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Utopia: Continental Approaches

The State as Utopia: Continental Approaches Jürgen Georg Backhaus (auth.) , Jürgen Georg Backhaus (eds.) This book examines utopias in classical political economy and is based on the papers presented

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This book examines utopias

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not. The volume therefore follows the refutation of the Schumpeterian Hypothesis that more concentrated industries stimulate innovation. Though the hypothesis is refuted it still remains important, the chapters argue, because it charts

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out an entire research program, serves as a benchmark of definite public and private sector boundaries, and defines the grammar of discourse for constitutional economic policy in OECD states. These themes are

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explored in detail through contributions by economists, philosophers, and social historians. The contributors examine utopias hitherto never or rarely reviewed in the English language, making this book of interest to students

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pursues a reconstruction of the historical requirements for the emergence of such movements. Making a central use of the concept of totalism, the work establishes a conceptual bridge from antiquity to the contemporary period, whilst also

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arguing for the suitability of the term in comparison to totalitarianism or political religion. The author also proposes a distinct taxonomy for structural elements, variants, and development phases which may be encountered in totalist

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The history of modern Nicaragua is populated with leaders promising a new and better day. Inevitably, as Nicaragua and the Politics of Utopia demonstrates, reality casts a shadow and the community must

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look to the next leader. As an impoverished state, second only to Haiti in the Americas, Nicaragua has been the scene of cyclical attempts and failures at modern development. Author Daniel Chavez

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investigates the cultural and ideological bases of what he identifies as the three decisive movements of social reinvention in Nicaragua: the regimes of the Somoza family of much of the early to mid-twentieth century; the

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governments of the Sandinista party; and the present day struggle to adapt to the global market economy. For each era, Chavez reveals the ways Nicaraguan popular culture adapted and interpreted the new political order, shaping, critiquing,

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Or amplifying the regime's message of stability and prosperity for the people. These tactics of interpretation, otherwise known as meaning-making, became all-important for the Nicaraguan people, as they opposed the autocracy of

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Somocismo, or complemented the Sandinistas, or struggled to find their place in the Neoliberal era. In every case, Chavez shows the reflective nature of cultural production and its pursuit of utopian idealism.

A provocative and

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timely call for a moral approach to economics, drawing on philosophers, political theorists, writers, and economists from Aristotle to Marx to Keynes. What constitutes the good life? What is the true value of money? Why do we

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work such long hours merely to acquire greater wealth? These are some of the questions that many asked themselves when the financial system crashed in 2008. This book tackles such questions head-on. The authors begin

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with the great economist John Maynard Keynes. In 1930 Keynes predicted that, within a century, per capita income would steadily rise, people's basic needs would be met, and no one would have to work more than fifteen hours a week.

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Clearly, he was wrong: though income has increased as he envisioned, our wants have seemingly gone unsatisfied, and we continue to work long hours. The Skidelskys explain why Keynes was mistaken. Then, arguing from the

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premise that economics is a moral science, they trace the concept of the good life from Aristotle to the present and show how our lives over the last half century have strayed from that ideal. Finally, they issue a call to think anew about what

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really matters in our lives and how to attain it. How Much Is Enough? is that rarity, a work of deep intelligence and ethical commitment accessible to all readers. It will be lauded, debated, cited, and criticized. It will not be ignored.

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Illiberal Democracy
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in Indonesia charts
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development of
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ideologies in
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doing so, it
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ideology that informed organicist thought, traces key themes in

Indonesian history, examines the Soeharto regime and his 'New Order' in detail, and looks at contemporary Indonesia to question the possibility of past

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ideologies making a resurgence in the country. Beginning with an exploration of the origins of the theory of the organic state in Europe, this book explores how this influenced many young Indonesian scholars and 'secular' nationalists. It also

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looks in detail at the case of Japan, and identifies the parallels between the process by which Japanese and Indonesian nationalist scholars drew on European romantic organicist ideas to forge 'anti-Western' national identities and ideologies. The

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book then turns to Indonesia's tumultuous history from the revolution to 1965, the rise of Soeharto, and how his regime used organicist ideology, together with law and terror, to shape the political landscape consolidate control. In turn, it shows

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how the social and economic changes wrought by the government's policies, such as the rise of a cosmopolitan middle class and a rapidly growing urban proletariat led to the failure of the corporatist political infrastructure and

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the eventual collapse of the New Order in 1998.

Finally, the epilogue surveys the post Soeharto years to 2014, and how growing disquiet about the inability of the government to contain religious intolerance, violence and

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Corruption, has led to an increased readiness to re-embrace not only more authoritarian styles of rule but also ideological formulas from the past. This book will be welcomed by students and scholars of Southeast Asia, politics and

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political theory, as well as by those interested in authoritarian regimes, democracy and human rights.

This volume contains the essays presented at the workshop 'Visualizing Utopia' held in May 2005,

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Organized by Mary Kemperink and Willemien

Roenhorst. The essays presented here discuss utopian thinking from 1890 until 1930. From the end of the eighteenth century, this utopian thinking developed from what can be called

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'classic' utopianism into 'modern' utopianism.

Utopianism unmarked by temporality made way for a tale situated in time - future time. Thus what was first regarded as merely a thought experiment gradually assumed

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the character of a real political programme. In their view of the new world and new people, writers, artists, architects, social reformers, cultural critics, politicians, etc., would often draw on representations already present in the culture. These

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could be biblical representations, such as those of the Apocalypse, Christ the Saviour and earthly paradise, or ancient myths, such as those of the Age of Gold, Arcadia, the sun-drenched world of Gnosticism and the Wagnerian

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mythological universe. The workshop concentrated on the following two aspects: the way in which the future Utopia and the path that would lead to its realization was given shape in the artistic field as well as in the non-

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artistic field, and the question to which culturally rooted concepts these representations were related. This double line of approach created the opportunity for specialized researchers from different disciplines - history, cultural

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history, art history, history of architecture, literary history - to discuss utopianism as it manifested itself in Europe and the United States at the end of the nineteenth and the beginning of the twentieth century.

This book discusses

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Samuel Pufendorf and his contributions to the development of the European Enlightenment and the emergence of economics as a social science. Born in 1632 in Saxony, Pufendorf wrote widely on natural law, ethics, jurisprudence, and

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political economy and was one of the most important figures in early-modern political thought. Although his work fits within the intellectual framework of natural jurisprudence, there is an argument to be made that his ideas

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promoted the development of economics as a distinct discipline within the social sciences. Written by participants in the 34th Heilbronn Symposium in Economics and the Social Sciences, the contributions to this volume give an overview of

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Pufendorf's influence on other authors of the Enlightenment, such as Locke, Montesquieu, and Rousseau, as well as addressing the theoretical implications of his extensive writings. Further chapters place a special focus on

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Pufendorf's discussion of economic matters, such as property rights theory, price theory, taxation, and preferences and decision-making. The book concludes with analyzing Pufendorf's influence on Adam Smith, his

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anticipations of
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thought. Providing
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Students of the history of economic thought, political economy, economic history, and political philosophy.

This book presents a critical view of international law as an argumentative practice that aims to 'depoliticise'

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international relations. Drawing from a range of materials, Koskenniemi demonstrates how international law becomes vulnerable to the contrasting criticisms of being either an irrelevant moralist Utopia or a manipulable

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façade for State interests. He examines the conflicts inherent in international law - sources, sovereignty, 'custom' and 'world order' - and shows how legal discourse about such subjects can be described in terms of a small number

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of argumentative rules. This book was originally published in English in Finland in 1989 and though it quickly became a classic, it has been out of print for some years. In 2006, Cambridge was proud to reissue this seminal text,

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together with a freshly written Epilogue in which the author both responds to critiques of the original work, and reflects on the effect and significance of his 'deconstructive' approach today.

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