopian thought from the Renaissance through the twentieth century. Witty and erudite, challenging in its interpretations and provocative in the questions it poses, the Manuels' anatomy of utopia is an adventure in ideas. The Eclipse of the Utopias of Labor traces the shift from the eighteenth-century concept of man as machine to the late twentieth-century notion of digital organisms. Step by step—from Jacques de Vaucanson and his Digesting Duck, through Karl Marx's Capital, Hermann von

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Helmholtz's social thermodynamics, Albert Speer's Beauty of Labor program in Nazi Germany, and on to the post-Fordist workplace, Rabinbach shows how society, the body, and labor utopias dreamt up future societies and worked to bring them about. This masterful follow-up to *The Human Motor*, Rabinbach's brilliant study of the European science of work, bridges intellectual history, labor history, and the history of the body. It shows the intellectual and policy reasons as to how a utopia of the body as motor won wide acceptance and moved beyond the "man as machine" model before tracing its steep decline after 1945—and along with it the eclipse of the great hopes that a more efficient workplace could provide the basis of a new, more socially satisfactory society.

At present the battle over who defines our future is being waged most publicly by secular and religious fundamentalists. 'Hope and the Longing for Utopia' offers an alternative position, disclosing a conceptual path toward potential worlds that resist a limited view of human potential and the gift of religion. In addition to outlining the value of embracing unknown potentialities, these twelve interdisciplinary essays explore why it has become crucial that we commit to hoping for values that resist traditional ideological commitments. Contextualized by contemporary writing on utopia, and drawing from a wealth of times and cultures ranging from Calvin's Geneva to early twentieth-century Japanese children's stories to Hollywood cinema, these essays cumulatively

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disclose the fundamental importance of resisting tantalizing certainties while considering the importance of the unknown and unknowable. Beginning with a set of four essays outlining the importance of hope and utopia as diagnostic concepts, and following with four concrete examples, the collection ends with a set of essays that provide theological speculations on the need to embrace finitude and limitations in a world increasingly enframed by secularizing impulses. Overall, this book discloses how hope and utopia illuminate ways to think past simplified wishes for the future.

The Problem with Work develops a Marxist feminist critique of the structures and ethics of work, as well as a perspective for imagining a life no longer subordinated to them.

Nineteen light years from Earth, on Sigma Draconis, an international space team stumbles upon the first evidence of another highly advanced civilization in the universe. Tragically, however, the Draconians are extinct and have been for a hundred thousand years. What mysterious disaster destroyed man's nearest neighbour in the colossal emptiness of space? And will the same fate befall Earth? The answers, as Earth degenerates into squabbles, paranoia and self-destruction, are vital. But how to begin the almost insuperable task of cracking the enigma of a long-buried and utterly alien culture? Who hasn't dreamed of going to the moon? That

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dream for eleven-year-old Leo Gray is about to come true—but he's in for the surprise of his life! In the year 2113, most people live in robotically maintained homes, ride around in self-flying cars, and wear ozone-resistant clothes. Most people that is; just not Leo Gray's parents. They're stuck in the past, and science know-it-all Leo is completely fed up with his beyond-embarrassing living arrangement with them. But when he enters a rocket-building competition for a chance to attend the Lunar Academy, Leo's luck finally seems to turn in his favor! However, it's not long after stepping foot into his dorm room that Leo discovers the moon's celebrated city is harboring a world of dark secrets. It's soon a race against the clock for Leo and his friends Andromeda Groves (a code-hacking whiz from Canada), Pavo Digbi (a history buff from Brazil), and Grus Pinwheel (a musically gifted and comically endearing Aussie) to intercept and foil plans to destroy the city—leaving the group's leader faced with a decision that no eleven-year-old should ever have to make: save Earth or save himself and the city he fought so hard to reach.

?Leo Gray and the Lunar Eclipse is an epic adventure set in a wonderfully imaginative, futuristic world overflowing with robots, anti-gravity sports, superhero-esque suspense, and page after page of laughter and heart that will leave boys and girls equally gripped under its spell!

This book offers a sustained engagement with the

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political philosophy of Paul Ricoeur and demonstrates both the significance of the political in his own thinking throughout his career, and how his understanding of the political offers something valuable to current discussions of issues in political philosophy.

Recreating Utopia in the Desert: A Sectarian Challenge to Modern Mormonism is the account of a millenarian sect, officially known as the Aaronic Order, one of the main splinter groups of the Mormon Church. Their story tells us much about the social tensions, particularly along class lines, that have emerged in Mormonism. The Aaronic Order, or Levites, emerged as the Mormon Church evolved from a religious utopia in the Midwest, to a near nation-state in the Intermountain West, to finally an international theocratic corporation. Drawing upon the concept of revitalization movements, the Levite sect is viewed as an attempt by working-class Mormons to resurrect the communitarian ideals they perceived as characteristic of earlier nineteenth-century Mormonism. From their beginnings in the Depression, the Levites have developed a series of cooperative and communal ventures in Utah, based upon the revelations of Maurice Glendenning. We see in the Levites the seemingly inevitable processes of institutionalization and fission characterizing revitalization movements that survive. By explaining the impetus for the development of

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sectarian groups such as the Levites, the author offers important insights for the discussion of religious communitarianism and schismatic movements in contemporary religion.

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