

Utopia

Barbara Goodwin

Utopia Sir Thomas More, 1969 This edition includes: -Several illustrations from the original work -Extended and up to date introduction -A discussion of the structure of the book First published in 1516, Saint Thomas More's Utopia is one of the most important works of European humanism. Through the voice of the mysterious traveller Raphael Hythloday, More describes a pagan, communist city-state governed by reason. Addressing such issues as religious pluralism, women's rights, state-sponsored education, colonialism, and justified warfare, Utopia seems remarkably contemporary nearly five centuries after it was written, and it remains a foundational text in philosophy and political theory. Prominent More scholar Clarence H. Miller does justice to the full range of More's rhetoric in this new translation. Professor Miller includes a helpful introduction that outlines some of the important problems and issues that Utopia raises, and also provides informative commentary to assist the reader throughout this challenging and rewarding exploration of the meaning of political community.

The Concept of Utopia Ruth Levitas, 1990 Probes the contested concept of utopia, examining the different ways in which it has been used by commentators and theorists in both liberal and Marxist traditions. The works of Karl Mannheim, Georges Sorel, Ernst Bloch, William Morris, and Herbert Marcuse are studied. Annotation copyrighted by Book News, Inc., Portland, OR

Trans/Forming Utopia - Volume II Elizabeth Russell, 2009 Is the utopian project dead? Is it possible to imagine a utopian society or a utopian world in the aftermath of the collapse of ideologies? This book contains eighteen essays which are the result of the 7th International Conference of Utopian Studies held in Spain in 2006, either debating the subject, or suggesting alternative readings to some of the theoretical ideas raised within utopian studies. This volume focuses on the importance of narratives in utopian literature. They define the world we live in and the world we wish to live in. Through narratives of confession, and indeed through silence itself, the unconscious emerges and desire is articulated. The articles in this volume question and challenge the power of the word, the stability of meaning, and the relationship between thought and action in the construction of utopia and dystopia. They also point to the various literary frameworks of utopian and dystopian narratives, thus connecting stories from the past, present and future of both real and imaginary communities.

Journey through Utopia Marie Louise Berneri, 2019-11-21 In this title, originally published in 1950, the author has set out to give a description and a critical assessment of the most important (not necessarily the most famous) Utopian writings since Plato first gave, in his Republic, a literary form to the dreams of a Golden Age and of ideal societies which had doubtless been haunting man since the beginning of the conscious discussion of social problems. It is more than a mere compilation and criticism of Utopias, it brings out in a striking way the close and fateful relationship between Utopian thought and social reality, and takes its place among the important books which had appeared in the previous few years, warning us, from various points of view, of the doom that awaits those who are foolish enough to put their trust in an ordered and regimented world.

Interpreting Thomas More's Utopia John C. Olin, 1989 The proceedings of a symposium commemorating the 450th anniversary of Thomas More's death and the 50th anniversary of his canonization, Interpreting Thomas More's Utopia presents four leading Morean scholars on various aspects central to understanding More's masterpiece. An introduction by Governor Mario M. Cuomo in which he assesses More's influence on his career in public life precedes this stimulating discussion. The contributions, in order of appearance, are A Personal Appreciation by Mario M. Cuomo, The Argument of Utopia by George M. Logan, The Key to Nowhere: Pride and Utopia by Thomas I. White, Utopia and Martyrdom by Germain Marc'hadour, and The Idea of Utopia from Hesiod to John Paul II by John C. Olin.

The Utopia Reader Gregory Claeys, Lyman Tower Sargent, 1999-11 Utopian literature has given voice to the hopes and fears of the human race from its earliest days to the present. The only single-volume anthology of its kind, The Utopia Reader encompasses the entire spectrum and history of

utopian writing-from the Old Testament and Plato's Republic, to Sir Thomas More's Utopia and George Orwell's twentieth century dystopia, Nineteen Eighty-Four, through to the present day. The editors of this definitive collection demonstrate the various ways in which utopias have been used throughout history as veiled criticism of existing conditions and how peoples excluded from the dominant discourse-such as women and minorities-have used the form to imagine empowering alternatives to present circumstances. An engaging tour through the dissident, polemic, and satirical tradition of utopian writing, The Utopia Reader ultimately provides a telling portrait of civilization's persistent need to imagine and construct ideal societies.

Utopia Thomas More,1992-04-28 First published in 1516, during a period of astonishing political and technological change, Sir Thomas More's Utopia depicts an imaginary society free of private property, sexual discrimination, violence, and religious intolerance. Raphael Hythloday, a philosopher and world traveler, describes to the author and his friend an island nation he has visited called Utopia (combining the Greek ou-topos and eu-topos, for no place and good place, respectively). Hythloday believes the rational social order of the Utopians is far superior to anything in Europe, while his listeners find many of their customs appealing but absurd. Given the enigmatic ambivalence of the character that More named after himself and the playful Greek puns he sprinkled throughout (including Hythloday's name, which means knowing nonsense), it is difficult to know what precisely More meant his readers to make of all the innovations of his Utopia. But its radical humanism has had an incalculable effect on modern history, and the challenge of its vision is as insistent today as it was in the Renaissance. With an introduction by Jenny Mezcims. (Book Jacket Status: Not Jacketed)

The Philosophy of Utopia Barbara Goodwin,2001 This study covers the theory, history and future of utopianism (the belief in an ideal society).

The Renaissance Utopia Chloë Houston,2016-02-24 A study of European utopias in context from the early years of Henry VIII's reign to the Restoration, this book is the first comprehensive attempt since J. C. Davis' Utopia and the Ideal Society (1981) to understand the societies projected by utopian literature from Thomas More's Utopia (1516) to the political idealism and millenarianism of the mid-seventeenth century. Where Davis concentrated on understanding utopias historically, Renaissance Utopia also seeks to make sense of utopia as a literary form, offering both a new typology of utopia and a new history of European humanist utopianism. This book examines how the utopia was transformed from an intellectual exercise in philosophical interrogation to a serious means of imagining practical social reform. In doing so it argues that the relationship between Renaissance utopia and Renaissance dialogue is crucial; the utopian mode of discourse continued to make use of aspects of dialogue even when the dialogue form itself was in decline. Exploring the ways in which utopian texts assimilated dialogue, Renaissance Utopia complements recent work by historians and literary scholars on early modern communities by providing a thorough investigation of the issues informing a way of modelling a very particular community and literary mode - the utopia.

Forms in Early Modern Utopia Nina Chordas,2017-11-30 Though much has been written about connections between early modern utopia and nascent European imperialism, the author brings a fresh perspective to the topic by exploring it through some of the sub-genres that comprise early modern utopia, identifying and discussing each specific form in the cultural and historical contexts that render it suitable for the creation and promulgation of utopian programs, whether imaginary or intended for actual implementation. This study transforms scholarly understanding of early modern utopia by first complicating our notion of it as a single genre, and secondly by fusing our paradoxically fragmented view of it as alternately a literary or social phenomenon. Her analysis shows early modern utopia to be not a single genre, but rather a conglomeration of many forms or sub-genres, including travel writing, ethnography, dialogue, pastoral, and the sermon, each with its own relationship to nascent imperialism. These sub-genres bring to utopian writing a variety of discourses - anthropological, theological, philosophical, legal, and more - not usually considered fictional;

presented in a humanist guise, these discourses lend to early modern utopia an authority that serves to counteract the general contemporary distrust of fiction. The author shows how early modern utopia, in conjunction with the authoritative forms of its sub-genres, is not only able to impose its fictions upon the material world but in doing so contributes to the imperialistic agendas of its day. This volume contains a bibliographical essay as well as a chronology of utopian publications and projects, in Europe and the New World.

Visions of Utopia Edward Rothstein, Herbert Muschamp, Martin Marty, 2003-02-06 From the sex-free paradise of the Shakers to the worker's paradise of Marx, utopian ideas seem to have two things in common--they all are wonderfully plausible at the start and they all end up as disasters. In *Visions of Utopia*, three leading cultural critics--Edward Rothstein, Martin Marty, and Herbert Muschamp--look at the history of utopian thinking, exploring why they fail and why they are still worth pursuing. Edward Rothstein, New York Times cultural critic, contends that every utopia is really a dystopia--a disaster in the making--one that overlooks the nature of humanity and the impossibilities of paradise. He traces the ideal in politics and technology and suggests that only in art--and especially in music--does the desire for utopia find satisfaction. Martin Marty examines several models of utopia--from Thomas More's to a 1960s experimental city that he helped to plan--to show that, even though utopias can never be realized, we should not be too quick to condemn them. They can express dimensions of the human spirit that might otherwise be stifled and can plant ideas that may germinate in more realistic and practical soil. And Herbert Muschamp, the New York Times architectural critic, looks at Utopianism as exemplified in two different ways: the Buddhist tradition and the work of visionary Viennese architect Adolph Loos. Utopian thinking embodies humanity's noblest impulses, yet it can lead to horrors such as Nazi Germany and the Soviet Regime. In *Visions of Utopia*, these leading thinkers offer an intriguing look at the paradoxes of paradise.

Utopia Drive Erik Reece, 2016-08-09 Eric Reece, author of *Lost Mountain* and *An American Gospel*, traces the history of the utopian movement in America and lays out a radical re-visioning of the future of utopian societies--

Utopia (Hero Classics) Thomas More, 2023-12-19 Part of the Hero Classics series *Utopia* is a distant island where the inhabitants are thriving and justice and reason prevail, in contrast to the realities of sixteenth-century Europe, where greed, superstition and unenlightened tradition reign. Using the framework of a traveller's account to a fictional land, Thomas More created an ingenious treatise which envisioned a more humanist approach to laws and social structures, and coined the now common term "utopia". The Hero Classics series: *Meditations* *The Prophet* *A Room of One's Own* *Incidents in the Life of a Slave Girl* *The Art of War* *The Life of Charlotte Bronte* *The Republic* *The Prince* *Narrative of the Life of Frederick Douglass*, *An American Slave* *Utopia*

Utopia/dystopia? Peyton E. Richter, 1975

Utopia Thomas More, 2019-04-08 *Utopia* is a work of fiction and socio-political satire by Thomas More published in 1516 in Latin. The book is a frame narrative primarily depicting a fictional island society and its religious, social and political customs. Many aspects of More's description of *Utopia* are reminiscent of life in monasteries.

Utopia Thomas More, 2023-12-03 *Utopia* is a work of fiction and socio-political satire by Thomas More published in 1516 in Latin. The book is a frame narrative primarily depicting a fictional island society and its religious, social and political customs. Many aspects of More's description of *Utopia* are reminiscent of life in monasteries.

Utopia Thomas More, 1997 This text presents a contribution to political thought, culminating in the description of the utopians. These figures live according to the principles of natural law, but are receptive to Christian teachings, hold all possessions in common and view gold as worthless.

Utopia Sir Thomas More (Saint), 1999 Wootton's translation brings out the liveliness of More's work and offers an accurate and reliable version

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

The Nationality of Utopia Maxim Shadurski, 2019-08-14 Since its generic inception in 1516, utopia has produced visions of alterity which renegotiate, subvert, and transcend existing places. Early in the twentieth century, H. G. Wells linked utopia to the World State, whose post-national, post-Westphalian emergence he predicated on English national discourse. This critical study examines how the discursive representations of England's geography, continuity, and character become foundational to the Wellsian utopia and elicit competing response from Wells's contemporaries, particularly Robert Hugh Benson and Aldous Huxley, with further ramifications throughout the twentieth century. Contextualized alongside modern theories of nationalism and utopia, as well as read jointly with contemporary projections of England as place, reactions to Wells demonstrate a shift from disavowal to retrieval of England, on the one hand, and from endorsement to rejection of the World State, on the other. Attempts to salvage the residual traces of English culture from their degradation in the World State have taken increasing precedence over the imagination of a post-national order. This trend continues in the work of George Orwell, Anthony Burgess, J. G. Ballard, and Julian Barnes, whose future scenarios warn against a world without England. The Nationality of Utopia investigates utopia's capacity to deconstruct and redeploy national discourse in ways that surpass fear and nostalgia.

The Quest for Utopia in Twentieth-Century America Timothy Miller, 1998-05-01 This book is the long-anticipated first volume of a two-volume work that will chronicle intentional communities in the twentieth century. Timothy Miller's chronological account is likely to be the standard work on the subject. Communities of the early twentieth century were often obscure and short-lived enterprises that left little trace of themselves. Historical accounts of them are few, and the ephemera such ventures produced have rarely been collected. Miller first looks at the older groups that were operating until 1900. He explores their impact of the early twentieth-century art colonies, and then turns to a decade-by-decade discussion of many dozens of new groups formed up to 1960. His comprehensive perspective—a synopsis of the first sixty years of this century—has never before been undertaken in the study of communal groups.

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