

## The Eclipse Of The Utopias Of Labor Forms Of Living

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Fear Images and the Eclipse of Utopia Alex Law The descent into dystopia Utopia has been out of fashion for some time. It has long since been replaced by images of human catastrophe and survival struggles. Five hundred years ago, Thomas More's original Utopia imagined a more civilised but highly controlled form of society

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 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.

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 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 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 flabbergated 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 commanders' 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

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 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.

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

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.

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 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.

A brilliant examination of a timely concept from one of the nation's great public intellectuals. Diversity. You've heard the term everywhere—in the news, in the universities, at the television awards shows. Maybe even in the corporate world, where diversity initiatives have become de rigeur. But what does the term actually mean? Where does it come from? What are its intellectual precedents? Moreover, how do we square our love affair with diversity with the fact that the world seems to be becoming more and more, well, homogeneous? With a lucid, straightforward prose that rises above the noise, one of America's greatest intellectual gadflies, Russell Jacoby, takes these questions squarely on. Discussing diversity (or lack thereof) in language, fashion, childhood experience, political structure, and the history of ideas, Jacoby offers in plain language a surprising and penetrating analysis of our cultural moment. In an age where our public thinkers seem to be jumping over one another to have the latest correct opinion, Jacoby offers a most dangerous, and liberating, injunction: to stop and think.

"During a substantial stay in some East Bengal villages in the summer of 1971, when East Pakistan was in the traumatic process of being transformed into Bangladesh, it first dawned upon me that peasants were not stupid, devoid of political consciousness. Discussions with different types of peasants revealed that at least the upper echelons were aware of the implications of the liberation struggle for Bangladesh and the superpower involvement in it. Richard Nixon and Indira Gandhi were familiar names. Ordinary peasants often quoted the Bengali news readers and commentators of the BBC world service and the Voice of America. Well-to-do peasants who owned transistor radio sets regularly tuned into the British, American and Indian radio stations. Many inquisitive and worried peasants asked me (then a fresh graduate from Dhaka University) how their cherished Sonar Bangla (golden Bengal) would improve their socio-economic conditions. Many peasants also took part in the liberation struggle as members of the Mukti Bahini or freedom fighters. Almost everyone, with a few exceptions who collaborated with the Pakistan armed forces, was a keen supporter of Bangladesh. After the emergence of Bangladesh, things did not change to the expectations of the masses, but rather deteriorated so much that Henry Kissinger is said to have coined the phrase "bottomless basket"" as a denotation for Bangladesh, because of the rampant corruption of a big section of the Bengali bourgeoisie at that time. I was provoked to write the history of the peasants' glorious role in the Liberation Struggle which was being overshadowed by claims and counter-claims of heroism and sacrifice by members of the privileged, parasitical urban elites. This work may be regarded as a prelude to the history of the freedom struggle that eventually led to the creation of Bangladesh. This is an attempt to shed light on the peasant politics, almost synonymous with Muslim politics in the region, during the significant period between 1920 and 1947 when East Bengal was going through the political process that culminated in the creation of East Pakistan in 1947."

Who hasn't dreamed of going to the moon? That 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 Dighi (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!

Within the history of African American struggle against racist oppression that often verges on dystopia, a hidden tradition has depicted a transfigured world. Daring to speculate on a future beyond white supremacy, black utopian artists and thinkers offer powerful visions of ways of being that are built on radical concepts of justice and freedom. They imagine a new black citizen who would inhabit a world that soars above all existing notions of the possible. In Black Utopia, Alex Zamalin offers a groundbreaking examination of African American visions of social transformation and their counterutopian counterparts. Considering figures associated with racial separatism, postracialism, anticolonialism, Pan-Africanism, and Afrofuturism, he argues that the black utopian tradition continues to challenge American political thought and culture. Black Utopia spans black nationalist visions of an ideal Africa, the fiction of W. E. B. Du Bois, and Sun Ra's cosmic mythology of alien abduction. Zamalin casts Samuel R. Delany and Octavia E. Butler as political theorists and reflects on the antiutopian challenges of George S. Schuyler and Richard Wright. Their thought proves that utopianism, rather than being politically immature or dangerous, can invigorate political imagination. Both an inspiring intellectual history and a critique of present power relations, this book suggests that, with democracy under siege across the globe, the black utopian tradition may be our best hope for combating injustice.