

Chapter 1 : The Godfather | The Tragedy of Succession | Utopia – you are standing in it!

*Civilisation: Utopia and Tragedy: The Social History of the Unconscious (Psychoanalysis & society) [George Frankl] on racedayv1.com *FREE* shipping on qualifying offers. The second of two volumes on the social history of the unconscious, this text explores the history of Western civilization.*

Early life[edit] Born in Llanfihangel Crucorney , near Abergavenny , Wales, Williams was the son of a railway worker in a village where all of the railwaymen voted Labour , while the local small farmers mostly voted Liberal. His teenage years were overshadowed by the rise of Nazism and the threat of war. He was 14 when the Spanish Civil War broke out, and was conscious of what was happening through his membership of the local Left Book Club. On the way back, his group visited Paris and he went to the Soviet pavilion at the International Exhibition. He says in Politics and Letters that they "were given the job as people who could write quickly, from historical materials supplied for us. You were often in there writing about topics you did not know very much about, as a professional with words". In winter , he enlisted in the British Army , but stayed at Cambridge to take his exams in June , the same month that Germany invaded Russia. Joining the military was against the Communist party line at the time. According to Williams, his membership in the Communist Party lapsed without him ever formally resigning. He received some initial training in military communications, but was then reassigned to artillery and anti-tank weapons. He was viewed as officer material and served as an officer in the Anti-Tank Regiment of the Guards Armoured Division in –", being sent into the early fighting in the Invasion of Normandy after the Normandy Landings D-Day. Williams was part of the fighting from Normandy in through Belgium and the Netherlands to Germany in , where he was involved in the liberation of one of the smaller Nazi concentration camps , which was afterwards used to detain SS officers. He was also shocked to find that Hamburg had suffered saturation bombing by the Royal Air Force , not just of military targets and docks , as they had been told. Graduate education and early publications[edit] Williams received his M. Williams published Reading and Criticism in In he was recalled to the army as a reservist to fight in the Korean War. He refused to go, registering as a conscientious objector. He first outlined his argument that the concept emerged with the Industrial Revolution in the essay "The Idea of Culture", which resulted in the widely successful book Culture and Society , published in This was followed in by The Long Revolution. He was also well known as a regular book reviewer for the Manchester Guardian newspaper. His years in adult education were an important experience and Williams was always something of an outsider at Cambridge University. Asked to contribute to a book called My Cambridge, he began his essay by saying: That was clear from the start. He was a visiting professor of political science at Stanford University in , an experience that he used to good effect in his still useful book Television: Technology and Cultural Form A committed socialist, he was greatly interested in the relationships between language , literature and society, and published many books, essays and articles on these and other issues. Among the most important is The Country and the City , in which chapters about literature alternate with chapters of social history. His tightly written Marxism and Literature is mainly for specialists, but it also sets out his own approach to cultural studies , which he called cultural materialism. This book was in part a response to structuralism in literary studies and pressure on Williams to make a more theoretical statement of his own position against criticisms that it was a humanist Marxism, based on unexamined assumptions about lived experience. He began with the word culture itself, and his notes on sixty significant but often difficult words were to have appeared as an appendix to Culture and Society in This was not possible, and so an extended version, with notes and short essays on words, appeared as Keywords in A revised version in added twenty-one new words, including "Anarchism", "Ecology", "Liberation"and "Sex". Williams wrote that The Oxford English Dictionary OED "is primarily philological and etymological," whilst his work was on "meanings and contexts". Here it is defined as "a realized signifying system", [17] and is supported by chapters discussing "the means of cultural production, and the process of cultural reproduction" This is the background to the chapter in Television: In it, Williams defended his visions against technological determinism , focusing on how the social has a prevalence over the technological when it comes to the

development of human processes. In his words, "Determination is a real social process, but never as in some theological and some Marxist versions. On the contrary, the reality of determination is the setting of limits and the exertion of pressures, within which variable social practices are profoundly affected but never necessarily controlled. Later, Williams was interested in the work of Pierre Bourdieu, although he opined that the latter was too pessimistic in terms of the possibilities for social change. While there, he wrote *Loyalties*, a novel about a fictional group of upper-class radicals attracted to socialism. Williams was also working on *People of the Black Mountains*, an experimental historical novel about people who lived or might have lived around the Black Mountains, the part of Wales he came from. It is told through a series of flashbacks featuring an ordinary man in modern times, who is looking for his grandfather who has not returned from a hill-walk. He imagines the region as it was and might have been. The story begins in the Paleolithic, and was intended to come right up to modern times, always focusing on ordinary people. He had completed it to the Middle Ages by the time he died in 1983. The book was prepared for publication by his wife, Joy Williams, and then published in two volumes, along with a postscript that gives a brief description of what the remaining work would have been. Almost all of the stories were completed in typescript, generally revised many times by the author. Only "The Comet" was left incomplete and needed some small additions to make a continuous narrative. In the 1970s, Williams made important links with debates in feminism, peace, and ecology social movements, and extended his position beyond what might be recognised as Marxism. He concluded that because there were many different societies in the world, there would be not one, but many socialisms. *A Journal of Cultural Materialism*, [21] which is "committed to developing the tradition of cultural materialism" that he originated.

Chapter 2 : Abandoned Footnotes: Utopia and Revolution

Civilisation has 5 ratings and 0 reviews. The second of two volumes on the social history of the unconscious, this text explores the history of Western c.

Giulia Pissarello Industrialism as "tragedy of ugliness": Lawrence in Kangaroo An answer to this era of steel "deemed intolerable also by several late 19th century European painters Van Gogh, Rousseau a. Eliot and who were deeply sceptical about the advantages of progress [4]. It must be added that their attitude was not an entirely new one: However, it was only at the beginning of the 20th century that this kind of consciousness clearly emerged. Passages that denounce the negative impact of civilization on Nature can be found in several Modernist works, for example in *The Waste Land*, to mention only one of the most famous, where in *The Fire Sermon*, the third section of the poem, a praeterition was used by Eliot to evoke the litter flowing in the river Thames: The river bears no empty bottles, sandwich papers, Silk handkerchiefs, cardboard boxes, cigarette ends, Or other testimony of summer nights vv. Lawrence that ecological consciousness became a major source of inspiration: Houses were knocked down; streets broken through and stopped; deep pits and trenches dug in the ground; enormous heaps of earth and clay thrown up; buildings that were undermined and shaking, propped by great beams of wood. Here, a chaos of carts, overthrown and jumbled together, lay topsy-turvy at the bottom of a steep unnatural hill; there, confused treasures of iron soaked and rusted in something that had accidentally become a pond. Everywhere were bridges that led nowhere; thoroughfares that were wholly impassable; Babel towers of chimneys, wanting half their height; temporary wooden houses and enclosures, in the most unlikely situations; carcasses of ragged tenements, and fragments of unfinished walls and arches, and piles of scaffolding, and wildernesses of bricks, and giant forms of cranes, and tripods straddling above nothing. There were a hundred thousand shapes and substances of incompleteness, wildly mingled out of their places, upside down, burrowing in the earth, aspiring in the air, mouldering in the water, and unintelligible as any dream [15]. Lawrence undoubtedly deserves a prominent position, since his worship of Nature and of the values related to it determined both his biographical and his artistic choices. The son of a miner, he was born in a mining village in Nottinghamshire where the impact of industrialism was everywhere visible. Since his adolescence, also because of his friendship with Jessie Chambers, who lived on a farm, he started to dream of a place that was uncontaminated and unaffected by civilization, where he could settle with all the people he liked. It was an unsuccessful attempt, however, and, throughout his life, he was unable to break completely with the civilized world. They also had changed the way of living of the colliers and their families, since women and children found themselves compelled to face the blackness of the scoriae of the pits: The dwelling-room, the kitchen was at the back of the house, facing inward between the blocks, looking at a scrubby back garden, and then at the ash-pits. Lawrence here already tended to interpret the changes brought about by industrialisation and capitalism savage urbanization, poverty, strikes, etc. But, he added, the pit did not mechanize the men because, being ignorant and unable to read, they went on living by instinct and were content with their life. For Lawrence, in England, more than in Italy or in America, the disheartening of men has utterly destroyed their contact with the earth and that kind of archaic, archetypal wisdom rooted in rural life. The country is lovely: In *Sons and Lovers* the negative effects produced by pollution both on the physical and psychological level are emphasized in the episode where Lawrence describes the death of William, the first son of the Morels. References to ecological issues industrialism and polluted air are also found in the drawing of a rainbow, overhanging an industrial area, that Lawrence produced in , soon after finishing his novel *The Rainbow*: Thus Lawrence offers his readers not only a description of the changes produced by industrialization as a few nineteenth century writers had done , but also an eco-critical interpretation of them. For instance, in *Women in Love* Lawrence depicts the increasing inner dryness of Gerald Crich, the son of a colliery owner, as the result of a greed for wealth and, at the same time, of the alienation produced by loss of contact with nature; an alienation that has brought Gerald to admire what he despised years before: He looked at Beldover, at Selby, at Whatmore, at Lethley Bank, the great depended entirely on his mines. They were hideous and sordid, during his childhood they had been sores in his consciousness. And now he saw them with

pride. Four raw new towns, and many ugly industrial hamlets were crowded under his dependence. He saw the stream of miners flowing along the causeways from the mines at the end of the afternoon, thousands of blackened, slightly distorted human beings with red mouths, all moving colliery villages which subjugate to his will. They were ugly and uncouth, but they were his instruments. He was the God of the machine [41]. Stanley, *In Search of the Primitive*: Kern, *The Culture of Time and Space*: Perloff, *The Futurist Moment*: Gianci, Milano, Principato, , pp. Quotation is on page Lewis, *Blasting and Bombardeering: An Autobiography* [], London, Calder and Boyars, , p. *Future Primitive Philosophy and the Environment Series*, vol. Ebbatson, *Lawrence and the Nature Tradition*: Dickens, *Dombey and Son*, [http: On Rananim](http://OnRananim) see also G. Pissarello, *The Failure of a Utopia*: As regards this conflicting dualism in Lawrence, a seminal text is H. Lawrence, *The White Peacock* [], in [http:](http://)

Chapter 3 : Utopia to Dystopia?: On The Failure of Solidarity Among Taiwanese Artists After the Huashan

*Civilisation: Utopia and Tragedy: The Social History of the Unconscious (Psychoanalysis & society) by Frankl, George () Paperback on racedaydvl.com *FREE* shipping on qualifying offers.*

Share Description A Utopian Moment: In contrast to the general tendency towards social entropy that otherwise characterizes the biblical story, Solomon establishes a golden age in which Israel occupies an ideal state of existence. As such, this thesis explores the potential to view the Solomonic narrative in 1 Kgs as a space in which the utopian desires and critiques of the Yehudite literati could be negotiated. After considering the applications of concepts such as utopia and golden age structures to the Solomonic narrative in 1 Kgs , I look at the importance of the temple s construction in the utopian conceptualization of the era. Next, I discuss the narrative of the queen of Sheba s visit in 1 Kgs Lastly, I consider the tragic element that pervades the Solomonic narrative in the book of Kings and the implications of delineating an idealized period that is nevertheless doomed. I would also like to thank my supervisors Francis Landy and Ehud Ben Zvi for their guidance and dedication throughout my studies. Last but not least, I am grateful to Alanna and Meg for the hours they have spent reading various drafts of this thesis. Man of Peace and Wisdom? Riddles and Ideological Imperialism Myself being a woman who is fascinated with Solomon, what has drawn me to him is a sort of mimesis: Solomon s figure has a certain magnetic effect on female characters, and powerful and intriguing ones at that. To be sure, these women who propel Solomon s reign in 1 Kgs are perhaps not all powerful in official terms. Bathsheba, for instance, whose influence in the kingdom proves to be one of the most pivotal in the course of the history of the Davidic dynasty, first appears in the text in a compromised situation: It is the savvy of this woman, along with the prophet Nathan, that sees Solomon, an unlikely successor to the throne, secure the kingdom. Or rather, as Solomon s trophy wife, she is constantly put on display throughout the text 1 Kgs 3: Two liminal women who represent the most marginal figures in Solomon s kingdom, both prostitutes and mothers, present Solomon with the seemingly impossible judicial riddle by which he 1 Stories about the king as an unlikely candidate to the throne who nevertheless succeeds in doing so and has divine support are common within ancient near eastern literature See William W. Brill,], []. Solomon s divine insight and justice in solving this initial enigmatic case is counterbalanced by the visit of a riddle-bearing woman which comes towards the end of the depiction of his kingdom 1 Kgs It is this story of the queen of Sheba that most piques my interest. Solomon is the king of possibilities. A great king and self-described small child 1 Kgs 3: Small though he may proclaim to be, everything he does is big. His provisions are big 4: Indeed, Solomon the prodigy becomes the paragon in all endeavors that he sets out to do. He is an emblem of wisdom, and becomes known for his proverbs and songs 4: And he is a prolific builder: The enlarged possibilities represented by his person pave the way for the creation of a utopian space in thinking about Solomon and his kingdom. In this thesis I will consider the applications of utopian theory to the interpretation of the Solomonic narrative with particular focus on the ways in which the account of the queen of Sheba s visit in 1 Kgs The account of the queen of Sheba s visit to Jerusalem is recounted almost verbatim in 2 Chr 9: Arguably, all three occurrences of the story are characterized by utopian negotiations of the memory of the Solomonic era. However, I have chosen to focus on the queen of 3 Sheba s particular contribution to the depiction of Solomon s golden age in the book of Kings for a few reasons. While the narrative itself is nearly identical in 1 Kgs Most conspicuously, in Chr s version of events, the loss of Solomon s golden age is not a result of his apostasy as it is in Kgs. Indeed, the suggestion that the kingdom is not an ideal one is first introduced during the reign of Rehoboam when Jeroboam returns from Egypt 2 Chr In 1 Kgs , on the other hand, tragedy is inscribed in the narrative even at the very moment when Solomon s kingdom reaches the height of its glory upon the completion of the temple 1 Kgs 9: To be sure, the golden age achieved under Solomon is depicted as unsustainable in both Kgs and Chr and in this sense, Solomon s kingdom cannot represent an ideal state in either account. However, the emphasis in the account in Kgs on the doomed nature of what otherwise appears to be a utopian state of existence perhaps complicates the queen of Sheba narrative in 1 Kgs Thus, while such a project could also be undertaken in the case of Chr, by looking at

the Solomonic narrative in the book of Kings I would like to explore utopian thought as a discursive tool that may have applications even to the conceptualization of a period which was necessarily lost. Utopian Discourse within Biblical Thought Before discussing the potential to view the Solomonic account in 1 Kgs in terms of utopian and dystopian categories, it is important to define the terms. Much of the research in utopian studies has been developed with specific modern utopian literature in mind and either does not consider or even excludes ancient thought from its scope, taking More's *Utopia* as the starting point of the phenomenon. Basil Blackwell, who views utopianism as strictly modern phenomena which was invented, more or less single handedly by More. Of course, the book itself contributes a detailed examination of utopianism in *Chronicles*. See also the collected volume *Utopia and Dystopia in Prophetic Literature* ed. Finnish Exegetical Society, Such a definition allows for a vast range of utopian expressions employed for different purposes and in different socio-historical settings. While utopias may do different things within different social contexts, one common feature of utopias is that they serve as imaginative spaces in which identity and values are mediated through the process of delineating the integral characteristics of the community in its ideal state. Utopian configurations involve negotiations: Rather than an absolute ideal or a static image of how the world should be, utopias reflect multiplicity. Common themes and patterns may therefore emerge to form a broad and flexible picture of the community's ideals. A utopian vision thus inherently delineates a social identity: Peter Lang, 9. Further, the characteristics which make the narrative utopian are accepted only by those within the group in whose discourse the utopian vision is situated. A utopia is not a utopia for everybody; a utopian text elicits the imaginative participation in the logic of the utopian world, but only for those who are part of a social group that shares the values, aims, and identity that are promoted by the utopia. Indeed, as Uhlenbruch argues, a text can have the potential to be understood as a dystopia or a utopia, depending on the reader's point of view. Lastly, utopia may function in contrary ways in different circumstances, and may interact differently with different audiences. Thus, the relation between utopia and power is not rigid, and utopias may be engaged in order to subvert dominant groups or to support them. For example, utopias may operate in periods of social revolution to bring about change, they may be utilized to unite the members of underdog groups, or they may be used in order to advance the ideals of groups in power a scenario which we can see for example in Assyrian or Achaemenid images of subdued peoples bringing tribute to the king, which contribute to an imperial 6 Uhlenbruch, *Reconstructing Realities*, draws upon Atwood's contracted term *ustopia*, which suggests that utopia and dystopia each contain a latent version of the other cf. Margaret Atwood, *In Other Worlds: Golden Age and Utopia* Utopias are defined by their reference to and imaginative estrangement from the reality of the community engaged in utopian imaginative activities. The utopia offers an ideal set of circumstances, and thus criticism of actual circumstances become apparent. In engaging with the contours of the utopia, the reader must fill in the reality which the utopia criticizes and from which it estranges itself. Meaning is therefore derived from an interaction between the utopian critique and the way that the reader views the utopia as engaging with the assumed reality. Thus, as Schweitzer notes, although we cannot reconstruct the exact historical reality with which a utopia engages, we can identify the problems with the society with which it engages and the social critiques it makes; for example, we cannot reconstruct More's contemporary England from his *Utopia*, but the problems of his contemporary English society at least in More's own view would become accessible to the reader. The reader always constructs the reality to which the utopia refers as he or she engages with and participates in the utopian logic through the act of reading or listening. Golden age utopias refer to a reality 7 *Reading Utopia*, Thus, the utopia partly criticizes the world it depicts in the surrounding narrative, and not only the reality of the outside world of which the text and reading community are a part. The utopian negotiations in the Solomonic narrative in the book of Kings are utopian in relation to the literary character of Israel which is developed throughout biblical literature in addition to being utopian in relation to the experienced reality of the reading community. That is to say that the utopian discourse in the Solomonic narrative does not only criticize the reading community's immediate reality, but also criticizes the realities within the world of the text that the literary creation Israel is generally conveyed to occupy. For example, depictions of the Solomonic era's wealth, glory, peace, and unity amongst Israel may be criticisms of the Yehudite reading community's reality, but they are also surely criticisms of the fact that the literary Israel

is depicted with a relatively lowly status, lack of social and political stability, lack of unity between Judah and Israel, lack of peace, lack of adherence to YHWHism, etc. The utopian ideals which are negotiated within 1 Kgs must therefore also be understood within the golden age narrative structure in which they are located. Like Jobling, I use the concept of the golden age, which properly belongs to classical mythology, to explore the literary creation and loss of an idealized period. David Jobling, *Forced Labor*: While several prominent scholars within utopian studies do not consider golden age narratives to be properly utopian, the employment of golden age structures to criticize and mobilize desires for an ideal community in a visionary exploration is a common format through which ancient texts negotiate utopian thought. On their own, utopias simply reflect a discursive attitude, a vision about how things could or should be. They express an alternative society in the past, present, or future, and can take on a number of different shapes within different discursive contexts. Golden ages contribute to a narrative structure which highlights movement between an ideal state and a less than ideal reality within a larger continuum of time according to general rise or decline narrative trajectories. Golden age narratives are constructed in relation to a present society and highlight differences between current times and a remote time when ideals and possibilities were or will be realized, thereby construing the present as less desirable. Golden ages may belong to a particular group's past history, or may depict a golden age that is yet to come in the future, but they invariably imply a trajectory in time. A utopian vision does not have to entail a narrative history and may be situated in the past, present, or future; it may simply reflect a discursive vision about how things could or should be. Routledge, 2, who argues that golden age narratives are important in harnessing the political and cultural potential of the utopian in her exploration of Roman thought literature. Utopian discourse can certainly be employed within a narrative structure that makes use of golden ages. Indeed, the Solomonic narrative contributes to the structure of Israel's imagined history as a lost golden age, and also serves as grounds for the negotiation of utopian and dystopian categories within biblical thought. With the exception of a minority of scholars who assert that 1 Kgs depicts Solomon in thoroughly negative terms, the Solomonic narrative in 1 Kgs is widely

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Utopia Definition of Utopia The literary term utopia denotes an illusionary place that projects the notion of a perfect society to the reader. Further, the citizens presiding in such utopias are bearers of a perfect moral code, or at the least, every violator of the moral code is harshly punished. A utopian society is one where all social evils have been cured. **Utopia and Heterotopia** An important distinction to be appreciated is that between an imaginary utopia and a live heterotopia. However, the terms should not be treated as opposites of one another. They denote a midway experience, with instances that are both real and unreal. Most of the examples that Foucault provides of heterotopias include several utopian aspects. However, the relationship between these two notions has tended to be ignored in the interpretation of heterotopia. **Description of Utopian Literature** A piece of writing that concerns itself with the description of a perfect society in the physical world, as opposed to the perfection of afterlife, is considered to be utopian literature. The original motives behind utopian novels were political, social, and philosophical. Utopia examples show common characteristics, including the following: An elaborate description of the geographic landscape, often given by guides native to the region. The narrator or protagonist of the story is an outsider to the utopian society. One of the common misunderstandings about utopian models is that they serve to project a better way of life. To the contrary, the reason behind such literature is to help the reader envision the problems, paradoxes, or faults entrenched within such a political framework. **Examples of Utopia in Literature** The examples quoted below portray various scenarios of utopia: Wells, **Function of Utopia** Over time, the vision encapsulating the notion of utopia has suffered radical transformations. Events such as war, church reform, revolution, and economic change have contributed toward the construction of a new type of utopia. The term utopia formulated new shapes and new prefixes, each type having its own function and its own use. The writer makes use of the tool to highlight the discrepancies prevalent within an existing political and legal framework. A utopian society is framed in such a manner as to present the idea of an ideal sociopolitical culture to the reader. The writer is presenting his audience with a standard example of a socially and morally fit society with the use of utopia, to make them realize the various deficiencies of their existing societal framework. Utopia is a tool for exposing the flaws prevalent within an existing political structure. Further, the tool has been widely employed by writers who intended to make an impact on the consciences of readers. The writer uses utopia in order to portray a scenic picture in the eyes of the reader, in an attempt to make him fully appreciate the various diverging factors contributing towards the failings of the existing society.

Chapter 5 : Utopia - Examples and Definition of Utopia

In Out of the Silent Planet, Lewis follows the tradition of the travelogue, a genre of literature that includes books such as Utopia or Gulliver's Travels in which a traveler goes to an exotic, often fantastic society and learns about their culture.

As with before, much outrage has been centered on PTT, which has hardly proven to be a progressive social force in this case, and instead an enforcer of a highly conservative social morality. The Huashan murder case involved the killing of a thirty-year-old woman surnamed Gao by an a man surnamed Chen. Chen, an archery teacher, was one of the residents of the Grassroots Self-Autonomous Zone, a small community of artists that built a small camp on a field by Shandao Temple that they had applied for the use of from the Taipei city government. While Gao disappeared several weeks ago, it was after a confession was secured from Chen by police in late June and the body was discovered dumped on Yangming Mountain that the current controversy broke out, with members of the public attributing blame to the Grassroots Self-Autonomous Zone and calling for it and other similar spaces to be stamped out and eliminated from Taiwan. It is widely feared among members of the artistic community that public anger will have a chilling effect on art and counter-cultural spaces across Taiwan. News has become big enough that this would become a front page article on the Apple Daily. As with this and other past murder cases, this has also become the object of lurid speculation based on little fact. As with before, conservative social morality dominates in anger from members of the public. Firstly, why would such a party be harmful, if it harmed nobody and was in an unused structure? Again, this view also fails to address the structural conditions which lead to this phenomenon. One notes that with Grassroots or other spaces, it is the high commercialization as well as bland sanitization of spaces for young people to enjoy themselves which drives young people into fields, forests, and literally underground outside of the high consumerism of the city in order to organize free events. Grassroots would be a particularly rare example, as a space in the high consumerism of Taipei. Andâ€™speaking from the standpoint of sexual liberationâ€™what is wrong with a nude party, or even an orgyâ€™if it was conducted between consenting adults? It is simply conservative sexual morality which views such events as dangerous and assumes that there is a direct relation between them and anti-social or violent behavior. However, this is nothing new for Taiwanese society, which has justified crackdowns on the gay community for decades on a similar basis, as justifying raids on gay bars and other establishments. One also notes that reactions have continued the tendency of conservative elements of Taiwanese society to frame young people in purely sexual terms, as creatures given to dangerous sexual, hedonistic urges. This was something particularly seen with the sexualization of young people by the mediaâ€™particularly in the Sunflower Movement, in which students were accused of doing drugs and having sex within the Legislative Yuan. Conservative social attitudes in Taiwanese society will not be going away anytime soon, it seems. The End of Utopia? Many of the reactions also evidence that the artistic community in Taiwan in itself has deeply internalized conservative attitudes from Taiwanese society as a wholeâ€™of which it is, of course, a part of. This is something which proves highly shameful. Attacks by conservative social forces, then, echo among artists themselves, amplifying the cycle of castigations and self-castigations. Oftentimes this has revolved around questions of blame. Many take the view that Grassroots organizers were insufficiently responsible and at the very least allowed for the conditions which led to the murder. As with society as a whole, in other cases, this has been almost the view that Grassroots members might as well have conducted the murder. In such cases, this may be the attempt by artists to divorce themselves from any links to Grassroots for fear of being tainted by the social stigmatization of Grassroots. At other times, much as with self-condemnatory Grassroots participants themselves, artists condemn Grassroots out of a sense of guiltâ€™precisely because they identify with Grassroots. A prevailing view would be that Grassroots failed in allowing Chen to identify himself as an artist and join the community. Other criticize what is perceived as a failure by Grassroots to root out dangerous behavior from one of their members, or to discover the body soonerâ€™particularly with regards to that Grassroots did not search the hut in which Chen was residing during the three days that the body was there. What this points to more broadly is that all this was simply youthful rebellion, perhapsâ€™all this has the ring of something like the ending of Lord

of *The Flies*. After a youthful attempt at utopia failed and became a dystopia, then the adults have finally arrived, perhaps. It would have been contrary to such principles to exclude individuals from Grassroots on the basis of criteria nearly impossible to quantify. After all, when Chen wanted to join the encampment, what should Grassroots members have done? Should Grassroots members have intuitively, even preternaturally known ahead of time that Chen had the potential to commit a murder? Yet the fact that the crimes of a single member of Grassroots are seen as indicating the guilt of Grassroots as a whole reflects the fact that members of the artistic community seem to have internalized the highly conservative notion of collective sense of punishment—sounding something vaguely like the *baojia* system from Chinese antiquity. One can imagine how differently reactions to the murder would have been if it had taken place in a different sort of space and in a different sort of group setting. For example, if the murder had taken place a few hundred meters away in the Huashan Cultural Park, there would hardly have been such reactions from society calling for the eradication of the Grassroots space. Similarly, if in a company, an employee killed someone, society would hardly be calling for the closure of the company. Indeed, to draw on an example from my own life, when living in New York, I was hardly responsible for when my upstairs neighbor shot his roommate. Should one be responsible for the behaviors of anyone living in the same space, even strangers that one might know only remotely? This has not framed the issue in any way as a case of one Grassroots member killing another community member—even if Chen seems to have been the more proactive participant as an actual full-time resident of the Grassroots space. Along such lines, the blind ascription of guilt to the whole of Grassroots, while denying the open nature of Grassroots shows that Grassroots is only thought of as a collective endeavor selectively—indicating the collapse of its ideals to be truly open. Likewise, if the murder had taken place in an apartment building or a small village, few would call for the wholesale demolition of the village or apartment building. It may be that members of the artistic community would demand a higher moral standard for Grassroots in light of its self-professed radical aims, and a sense of collective responsibility in line with its communal aims. Yet, again, at the same time, for a space which focused on absolute openness, this also meant that this would open up Grassroots to the possibility that undesirable elements would enter. From Utopia to Dystopia? Or Reinventing the Wheel? Frankly, one observes the rapid shift from utopia to dystopia in some of the suggestions made. Much of this evidences that the radical discourse embraced by artists may truly just be a form of resentment, an attempting at negating the mainstream which actually occurs out of deeply internalized self-resentment and childish rebellion, that is, a form of Nietzsche called slave morality. One Facebook post which was widely circulated, for example, made the outlandish suggestion that no locks should be allowed in public spaces. Presumably then, there should be no locks for public restrooms, even when this might lead to sexual assault in bathrooms. Yet one observes something of the inklings of the Foucauldian panopticon in this—that crime will be prevented if everyone is under constant surveillance from everyone else. Is the critique, then, that Grassroots members should have, from the beginning, given the state more of a direct role in the encampment? In such a case, as time went by, one would eventually end up more and more regulatory laws in order regulate society and deal with various contingencies that violate the fabric of society, such as when a member of the community commits a murder. In this way, then, one would eventually end up with something not so different from society as it exists now. Such is the danger of every utopia, then—that either it ends up becoming a dystopia or something resembling the society from which it attempts to break. From this, we can note two things. Second, that attempts at utopia which seek to breakaway from social norms can end up simply recreating them. Frankly, every community or organized group which is larger than two people has to deal with the possibility of wrongdoing by one of its members—even the possibility of crimes as severe as murder. First as tragedy, then as farce, as Marx said. It is a worthwhile aim to strive for a society without law or police, perhaps through education which prevents crime, but one cannot simply strive for utopia by expecting all members of a society to automatically be saints, a priori of anything. A Failure of Dialectical Negativity? At the same time, in times of crisis or shock, they suddenly revert back to such values. Grassroots would simply be one case in point—making the murder and its aftermath all the more tragic—and, where the artistic community is concerned—all the more disgraceful. After all, how is one to collaborate with others regarding high-risk projects, knowing that if something goes wrong, others may react in far less than a

supportive manner? After a fire which killed 36 in the Ghost House warehouse venue in California in , for example, members of the American artistic community rallied in support of Ghost House organizers and pointed towards the broader social conditions of systemic inequality for young people which led to inadequate safety measures in the Ghost House venueâ€”instead of condemning them for their failure to take such measures. In terms of the social reaction from Taiwanese society, one finds similarities to accusations of Satanism against industrial music pioneer Genesis P-Orridge and collaborators in the s for their music, counter-cultural lifestyle, and alternative sexuality in the UK during what later became known as the Satanic ritual scandalâ€”a significant moment in the history of the British underground and one which has gone down in history for those involved. While this is not the only counter-cultural scandal to have occurred in Taiwanese history, who knows? Perhaps eventually current events will also be remembered as a seminal event in the history of the Taiwan underground, as a moment in which the values of the underground clashed directly with the conservatism values of mainstream society. However, the solidarity seen in these other contexts has failed to occur in Taiwan after the Huashan tragedy, with mutual condemnations and calls for collective punishment taking place instead. It is shameful enough already that a life has been lost, what is even more shameful is the subsequent failure of solidarity which has taken place. An authoritarian mindset remains internalized even in those who seek to break from authoritarianism. This, too, would be a form of authoritarian mentality, in which victims of tragedies themselves come to be blamed, or those not responsible for a crime are held responsible. One observes this in other cases, such as successful attempts to hold the employer of the killer in the Mama Mouth murder legally responsible because the murders were committed during working hours, something popularly mocked by the Taiwanese public. No surprise then, how the youthful rebels of the s later became the baby boomers that destroyed opportunities for the generation which came after themâ€”that is to say, our generation. As a result, rather than acknowledge that mistakes have been madeâ€”mistakes which cost a lifeâ€”then strive to work, at the end of the day, when radical values are less than immediately successful, or run into difficulties, one sometimes simply reverts back to appealing to the authorities, or reverts back to the default conservative morality entirely. And so, in the end, after the failure of their rebellion, the lost children will just need to be rescued by the adults. Where do answers lie? Namely, freedom and safety will always remain forever juxtaposed, and after an excess of freedom, now many call for safetyâ€”that is, for authoritarian powers to simply take control. Where answers are remains unknown, but it may be only through understanding this antinomyâ€”the age-old juxtaposition between freedom and safetyâ€”and its conditions of possibility and impossibility that follow for there to be answers. Denying it entirely will just return us back to square one for efforts at experimental living or striving towards utopia in Taiwan. So rather than to acknowledge mistakes have been made on both sidesâ€”significant mistakes which led to the loss of a lifeâ€”one to strive together towards improving ourselves for the next time around, to make up for shared shortcomings, and to move towards healing. Instead, driving home guilt longer and longer will just leave all the deeper scars on those who are probably already highly traumatized, shocked, and feeling betrayed. Nothing will bring the dead back, nor can the enormous crime of the loss of an innocent life taken be undone, but we can still move forward as those who are still livingâ€”and to jointly seek redemption and healing. To do otherwise would be, frankly speaking, sad, shameful, and pathetic. He is a freelance writer on social movements and politics, and occasional translator.

Chapter 6 : Subversive Nostalgia and Pastoral Utopia: William Morris

The Utopia Series. Calling an idea 'utopian' is normally a way of saying it's pie-in-the-sky and not worth paying attention to. Far from it.

Throughout the ages, a number of philosophers have put forward some highly provocative and interesting utopias, describing ideal arrangements of everything from schools to religion, government to holidays. We generally hold culture – by which we understand art, museums, cinema, literature and the study of history – in extremely high regard. But, equally, we tend not to look very closely at why culture has such prestige. In fact, we are encouraged to think it is unsophisticated, even vulgar, to ask what culture is for. And yet, as it will be argued here, this is a question that no society should shun – for an enormous task lies before culture if only it can become conscious of its true purpose. It dictates that culture should never be appropriated for practical or ideological ends. The theory was meant to release culture from the clutches of three tainted forces – religion, politics and commerce – each of which was deemed to want something rather too urgent and practical from cultural creators. On the back of this idea were born all kinds of notions that persist to this day: The point is that the guardians of culture in whose hands their work rests have carefully stripped these voices of their more urgent and utilitarian aims. In the Utopia, however, the idea of culture as a practical force would be taken very seriously indeed. Almost all the art and culture that is to be found in museums, art galleries and libraries was produced by people who believed that art had a purpose which could be stated thus: The anti-utilitarian view is a rejection of more than 2, years of philosophising on the practical role of the arts. In the amphitheatres of Attica, one would be invited to see how easily a hero might make a small error and then pay a huge price for it, a spectacle that would induce fear and pity in audiences, leaving them readier to forgive others and better able to examine their own consciences. As Nietzsche emphasised in his *The Birth of Tragedy* a powerful rehearsal of the Greek argument as to the utility of the arts, Aristotle insists that drama should be entrusted with the core social role of educating the emotions. We need them, he suggested, so that important insights can become properly powerful in our lives. The point of art, Hegel, realises, is not so much to come up with startlingly new or strange ideas; but to take the good, important, helpful thoughts we often already know and make them stick in our minds. The various branches of culture would serve the same purpose in different ways: Currently, there is almost always a knee-jerk response on the part of critics to suggestions of the therapeutic within the cultural sphere: A therapy is a treatment intended to help a person to function well. It might be a medical therapy: But equally, the idea of therapy applies to the mind. Therapy, in this core sense, is the deliberate attempt to help us to lead better lives. To suggest that a person does not stand in need of the therapeutic flies in the face of everything we know about human psychology in general – and ourselves in particular. Culture too could guide, exhort, reassure, console, inspire and censure. It was with this big ambition in mind that a period of vast investment in culture in museums, in art galleries, in opera houses and libraries proceeded. Culture would replace scripture. The great institutions of culture – the galleries and the universities – would be the new Cathedrals of Christendom. In truth, art really can do for us a remarkable number of the very things that religion once did. Culture truly is in a position to replace many of the functions of scripture. Art too has the power to console us, it too can bring meaning and purpose, it too can increase our powers of empathy and generate a sense of community. You used to go to the cathedral for some clear reasons: But if you turned up at a gallery or a university arts faculty with similarly intense, focused concerns, you would be considered very strange, regarded with suspicion and perhaps even declared insane. However, in a wise and mature society, the therapeutic resources of culture would be taken very seriously. The visual arts, architecture, the humanities, galleries and museums would be deployed to help us cope with our troubles and to flourish, both individually and collectively. Art galleries would similarly be reorganised to track our true needs. Instead of grouping works according to where they happened to have been produced and when, they would be grouped according to the human needs they best addressed. Instead of a room devoted to 18th-century French painting, one would find ones titled *Anxiety* or *Envy*. It would, for example, focus on the classification of films. Instead of just suggesting that one needed to be above a particular age to watch a film,

the government classification board would see its primary task as that of helping a film to reach the audiences it was in an optimal position to help. Thus a film might be rated A, meaning that it was regarded as being good at getting us to address and cope with Anxiety. Or it could have an MC rating, meaning that it was of benefit to those experiencing Marital Conflict. In the Utopia, films would be expected not only to entertain us and ease the pains of long flights, they would be appreciated and used for their ability to better direct our feelings of sympathy, offer comfort for our unmanageable fears, correct an unworkable sense of what is normal, edge us towards good conduct and arm us against our follies and vices. It may be that at 8am, having just had a cup of coffee and walked across the park from the station to work, we are ready to look with patience on the flaws of our colleagues; but by midday this benign attitude may have become seriously frayed. An ideal society would be acutely aware of this risk, so it would make sure that we were likely to encounter reminders at regular points through the day as religions once did. When we nipped out to get a sandwich at lunchtime, we might be confronted by a work of art articulating themes of kindness and empathy. Or we might participate in a quick cloud-watching event, restoring briefly a more mature perspective on the harried demands of the afternoon. At present, the manual has been muted and its power fatefully constrained. In the future, the resources of the public environment – buildings, institutions, events and educators – would ideally all be organised for the sake of helping us to lead better lives, guided by a recognition of the real troubles we face and by a grand and ancient ambition that culture should support our better natures.

Chapter 7 : Oscar Wilde Quotes

Tragedy and utopia. This line of reasoning is inspired by ancient Greek tragedy. I will use the contrast between the concept of tragedy and that of utopia to try to clarify my argument.

In the heat of battle of the Universal Struggle By the glow of flames Show no mercy “ The bony body of destiny! A bullet in the brain Of Basil the Blest. And the signs They have made. Explode the Iverskaya With a hand grenade. Beyond destroying major symbols of czarism, they Lunarcharsky in particular preferred to preserve the treasures of the past - to open the Russian patrimony to the masses in those museums that the futurists wanted to destroy. And of course there were also the God-builders I wrote a bit about them in my post on the Lenin cult here , whose attitude towards science and technology also had science-fictional echoes. They were basically a version of transhumanism in fact wikipedia says they influenced later transhumanists , and some of the people involved were surprisingly influential. Fedorov “ combined certain features of Russian Orthodoxy and tsarist ideology with an extravagant belief in cosmic possibilities. The world of his vision, converted to Orthodoxy under the tsar in Moscow, spoke a single language recovered from pre-Babel times by a congress of scientific linguists and lived in rural communes, working in factories in winter and fields in summer. The social bond was faith and fraternity, not materialism or equality, since Fedorov opposed both socialism and capitalism. Each commune was situated around a cemetery with a model of the Moscow Kremlin at the center. The rule of communal life was Psychocracy: Global security was provided by a Godloving Army and a Pacification Fleet. The most consistent of the Fedorovites was Valerian Muraviev, a man with an extraordinarily checkered career even for those times, a fanatical Bolshevik, and a devout Fedorov adept. In any case, this sort of thing, funny as it sounds I find it both horrifying and appealing in about equal parts , is a useful reminder that the impulse to conquer death through technology is not something that was just invented by Silicon Valley rationalists, but an idea with a more complicated history. Stites notes the immense popularity of Taylorism and Fordism during the first decades of the revolution. This is of course novelistic irony, but many people at the time seem to have taken the Taylorist message message as gospel. Consider Alexei Gastev , one of the main proponents of Taylorism in Russia at the time. Gastev was a poet of the machine, who in a work described in a celebratory vein what to Zamyatin was obviously a dystopian nightmare: All production people not workers now are reduced to a single level of skill“the middle range “ and the machines are transformed into managers and decision makers, with production people adapting themselves to the rhythm of the machine. With this reduction and standardization of the work force and production space comes the uniformization of gestures, language, and thoughts“a human geography of symbols and movements copied from the machine, a single mode of speech, a standardized catalog of thoughts, and a unified collection of meals, of housing, and of sexual and spiritual life. Mass engineering will make man a social automation. The German Expressionist writer Ernst Toller, who visited [an institute office] in the s, described a hundred identical gray benches, with a hundred men and women trainees in identical costumes obeying instructions conveyed by electronic beeps of machine. They approached the work benches in columns, performed tests in unison, graduated in difficulty. Their hammer-teacher was a machine to which their arm was strapped until they were able to work independently. There were no books, no theories, no meetings“only practical work, from simple to complex, in a course lasting three to six months. Graduates of the institute would go on to train workers elsewhere, combating laziness, apathy, low productivity and the like. This was no joke “ the institute even won major Soviet decorations in the s. Apparently Gastev was warm and engaging, motivated by a vision of social equality but a transhumanist one, where people would eventually meld with machines , and Stites seems to have a weakness for him. And there is a clear aesthetic dimension to Gasteevism: Productivity Cults In any case, the early 20s seem to have been fertile ground for management fads in the Soviet Union “ as long as they promised productivity and sounded scientific. Given the historical period, this meant mostly Taylorism and Fordism though non-hierarchical ideas also had a hearing in some places ; but one imagines that if holacracy or whatever had been around then, there would have been people preaching its virtues. Yet the magical aura of Taylorism and Fordism was not restricted to

intellectuals. Though many workers did in practice resent Taylorism and Fordism in their workplaces, Ford in particular seems to have been briefly an object of popular veneration, an emblem of promised wealth and abundance: Peasants called their tractors *fordzonishkas*, and deep in a Volga province village, peasants harnessed a wedding cart to a Fordson decked out in red bunting. Some peasants were unable to pronounce the name Ford calling him *Khord* instead, but they saw him as a magical persona, asking the journalist Maurice Hindus if he was richer than the tsars and was the most clever American. They longed to gaze upon him personally pp. This is silly, but there were more interesting manifestations of this cult of Taylorism and Fordism. Though nothing at this time was totally independent of the government, the league was in many respects like a civil society group for productivity enthusiasts: A storm of criticism was unleashed against lateness and bad organization. Timeists poked their faces into every conceivable kind of enterprise and operation to uncover inefficiency and sloth as well as to reorganize and teach. Brigades marched into railroad stations to rearrange the furniture at the Kazan Station in Moscow, for example, a passenger had to walk the entire length of the terminal three times in order to buy a ticket, check bags, and board train. At a Moscow factory, a time team reduced the period for distributing wages to workers from thirty-nine hours to one hour and ten minutes. Speeches and articles pleaded with workers and managers to save time, conserve energy, and use space rationally. A virtual craze for efficiency erupted in the economy p. As you might expect, they were not much loved: Technical, managerial, and government people accused them of dilettantism, excessive and uninformed demands, and of being a menace to competent professionals. And so they were suddenly dissolved in But I must admit that I found them endearing, despite the fact that I would almost certainly resent them in practice. I sympathize, having sat through my share of them or boring speeches. Communist religiosity Almost everyone who knows anything about the Russian revolution knows that the Bolsheviks were atheists complications introduced by God-builders aside, and that they persecuted religion though the extent of this persecution varied greatly over time. What I did not know was the degree to which the early years of the revolution featured actual debate among believers and unbelievers, mostly organized by the League of the Militant Godless: Since the population was low in literacy, preaching the Godless word directly seemed to hold out great promise for the enthusiasts of enlightening atheism. In big debates were held in every district of Petrograd. In Vladimir, 2, listeners heard a six hour debate between an atheist and a priest on the theme: In both, according to Soviet sources, the priests were defeated and they deserted the cloth. The proletarians of Moscow, in spite of their hostility to religion, jammed the auditoriums to hear speakers like the Archbishop Vvedensky. But the Bolsheviks did not always win these debates. Nature, like a watch or a revolution, had to have a maker. Atheist preachers hit the circuit like American parsons on the Bible Belt; like them, many were sons of rural folk, in their case armed with scientific miracles and blasphemy. A singularly unimaginative atheist sailor tried to keep the faithful out of church by buttonholing them at the door and reading to them about isosceles triangles p. I could easily imagine a communist version of Richard Dawkins or Sam Harris at home in this environment. This anti-evangelical fervor was a bit of a fad, sustained partly by the desire of some to fit in with the new regime, and it would not last. But for a few years at least it seemed to be quite widespread: Since the majority of schoolteachers were still religious and since the teaching of atheism in school was not required in the s although the teaching of religion was forbidden of course, the burden of anti-religious propaganda fell very heavily upon the League [of the Militant Godless] and its supporters. And since the bulk of its themes were couched in rational, historical, and scientific terms, one must wonder at the effectiveness of the anti-religious propaganda network so acclaimed by its organizers and so defamed by its enemies. But one can hardly doubt the zeal and enthusiasm that went into this quasi-missionary crusade against the faith p. From what Stites says it seems the League was not particularly successful; most peasants, in particular, did not take to the godless gospel. But at least the League had a reasonably liberal approach to conversion. Other revolutionary groups were much less tolerant. In any case, the degree to which various religious groups could organize at the time and preach their various visions of society was surprising to me. The Sectarians were vibrant in their faith and in their conscious emulation of Bolshevik codes and rituals in order to compete with them, a practice that Bolshevik commentators found both engaging and annoying. Party officials observed that the sects were spiritually vital and attracted converts by their sobriety, mutuality,

charity, and joyous song – a combination that Bolshevik Godbuilders dreamed of. The Baptists of Kursk Province attracted followers because of their model behavior, genuine brotherhood, relevance to life, and the unabashed prayers to Jesus in time of joy and woe. Commentators were astonished at the frankly modern and syncretic methods of the Sectarians. Socialist imagery was freely adopted in slogans of justice, solidarity, and equality, in agitprop campaigns to enlist youth, and in organizational names such as Bapsomol or Baptomol and Christomol to rival the Komsomol. They held meetings and challenged other religions to friendly competitions. Almost every Bolshevik method of reaching the masses was imitated, including sheftsvo. Some Sectarians, grateful to the regime for having lifted the onerous persecution by the Orthodox Church, seemed to want some kind of merger between Bolshevik economic forms and a vibrant sectarian Christianity, infused with brotherhood, equality, and harmony p. The influence went both ways; Bolsheviks also seem to have borrowed some ideas from these groups. Most of these rituals were too boring, or too little rooted in meaningful traditions, to gain a footing even in the revolutionary environment of the s, though some were popular for a time. The Sectarians were more successful than the Bolsheviks in arousing genuine emotion and commitment, and their conversion record was impressive. The Bolsheviks wondered why this was so and urged activists to emulate the methods of the sectarian groups. It was their transparent faith and moral power. They preached no hatred against class enemies and opened their doors to people of all ethnic origins, sexes, classes, and nationalities. Their charity was unabashed and unlimited, and most of all uninhibited by ideological and political animosity p. The similarities between Bolshevism and religion have long been noted, and certainly the search for ritual, the devotion of its adherents, and the vision of a total transformation of society make the parallels plausible. Because of certain outward features of Bolshevism – and other communist movements of our century – commentators have often called it a religion. In the s, Fueloep-Miller remarked that Bolshevism taught science but was not a science, that it fought religion while being like one. Maurice Hindus – writing in the s – was more perceptive. It lacked beauty, dignity, and spirit. Berdyaev in the s emphasized its lack of inward drama and depth, its weakness in religious psychology, and its pedantry. Mao Zedong, a major communist of our time, put it very succinctly and honestly: I am less sure about the value of this particular judgment, though some of this is mere semantics. In any case, a purely aesthetic definition of religion does it have beauty? This space was always precarious, and it had definite limits, but it existed. Yet when we consider the perils of utopia , we usually think of the Stalin era as exhibit number one for the prosecution, with the human disasters of collectivization and forced industrialization, the introduction of full central planning, and ultimately the endless search for enemies and saboteurs during the Great Terror. In the standard view, Stalinism is what happens when Utopian plans meet human reality. Stalinism is the classic example of what James C.

Chapter 8 : Between Tragedy and Utopia - Edinburgh Scholarship

A utopia (pronounced you-TOE-pee-yuh) is a paradise. A perfect society in which everything works and everyone is happy - or at least is supposed to be. Utopias are very common in fiction, especially in science fiction, where authors use them to explore what a perfect society would look like and what the problems might be in such a flawless.

Hayek There is an almost universal tendency, perhaps an inborn tendency, to suspect the good faith of a man who holds opinions that differ from our own opinions. When I speak of reason or rationalism, all I mean is the conviction that we can learn through criticism of our mistakes and errors, especially through criticism by others, and eventually also through self-criticism. Karl Popper The worst mistake a fighter for our ideals can make is to ascribe to our opponents dishonest or immoral aims. I know it is sometimes difficult not to be irritated into a feeling that most of them are a bunch of irresponsible demagogues who ought to know better. We ought to realize that their conceptions derive from serious thinkers whose ultimate ideals are not so very different from our own and with whom we differ not so much on ultimate values, but on the effective means of achieving them. FA Hayek The great virtue of a free market system is that it does not care what colour people are; it does not care what their religion is; it only cares whether they can produce something you want to buy. It is the most effective system we have discovered to enable people who hate one another to deal with one another and help one another. This means that, so long as we keep within the accepted rules, moral pressure can be brought on us only through the esteem of those whom we ourselves respect and not through the allocation of material reward by a social authority. Our conduct ought certainly to be guided by our desire for their esteem. Smith was to put it, we owe our bread not to the benevolence of the baker but to his self-interest, a pedestrian truth which is worthwhile to repeat again and again in view of the ineradicable prejudice that every action intended to serve the profit interest must be anti-social by this fact alone. Joseph Schumpeter Along with many others of my generation, I was a socialist when I started my university studies. But my first few economics courses taught me the power of competition, markets, and incentives, and I quickly became a classical liberal. That means someone who believes in the power of individual responsibility, a market economy, and a crucial but limited role of government. Gary Becker Two seemingly contradictory charges are now rife: They are going to pass it, whatever the defense they may hear; the only success a victorious defense may produce is a change in the indictment. Joseph Schumpeter The most important single central fact about a free market is that no exchange takes place unless both parties benefit. Milton Friedman Far too many policy proposals are premised on the absurd notion that privately available profit opportunities exist but remain unnoticed by all but professors, politicians, pundits, and preachers — officious observers who never offer to stake their own funds and efforts on seizing these opportunities. Seizing with their own private initiative these opportunities if these opportunities are real would not only yield well-deserved profits to these professors, politicians, pundits, and preachers, but it would also solve the very problems that they assert are so awful. Don Boudreaux For the bulk of mankind Consequently, man has had to learn the hard way that in order to obtain more of this good he must forego some of that: By developed instinct, the economist initially presumes it to be appropriate that payment of the price should be made by those who receive the good. Alchian and Allen Most economic fallacies derive from the tendency to assume that there is a fixed pie, that one party can gain only at the expense of another. That assures lowest prices and highest quality. Milton Friedman The existence and preservation of a competitive situation in private industry makes possible a minimizing of the responsibilities of the sovereign state. It frees the state from the obligation of adjudicating endless, bitter disputes among persons as participants in different industries and among owners of different kinds of productive services. In a word, it makes possible a political policy of laissez faire. Henry Simons Laissez faire has never been more than a slogan in defense of the proposition that every extension of state activity should be examined under a presumption of error. The main tradition of economic liberalism has always assumed a well-established system of law and order designed to harness self-interest to serve the welfare of all. Aaron Director The preservation of a free system is so difficult precisely because it requires a constant rejection of measures which appear to be required to secure particular results, on no stronger grounds than that they conflict with a general

rule [of non-government intervention], and frequently without our knowing what will be the costs of not observing the rule in the particular instance. A successful defense of freedom must therefore be dogmatic and make no concessions to expediency, even where it is not possible to show that, besides the known beneficial effects, some particular harmful result would also follow from its infringement. Freedom will prevail only if it is accepted as a general principle whose application to particular instances requires no justification. It is thus a misunderstanding to blame classical liberalism for having been too doctrinaire. Its defect was not that it adhered too stubbornly to principles, but rather that it lacked principles sufficiently definite to provide clear guidance.

FA Hayek The normal economic system works itself. For its current operation it is under no central control, it needs no central survey. Over the whole range of human activity and human need, supply is adjusted to demand, and production to consumption, by a process that is automatic, elastic and responsive.

Arthur Salter Ever since the beginning of modern science, the best minds have recognized that "the range of acknowledged ignorance will grow with the advance of science. Unfortunately, the popular effect of this scientific advance has been a belief, seemingly shared by many scientists, that the range of our ignorance is steadily diminishing and that we can therefore aim at more comprehensive and deliberate control of all human activities. It is for this reason that those intoxicated by the advance of knowledge so often become the enemies of freedom." The more men know, the smaller the share of all that knowledge becomes that any one mind can absorb. The more civilized we become, the more relatively ignorant must each individual be of the facts on which the working of his civilization depends. One of the great merits of the classical liberal system is that it allows benevolent feelings to express themselves where they can be quite strong – most particularly with family and close friends. Yet it also gives us an intelligent way to interact with perfect strangers. We understand that there is generosity in this world. But we do not want to make too much of a good thing: A market system manages to channel these self-interested energies into socially productive uses, so that we are not afraid of ordinary people making their living by entering into contracts with others. Richard Epstein Society can thus exist only if by a process of selection rules have evolved which lead individuals to behave in a manner which makes social life possible.

F. Hayek Economic progress, in a capitalist society, means turmoil. It is clear that economic progress requires and causes significant changes in social institutions and in the people who are served by them. Bauer and Yamay It is impossible to understand the history of economic thought if one does not pay attention to the fact that economics is such is a challenge to the conceit of those in power.

Ludwig von Mises The curious task of economics is to demonstrate to men how little they really know about what they imagine they can design. To the naive mind that can conceive of order only as the product of deliberate arrangement, it may seem absurd that in complex conditions order, and adaptation to the unknown, can be achieved more effectively by decentralizing decisions and that a division of authority will actually extend the possibility of overall order. Yet that decentralization actually leads to more information being taken into account.

Hayek In choosing between social arrangements within the context of which individual decisions are made, we have to bear in mind that a change in the existing system which will lead to an improvement in some decisions may well lead to a worsening of others. Furthermore we have to take into account the costs involved in operating the various social arrangements whether it be the working of a market or of a government department as well as the costs involved in moving to a new system. In devising and choosing between social arrangements we should have regard for the total effect. This, above all, is the change in approach which I am advocating. Such liberals are not conservative in the traditional meaning of wanting to preserve the status quo. Although classical liberals recognize that what has survived is often functional and contributes to social welfare, they also realize that some hallowed customs and traditions in law, politics, and the economy have survived because of the influence of powerful interest groups that orient public policy in their own favor.

Gary and Guity Becker The essential characteristic of Western civilization that distinguishes it from the arrested and petrified civilizations of the East was and is its concern for freedom from the state. The history of the West, from the age of the Greek polis down to the present-day resistance to socialism, is essentially the history of the fight for liberty against the encroachments of the officeholders.

Ludwig von Mises There is one central fact about the economic history of the twentieth century: No previous era and no previous economy has seen material wealth and productive potential grow at such a pace. Even lower

middle-class households in relatively poor countries have today material standards of living that would make them, in many respects, the envy of the powerful and lordly of past centuries. Brad DeLong Poverty in the relative sense must of course continue to exist outside of any completely egalitarian society: In the West the rise of the great masses to tolerable comfort has been the effect of the general growth of wealth and has been merely slowed down by measures interfering with the market mechanism. Hayek There will not be one kind of community existing and one kind of life led in utopia. Utopia will consist of utopias, of many different and divergent communities in which people lead different kinds of lives under different institutions. Some kinds of communities will be more attractive to most than others; communities will wax and wane. People will leave some for others or spend their whole lives in one. Utopia is a framework for utopias, a place where people are at liberty to join together voluntarily to pursue and attempt to realize their own vision of the good life in the ideal community but where no one can impose his own utopian vision upon others. Robert Nozick All solutions have costs, and there is no reason to suppose that governmental regulation is called for simply because the problem is not well handled by the market or the firm. Satisfactory views on policy can only come from a patient study of how, in practice, the market, firms and governments handle the problem of harmful effects. It is my belief that economists, and policy-makers generally, have tended to over-estimate the advantages which come from governmental regulation. But this belief, even if justified, does not do more than suggest that government regulation should be curtailed. It does not tell us where the boundary line should be drawn. This, it seems to me, has to come from a detailed investigation of the actual results of handling the problem in different ways. Ronald Coase It would scarcely be too much to claim that the main merit of the individualism which he and his contemporaries advocated is that it is a system under which bad men can do least harm. It is a social system which does not depend for its functioning on our finding good men for running it, or on all men becoming better than they now are, but which makes use of men in all their given variety and complexity, sometimes good and sometimes bad, sometimes intelligent and more often stupid FA Hayek A just war exists when a people tries to ward off the threat of coercive domination by another people, or to overthrow an already-existing domination. A war is unjust, on the other hand, when a people try to impose domination on another people, or try to retain an already existing coercive rule over them. Murray Rothbard There is a profound moral differences between the use of force for liberation and the use of force for conquest Ronald Reagan The House of Commons starts its proceedings with a prayer. The chaplain looks at the assembled members with their varied intelligence and then prays for the country Lord Denning.

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The real utopia: This ancient civilisation thrived without war. The Indus civilisation seems to have flourished for years without armour, weapons, inequality or royalty.

Pederasty in ancient Greece A nude youth plays the aulos for a banqueter: Attic red-figure cup by the Euaion Painter, c. It was a relationship between an older male and an adolescent youth. A boy was considered a "boy" until he was able to grow a full beard. In Athens the older man was called erastes. He was to educate, protect, love, and provide a role model for his eromenos, whose reward for him lay in his beauty, youth, and promise. The roots of Greek pederasty lie in the tribal past of Greece, before the rise of the city-state as a unit of political organization. These tribal communities were organized according to age groups. When it came time for a boy to embrace the age group of the adult and to "become a man," he would leave the tribe in the company of an older man for a period of time that constituted a rite of passage. This older man would educate the youth in the ways of Greek life and the responsibilities of adulthood. Greek boys no longer left the confines of the community, but rather paired up with older men within the confines of the city. These men, like their earlier counterparts, played an educational and instructive role in the lives of their young companions; likewise, just as in earlier times, they shared a sexual relationship with their boys. Penetrative sex, however, was seen as demeaning for the passive partner, and outside the socially accepted norm. This waiting period allowed the boy to ensure that his suitor was not merely interested in him for sexual purposes, but felt a genuine emotional affection for him and was interested in assuming the mentor role assigned to him in the pederastic paradigm. To love a boy below the age of twelve was considered inappropriate, but no evidence exists of any legal penalties attached to this sort of practice. Thus, the age limit for the younger member of a pederastic relationship seems to have extended from 12 to about 17 years of age. It was an important element in civil life, the military, philosophy and the arts. In the military[edit] Main article: Homosexuality in the militaries of ancient Greece The Sacred Band of Thebes, a separate military unit reserved only for men and their beloved, is usually considered the prime example of how the ancient Greeks used love between soldiers in a troop to boost their fighting spirit. The Thebans attributed to the Sacred Band the power of Thebes for the generation before its fall to Philip II of Macedon, who was so impressed with their bravery during battle, he erected a monument that still stands today on their gravesite. He also gave a harsh criticism of the Spartan views of the band: For men of the same tribe little value one another when dangers press; but a band cemented by friendship grounded upon love is never to be broken. Meleager, Achilles, Aristomenes, Cimon, and Epaminondas. He answered their request, bringing his lover to watch. Leading the charge against the Eretrians he brought the Chalcidians to victory at the cost of his own life. The Chalcidians erected a tomb for him in the marketplace in gratitude. Although this did not occur during the Lelantine War example it was still a heroic act for Cleomachus and even a perfect time to show his lover his selfless ways. Gender representations in Greek theatre[edit] The gender representations in Greek theatre was that of the stereotypical roles within Ancient Greece. Men were sought to be manipulative, powerful, had control over their own freewill, and control over their surroundings. Women were expected to be contained to the house and to do all the house work. They were also expected to produce offspring and act modestly. The women, or better known in the play as the Bacchae, are manipulated by the god named Dionysus. Dionysus is a strong and witty male character within the play and is written to easily manipulate the women due to this. In the same play, when the women start to gain control over themselves, they are perceived to be "wild" and "loose". Love between adult men[edit] Given the importance in Greek society of cultivating the masculinity of the adult male and the perceived feminizing effect of being the passive partner, relations between adult men of comparable social status were considered highly problematic, and usually associated with social stigma. According to contemporary opinion, Greek males who engaged in passive anal sex after reaching the age of manhood "at which point they were expected to take the reverse role in pederastic relationships and become the active and dominant member" thereby were feminized or "made a woman" of themselves. There is ample evidence in the theater of Aristophanes that derides these passive men and gives a glimpse of the type

of biting social opprobrium and shame "atimia" heaped upon them by their society. Achilles and Patroclus[edit] Achilles and Patroclus The first recorded appearance of a deep emotional bond between adult men in ancient Greek culture was in the Iliad BC. Homer does not depict the relationship between Achilles and Patroclus as sexual. The ancient Greeks emphasised the supposed age difference between the two by portraying Patroclus with a beard in paintings and pottery, while Achilles is clean-shaven, although Achilles was an almost godlike figure in Greek society. This led to a disagreement on whom to make the erastes and whom the eromenos, since the Homeric tradition made Patroclus out to be older but Achilles stronger. Other ancients held that Achilles and Patroclus were simply close friends. The love in these poems is sometimes requited, and sometimes not. Sappho is thought to have written close to 12,000 lines of poetry on her love for other women. Of these, only about 1,600 lines have survived. As a result of her fame in antiquity, she and her land have become emblematic of love between women. In addition to being a poet, Sappho was the head of what was known as a thiasos. Thiasoi were communities of women in which Greek women could receive a limited form of education. Critically, however, girls in these communities also experienced same-sex love, sometimes for their mistresses Sappho writes of her love for various students of hers and sometimes for each other. As the polis evolved, however, marriage came to be an integral instrument for the organization of the culture, and women were confined to their houses; the thiasoi were no more. Girls were taught from their infancies that it was their duty and destiny in life to give their love to the men who would one day be their husbands. Female-female love had no place within the constraints of this new social organization. Pedagogic erotic relationships are also documented for Sparta, together with athletic nudity for women. Dover and many others. These scholars have shown that same-sex relations were openly practised, largely with official sanction, in many areas of life from the 7th century BC until the Roman era. Some scholars believe that same-sex relationships, especially pederasty, were common only among the aristocracy, and that such relationships were not widely practised by the common people demos. Some social constructionists have even gone so far as to deny that sexual preference was a significant category for the ancients or that any kind of subculture based on sexual object-choice existed in the ancient world," p. Stein for a collection of essays, *Forms of Desire: Sexual Orientation and the Social Constructionist Controversy*, Hubbard states that "Close examination of a range of ancient texts suggests, however, that some forms of sexual preference were, in fact, considered a distinguishing characteristic of individuals. Many texts even see such preferences as inborn qualities and as "essential aspects of human identity Hubbard utilizes both schools of thought when these seem pertinent to the ancient texts, pp. Indeed Plato himself eventually came to hold this view. At one time he had written that same-sex lovers were far more blessed than ordinary mortals. He even gave them a headstart in the great race to get back to heaven, their mutual love refeathering their mottled wings. Now he seemed to contradict himself. In his ideal city, he says in his last, posthumously published work known as *The Laws*, homosexual sex will be treated the same way as incest. In , a conference on Alexander the Great was stormed as a paper about his homosexuality was about to be presented.