

DOWNLOAD PDF BAKHTIN THE FUTURE : TECHNO-CAPITAL AND CYBER-FEUDAL CARNIVALS LAUREN LANGMAN.

Chapter 1 : Bajtin, M. - BibliografÄ-a - [PDF Document]

Langman, L. () *Bakhtin the Future: Techno-Capital and Cyber-Feudal Carnivals*. Michael E. Gardiner (ed.) *Mikhail Bakhtin Volume 4*. Michael E. Gardiner (ed.) *Mikhail Bakhtin Volume 4*. Sage: London.

Saransk, ostracised by the authorities into minor teaching career, severely ill, suffered amputation of leg

Works Bakhtin, Mikhail M. *The Aesthetics of verbal art*. Early Philosophical Essays by M. Michael Holquist and Vadim Liapunov. Vadim Liapunov and Kenneth Brostrom. U of Texas P, In *Filosofia i sotsiologiya nauki i tekhniki* Extract from "Avtor i geroi" Extract from "Problema sodержaniia" *Critical Readers in Theory and Practice*. Extract from *Problemy tvorchestva Dostoevskogo*. Michigan Slavic Materials 2 *Formalist and Structuralist Views*. Ladislav Matejka and Krystyna Pomorska. U of Michigan P, Vassilis Lambropoulos and David Neal Miller. State U of New York P, In *Polnoe sobranie khudozhestvennykh proizvedenii*. Moscow and Leningrad, Extract from "Iz predystorii romannogo slova". Extract from "Slovo v romane". *From Discourse in the Novel*. In *Critical Theory since Hazard Adams and Leroy Searle*. From "Discourse in the Novel". Philip Rice and Patricia Waugh. Julie Rivkin and Michael Ryan. *An Anthology of Criticism and Theory* *Sovetskaia Torgovlia* 3 May-June In *Issues in Contemporary Literary Theory*. Extract from "Formy vremeni i khronotopa v romane". *Notes toward a historical Poetics*. *Essays on Time, Plot, Closure, and Frames*. Ohio State UP, *Uchenie zapiski Mordovskogo Universiteta*, Caryl Emerson and Michael Holquist. In *Lodge, Modern Criticism and Theory*. *Rabelais and His World*. *La cultura popular en la Edad Media y el Renacimiento: Hoffman and Patrick D*. In *Bakhtin, Voprosy literatury i estetiki*. Extract from "Problema rechevykh zhanrov". Adam Jaworski and Nikolas Coupland. From "The Problem of Speech Genres". *Critical Concepts in Linguistics*. *Voprosy Literatury* 10 *An Experiment in Philosophical Analysis*. *Novyi Mir* 11 *On Shakespeare and L*. *Voprosy literatury i estetiki*. From *The Dialogic Imagination*. In *Theory of the Novel*: Johns Hopkins UP, *From the Prehistory of Novelistic Discourse*. Helena Kriukova and Vicente Cazcarra. *Four Essays by M*. *Ecrits sur le Freudisme*. *Speech Genres and Other Late Essays*. *Bergson and the Vitalist Controversy*. By Adriana Silvestri and Guillermo Blanck. In *The Narrative Reader*. *The Formal Method in Literary Scholarship: A Critical Introduction to Sociological Poetics*. *Bakhtina*] *po istorii russkoi literatury*. *Selected Writings of Bakhtin*, Medvedev, Voloshinov. With *Ecrits du Cercle de Bakhtine*. *Sintaksis* 7 Paris, *Bakhtin and the Principle of Chronotopicity*. *The New Critical Idiom*. Warhol and Diane Price Herndl. *Feminism, Bakhtin and the Dialogic*. *Between Phenomenology and Marxism*. *The Habilitation of the Hero*. Douglas Atkins and Laura Morrow. *Friedrich von Schlegel and Mikhail Bakhtin*. Derrida "Bakhtin" Genette. Berlin and New York: Walter de Gruyter, *Bakhtin and the Challenge of Feminist Criticism*. U of Chicago P, *Museum Tusulanum Press*, U of Copenhagen, *Form, History, and the Question of the Political* in M. Clark, Katherina, and Michael Holquist. *Harvard UP-Belknap Press*, *Il linguaggio, il corpo, la festa: Per un ripensamento della tematica di Michail Bachtin*. U of North Carolina at Chapel Hill. *Bachtin teorico del dialogo*. *A Dialogue on Fiction*. U of Minnesota P, *New Left Review* *Bakhtin, Vygotsky, and the Internalization of Language*. *Bakhtin, Vygotsky and the Internalization of Language*. *A Non-Topic with Immense Publications*. *Art, Ethics and the Architectonic Self*. *A Nontopic with Immense Implications*. *Creation of a Prosaics*. *A Late Reply to Julia Kristeva*. *Bakhtin and the Question of the Subject*.

DOWNLOAD PDF BAKHTIN THE FUTURE : TECHNO-CAPITAL AND CYBER-FEUDAL CARNIVALS LAUREN LANGMAN.

Chapter 2 : results in SearchWorks catalog

Lauren Langman. Bakhtin the Future. Techno-Capital and Cyber-Feudal Carnivals.

Exploring diverse realities, Finland: Alienation, ethnicity, and postmodernism, London: Exploring Diverse Realities, Finland: An Existential Study in Sanity and Madness. The Politics of Experience , New York: No Exit, and three other plays. The representation of alienation in contemporary Afrikaans protest music]. Tydskrif vir Nederlands en Afrikaans. Vervreemding in die ekstreem: An exploration of normlessness and social isolation in Afrikaans extreme metal], Litnet Akademies, January. Uniform or Group-Specific Change? The Metastases of Enjoyment. Incomprehensible[edit] The first sentence of this article see below is incomprehensible. Where is the verb? What is Eric Fromm doing in it? Why is there a closing quotation mark but not an opening quotation mark? Alienation, a sociological concept developed by several classical and contemporary theorists,[1] Eric Fromm, by a low degree of integration or common values and a high degree of distance or isolation between individuals, or between an individual and a group of people in a community or work environment. Links tend to be blacklisted because they have a history of being spammed or are highly inappropriate for Wikipedia. The addition will be logged at one of these locations: Alternatively, you may request that the link is removed from or altered on the blacklist locally or globally. When requesting whitelisting, be sure to supply the link to be whitelisted and wrap the link in nowiki tags. Please do not remove the tag until the issue is resolved. You may set the invisible parameter to "true" whilst requests to white-list are being processed. Should you require any help with this process, please ask at the help desk. Below is a list of links that were found on the main page: Cyberpower and ask him to program me with more info. From your friendly hard working bot.

DOWNLOAD PDF BAKHTIN THE FUTURE : TECHNO-CAPITAL AND CYBER-FEUDAL CARNIVALS LAUREN LANGMAN.

Chapter 3 : Social alienation : definition of Social alienation and synonyms of Social alienation (English)

This timely and comprehensive collection covers the contribution and significance of the famed Russian social and cultural theorist, Mikhail M. Bakhtin (), as well as the work of other central members of the so-called 'Bakhtin Circle', especially Voloshinov and Medvedev.

SoPhi publishes studies on social policy, sociology, political science and philosophy. Texts are chosen for publication on the basis of expert review. Re-Selfing after Post- Modern Culture: From among the varied contributions to the seminars, the selected papers were condensed or expanded and revised as appropriate. They all speak to the theme of how, under different circumstances, social structure and the consciousness of groups and individuals legitimate the generation of otherhood. Thus, the collection complements traditional publications on alienation by confronting theoretical debates with an examination of devices for disempowerment, manipulation, and marginalization continuities of deprivation and disillusionment. Contributions present views of how alienating mechanisms operate in specific environments. Papers relating to ways in which alienation is perpetuated in a computerized society contribute relatively unconventional points of view on this endemic device. In sum, the authors represented in this volume afford a multi-faceted view of alienation theory as a tool for analyzing social realities and for understanding burgeoning virtualities. As we might expect, alienation takes on different shades of significance when examined in the light of what is taken for granted in different cultures. Sociological concern with alienation is rooted in the early writings of Marx who, in train of his studies of German idealist philosophy, adapted Hegel's ideas of non-alienation to his own materialistic teleology. As is well-known, Marx viewed alienation as the inevitable affliction of capitalism under which dehumanization of the worker and the general commodification of human beings are inescapable. Capitalist interests are realized in the efficient fragmentation of selves into fractional roles. For efficacy, design and planning mental production is separated from manual labor. Persons are processed so as to perfect their capacity for creating surplus rather than use value through alienating work. The worker is reduced to spending most of his or her life-time as a constituent of production, while other roles sex, parenting, sociability, creativity, are distributed over the short intervals between workdays. Capitalists, too, although they are in control of the means of production, are transformed into resources cut off from authentic interaction and from the creativity of actually shaping of materials. In modern sociology, therefore, alienation is a term which refers to the distancing of people from experiencing a crystallized totality both in the social world and in the self. We have no reason to surmise that this is a local phenomenon. In the contemporary context of capitalism run rampant, the description holds world-wide. No wonder alienation is often interpreted as a condition akin to human destiny. But together with the growing power of capitalism throughout our planet extending into outer space, the effects of material arrangements on people's actions and on their perceptions are intertwined with cultural factors which cannot be summarized concisely. There are many different ways of approaching an analysis of alienation. Thanks to its complexity, the construct of alienation supports an understanding of the objective and the subjective deprivation inevitable in capitalist society while providing insight into the nuts and bolts of identities in day to day living. The collection of articles in this book presents an array of symptoms which are identifiable as evidence of alienation and some of the many faces of their effects. The four sections of Designs for Alienation: Exploring Diverse Realities suggest that different aspects of alienation can best be laid bare by a close scrutiny of detail. Thus, on the one hand, we are admitted to focused in-depth examinations of alienation in specific times and places. On the other, we are inspired to further queries. Let us review the contents in short. Section One, Patterns of Culture, comprises four articles each of which examines culture from a different point of view. The order of the papers 6 8 Introduction follows the unfolding of awareness from preverbal sensory understandings to a complex identification with comprehension of the transcendental, from popular culture to a culture of the sacred. Hedvig Ekerwald Reflections on culture examines culture by fathoming the differentiation of sentience and perception. Focusing

on popular literature and music in Sweden and in the United States, she points out how cultures of origin defined in terms of religion, gender, or race induce a consciousness of community among the group included and a cognizance of deviance among others. The perception of deviance is, of course, the basis for defining otherness and an excuse for alienating others. Pirkkoliisa Ahponen Alienation in Finnish culture draws on newspaper reports and insights from folk traditions in order to interpret the subtle entanglement of solidarity and alienation within the Finnish nation, as well as the ambiguous relationships of Finns with guests, tourists, and, sometimes tragically, with residents who were not born in Finland. The paper by Devorah Kalekin-Fishman Alienation and material culture: Conceptions of Israeli Palestinians is based on life-story interviews with Arabs of different religions who are Israeli citizens. Conversations which began with an exploration of language the relative importance of Hebrew and Arabic in the daily lives of the interviewees turned into a probing of life styles. The interviewees experience tensions of otherness as a minority in their country of origin and as part of the majority in the Mediterranean region. They describe the crystallization of a culture uniquely their own by relating to artefacts. Perhaps more than any other theoretician, Philip Wexler has investigated alienation theory from diverse, even divergent, viewpoints. Having adopted a Marxist perspective in his early writings notably in his book on Critical social psychology , he now centers on a view of alienation related to a possible re-construction of human nature. In the paper presented here Reselfing after post-modern culture: Sacred social psychology , Wexler explores the need for healing in the wake of post-modern fragmentation. He traces philosophical and sociological grounds for understanding influences of the sacred on the formation of a renewed and re-sacralized self. Section Two presents material on alienation which is concerned with Family and Gender. Each of the articles relates to the configuration of gender and of the family in a different geographical context. Loek Halman s paper is a straightforward report of conclusions from the European Values Studies Project, a project in which a random sample of Europeans in several countries were asked for their views of what is neces- 7 9 Introduction sary and desirable for the constitution of the family. They were also asked about their perceptions of the conditions which prevent the healthy development of family life. For the most part, Halman demonstrates that traditional values have a hold even in places where the structure of the family has undergone significant change. Anna Mikheyeva, whose point of departure is a disciplinary background in demography, reaches conclusions similar to those of Halman in her study of The role of subcultures in the spread of the phenomenon of cohabitation in the Siberian countryside. When comparing statistics of marriage, divorce, and fertility in the Siberian countryside with data from other parts of Europe, Mikheyeva concludes that there is a trend toward radical changes in values. Follow-up interviews, however, demonstrate that such conclusions are justified only in part. Behavior and representations examines trends in labor market entry among Brazilian women during the last century and their images of gender and family relations. The study relies on evidence from popular literature and from historical accounts of the nineteenth and early twentieth centuries, as well as on informal interviews with women both women now retired and younger women still participating in the work market. With an angle of vision dictated by the clear class divisions that characterize Sao Paulo society, De Campos study sheds light on how ideology interweaves with the material situation of gender to shape consciousness. Alienation among migrant South Asian women is the topic of the last two papers in this section. Helen Ralston Crossing the black water: Alienation and identity among South Asian immigrant women emphasizes the difficulties encountered by non-anglo immigrant women who aspire to become fully accepted citizens of Canada or of Australia. She explores discrimination in contacts with the government bureaucracy and in the work place. Despite official proclamations about egalitarianism and fairness, the establishment consistently alienates South Asian women in many ways. Qualifications from abroad are rarely acknowledged; language turns into an almost insurmountable barrier; and gender prejudice is honed to a refined tool of deprivation. Basing her analysis on a comprehensive theoretical background, Ralston demonstrates how the women resist these processes. Across the border, South Asian women have to contend with similar conditions. Margaret Abraham, herself an immigrant to the United States from South Asia, extends our range of vision by describing how factors in their

8 10 Introduction personal lives undermine the women s efforts to feel at home. Her research on Alienation and marital violence among South Asian immigrant women in the United States provides enlightening details about how alienation in the new homeland is reinforced by mental and physical cruelty in the family. Section Three, Alienation, Education, and Knowledge, has four articles, each relating to the interplay of alienation and education in a different way. Matthew David Knowledge, information, and power: Information technology in academic life deals with the contradictory situations confronted in the academic race to conserve, order, and retrieve knowledge. The obvious logic in a computerized library, the necessary order of its cataloguing and the knowledgeability of the librarian-priests are a convenient framework for promoting capitalist principles of efficiency in the academe by the replacement of ends [creating knowledge] with means. Alienation is a fore-ordained outcome of the systems of information technology bursting forth unless countered by relentless attentiveness and critique. While the media proclaim that the internet has revolutionized people s lives, the beginner meets the computer as an additional source of alienation. Whereas most descriptions of the internet experience are formulated by experts whose accounts are corrupted, so to speak, by sophisticated understandings of the equipment, the experiences of beginners are under-theorized. The computer novice confronts a form of alienation that deserves minimally to be explicated. In the paper Paradoxes of adjusting to the internet, Devorah Kalekin-Fishman details some of the social processes with which novices often have to contend. Leena Koski From God to friendship: Changing moral orders in Finnish ABC books takes up the challenging issue of how schools lay the groundwork for children s alienation. To examine the normative order which shapes the early years of schooling, Koski analyzes primers that were prepared for teaching the first steps in reading. She begins with primers used in schools in the early part of the twentieth century; goes on to the period immediately after World War II; and looks finally at the primers of the past several decades. As the title of the article intimates, Koski shows that in the course of the century, moral education based on a belief in the traditional Lutheran God has gradually disappeared. Instead, children today are encouraged to be moral for the sake of friendship and group solidarity. The interplay of the political context and education, with the implications for alienation, are discussed. His analysis leads to the discovery of opportunities for autonomy in unexpected places, as well as to a re-conceptualization of alienation. Section Four, Alienation in Systems, is devoted to papers in which alienation is viewed in terms of the macro-structures which generate pivotal experiences of alienation. Vessela Misheva s Inquiry into the origins of totalitarianism and the feeling of alienation, investigates a question which is probably the main unsolved issue of the century that of totalitarianism. Although neither Hitler nor Stalin invented totalitarianism, the violations of humanity consummated by Nazi Germany demonstrated the horrifying potential of totalitarian regimes. And they prescribed the exigency of a comprehensive explanation. Analyzing alienation in terms of systems theory, Misheva draws on Ancient Greek sources which point up the bases of totalitarianism and its dangers. Effecting a revolutionary change in Estonia from a communist regime under Soviet control to a liberal democracy, has led to a planned retreat from intervention. This has institutionalized objective conditions of alienation for many sectors of the Estonian population. Dagmar Kutsar s Increasing threats of alienation in a post-socialist country. Sheila Allen Crossing borders: Learning from each other discusses the regression of theory and practice related to migration in the course of the twentieth century. Instead of the vision of one world which was integral to the rhetoric of enlightened circles in the nineteenth century we are now witnessing a retreat to notions of innate, inevitable, and immutable differences and hatreds to explain inter-group conflicts in various parts of the world. Allen calls for a re-theorizing of the possibilities for re-education which are enfolded in the move from one context to another together with the devising of practices directed toward the elimination of alienation. In the final paper of the volume, Bakhtin the future: Techno-capital and cyber-feudal carnivals, Lauren Langman presents a stark comparison between the Middle Ages and the social world taking form before our eyes. He sketches an account of the wretched lives of the masses then and now, and then demonstrates that the carnivals which supplied relief from the constraints of misery in medieval times are undergoing a tortuous revival in the seductive attractions of simulated mass-mediated worlds of films,

DOWNLOAD PDF BAKHTIN THE FUTURE : TECHNO-CAPITAL AND CYBER-FEUDAL CARNIVALS LAUREN LANGMAN.

television, and 10 12 Introduction the morass of computainment.

DOWNLOAD PDF BAKHTIN THE FUTURE : TECHNO-CAPITAL AND CYBER-FEUDAL CARNIVALS LAUREN LANGMAN.

Chapter 4 : History and Biography in a Global Age: The Legacy of C. Wright Mills cont.

Bakhtin the future: techno-capital and cyber-feudal carnivals / Lauren Langman. More Notes "Rewritten versions of papers selected from four seminars of the.

Estranged labor thus led to estranged selfhood and a distorted form of humanity; species being as loving, caring and creative. But capitalism would be overcome. By the late 19th C. More specifically, with Korsch, rejecting the economic reductionism of the 2nd Internationale, the philosophical legacy of Marx was resurrected that in turn informed Lukacs and then the Frankfurt school¹. Following upon publication of the manuscripts as well as Wilhelm Reich, Critical Theory incorporated Freudian depth psychology. More specifically, Fromm introduced Freud, and thus character, socialized within the bourgeois family, perhaps its last remaining function, became the mediating linkage between political economy and individual consciousness. In retrospect, these insights reframed the understandings of alienation. Between computerization, television and Internet based media, and the domination of current forms of neo-liberal globalization, there now exist radically different forms of alienation, reaction and emancipation. The Lukacs of course served as the bridge between his friend Weber and the FS that regarded Instrumental Reason as the basis of capitalist domination. Psychoanalysis moved from a theory of drives, objects and repressions to a theory of object relations eg. And thus the critique of domination must address the conditions of the present age and that must consider the nature of identity. For Hegel, alienation was a moment of the self-objectification of Spirit, in which its dialectical negation led to its overcoming as a step on the way to freedom. For Marx, understanding alienation began with the estrangement of wage labor a commodity sold on the market, congealed within goods produced for their exchange value. But this human activity was externalized, it created a system that stood outside the person and refluxed back as if an alien force rendering the worker powerless, dehumanized, little more than a beast of burden, devoid of community, without meaning. But capital evolved from production to consumption; its locus of the production of value moved from the assembly line to the arcade shopping mall. As such the critique, of domination, clearly rooted in commodification and the capitalist mode of production, needed to pay attention to the cultural moments of capital in its consumerist instantiation. Wage labor to produce goods is no longer the dominant form of work.. Today, very few people in the advanced countries produce goods, far more perform services from organizing investments to the McJobs of fast food, retail services or domestic work. Consumerism and consumer based forms of commodified identity, promise meaning and meaningful selfhood-but at the same time, that promise must be broken in order to inspire ever more consumption. Consumerism created artificial, encapsulated realms of pseudo- agency as choices between mass-produced advertised brands and styles, but these limits human potential for self-fulfillment. But at the same time, they may well provide compensatory gratification apart from the worlds of work. Insofar as workers have struggled for better wages and benefits, notwithstanding the fact that work conditions might be unfulfilling, consumer goods, services and cultural experiences, attempt to provide more gratifying identities and meanings, eg new forms of fulfilling selfhood Langman, Yet privatized hedonism of consumption leads to a migration of subjectivity from concerns with political economy to the various sites and modes of privatized hedonism Langman, 1 This indifference to political concerns and abdication of political action, serves to strengthen, if only by default, the very conditions of alienation⁴. Alienation, Identity and Global Society With the globalization of the economy, and rapid technological innovations, there has been a vast expansion of consumer society; its goods, services and cultural products are universal. With the Internet, as both a tool for communication and a site of new forms of 3 This is little more than a restatement of Lukacs, eg consciousness has been shaped by the very bourgeois categories through which we understand the world. More specifically, the move to consumer society, intertwined with the explosion of mass media and its endless production of spectacles that now extend to the Internet, has led to new forms of powerlessness, fragmentation of communities and dehumanization that are

articulated through consumption based identities. With the rise of mass media in general and the Internet in particular, we see new forms of often virtual community and patterns of identity; pluralities of malleable selfhood, often impacted by mass media and its images of the desirable, as well as the grotesque. Following the typology of Castells, we suggest that identities in network society may 1 legitimate the status quo and sustain the new, consumer based political economy and its goods, gadgets, and entertainment products. Moreover, within this category, there are carnivalesque identities that permit the expression of the transgressive in symbolic forms. As will be argued, alienated self-identities become moments of hegemonic process. Identities as self-referential cultural narratives, and integral moments of self are articulated in the routine presentations and performances that embodied subjects enact in daily life. The problematics of contemporary identity can be seen in various debates over hegemony, social fragmentation, identity politics, and forms of resistance, that are often especially evident in youth cultures. As we will argue, in a globalized world, alienated identity formations that sustain contemporary hegemony do so at the cost of thwarted, empty subjectivities. In sum, given Castells formulations, there have emerged various kinds of identity granting communities of meaning, that would seek to overcome the contemporary forms of alienation. As we will argue, the dialectical nature of late capital is such that it fosters both the domination that leads to alienation as well as the freedom to pursue progressive social transformation and overcome domination and alienation. Alienation, understood as a structural condition, has social-psychological consequences. Thus to explore the nature of alienation on identity, we need consider the nature of desire. Marx wrote before Freud and modern psychology began to chart the psyche. That is, they would, or at least should, be free to constitute themselves were it not class abased domination. But further, the capitalist system was historically unique in the ways it produced value in which alienation was a cost of production. When people sold their labor on the market, subjectivity became thwarted and truncated as their humanity was denied. In the Manuscripts, his implicit view of human nature and desires is evident insofar as alienated labor would render workers powerless, fragments the social, denies workers human recognition, and leaves them without meaning through work. But religion, following his mentor Feurbach, was itself an externalization, an expression of alienation that served to articulate pain, yet assuage it in ways that reproduced political economy. A long line of philosophical critique suggested that active self-constitution, striving for realization and fulfillment is an inherent human tendency. For Marx, alienation as the consequence of wage labor, externalized commodity production. To understand humans as willful is to see people as active agents who strive to make their everyday lives meaningful and to attain certain long-term goals and values. Powerlessness, is typically painful, and in a modern society, it is often humiliating as well. As Nietzsche suggested, accepting domination by an assent to slavery, leads to the sickness of a revenge denied. Similarly for Durkheim, group life was the fundamental reality and groups had extensive solidarity rituals to reaffirm social bonds and shared identities. Indeed, this was a fundamental aspect of religion. For psychoanalytic theory as well, human development and functioning depended on living in communities. They claim people seek attachments rather than instinctive gratifications. And indeed far more men have died for the sake of honor in combat than for the love of a woman. For Marx, capitalism turned people into beasts of burden, without recognition of their humanity. People have a fundamental need to make their lives meaningful. For most of human history, religion has provided people with meaning and direction for their lives, and in many cases, hope for some kind of immortality. Alienation, Identity and Hegemony Identities then are not simply collective narratives, but aspects of self that stand as templates of action, ways of reconstructing the past and goals to attain for the future. Thus identities have intellectual and motivational qualities. As scripts and narratives they organize our conscious experiences and self-presentations, but at the same, self presentations and enactments, the performative aspects of identity, rest on underlying motives and desires. While the varieties of identities are almost endless, and some may be central to the society, others peripheral and some submerged, they are nevertheless means by which desires would seek gratification-over overcome frustrations. Thus identities are both experiential forms of reflexivity, as well as mediating linkages between the self and the identity granting community of meaning, as well as

between desire, qua socially transformed motives, and the requisite actions of everyday life, whether working, hunting, fishing, tending cattle or writing sociology. Some sustain the social order, some would transform that order. They are nevertheless means by which desires would seek gratification-over overcome frustrations. Identities are not simply collective narratives, but aspects of self that stand as templates to judge and guide action, ways of reconstructing the past and goals to attain for the future. As scripts and narratives they organize our conscious experiences and self-presentations, but at the same, the enactments or performative aspects of identity, rests on underlying motives and desires. From the standpoint of the historic bloc, the coalition of elites of political economy, ideologists etc, it behooves a society to foster and encourage those identities that reproduce the social structure-this is what Giddens has called the structuration process. But as Marcuse argued, capitalist societies demand surplus repression so that surplus value can be extracted and it is the need for such surplus that leads to alienation. It is on the basis of this colonization of culture, as shared values, understandings and practices, that people interact and in turn collective narratives become internalized. The production of self identities is thus an integral moment of hegemonic process. Yet under conditions of domination, such identities are alienated, cut off from their possibilities. Such retreatism nevertheless sustains elite power. A dialectical critique of society would argue that the same conditions that foster identities that reproduce domination also foster its own negations, transformative identities. Thus domination creates resistance, which can take a variety of forms including the fashioning of new project identities. Further, schools, media and peer groups socialize conformity, while independence, critical thought and creative freedom is rarely encouraged. Given what has been said, illuminate patterns of alienation-and overcoming- in a global age, following Castells, we suggest an ideal typical classification identities of consumerist legitimation, ludic transgression, fundamentalist resistance, and transformative projects. Campbell 19 suggested that the early 19th C. Much the same could be said of the flaneur, the urban dandy who fashioned his consumer based life style as a work of art. In the later part of the 19 th C. They could now afford some modest luxuries, inspired by the elites. With mass production and urbanization, there was a major growth in the availability of consumer goods, especially to the growing work forces of the industrial cities. It was at this time that we can begin to see the marketing of basic products differentiated by brand names and brand symbols that differentiated producers eg Aunt Jemima, Uncle Ben. Advertising told people that buying certain products would make them healthier, overcoming the adversities of urban life, more attractive through cosmetics and fashions, more exciting, interesting etc. Workers in early industrial societies did not much enjoy their labor or working conditions. The growth of consumerism coincided with growing labor militancy, the ability of workers to consume goods played no small role in encouraging better wages and thus consumption defused labor radicalism. As workers began to own cars, they thought of themselves less as a class in itself, alienated and exploited by capital, but more as a status group defined by life styles of consumption, that however modest, however inspired by media representations of elite consumption, provided realms of gratification apart from the alienated nature of work. Today, it is not much different and indeed, as noted, the alienation of factory production is now typical of service work, and even a great deal of symbolic intellectual work where feelings and self-presentations become commodified for the market Cf. On the one hand, consumerism and consumer based selfhood does indeed provide a number of gratifications, apart from alienated work, but insofar as the world of consumption, integrally bound up with the culture industries, acts like an alien force, colonizing desire and fostering particular forms of selfhood, more often imagined than real, we can then talk about alienation as an integral moment of consumer society. But the problem he raises is how mass-produced, mass marketed goods, homogenize selfhood; the pseudo individualization though commodities acts as a constraint to genuine freedom and self constitution. Insofar as material things as symbols of ideal selfhood, can never fulfill individual desires, consumerism feeds on itself, ever encouraging the next item, fashion, style or model to fulfill what is promised. As Freud put it, money cannot buy happiness, children seek emotional satisfactions, love, attention, security, and neither the purchase of objects or cultural experiences can substitute for emotional desires. As Slater would put it, the magic of the psyche is the ability

DOWNLOAD PDF BAKHTIN THE FUTURE : TECHNO-CAPITAL AND CYBER-FEUDAL CARNIVALS LAUREN LANGMAN.

of the ego to attach desire to symbols where it can never be satisfied, but the person will work ever harder to consume more and never find the promised satisfactions. This is not to encourage a new Puritanism that would argue all consumption as alienated, commodifying the self. Indeed we must be more dialectical and argue that in some cases, people can find avenues of creativity, self expression and even constitution through consumption. Creative hobbies, certain forms and tastes of cultural expression etc do provide encapsulated realms where people often find shared activities provide a sense of community and friendship, others may find agency and empowerment in meaningful activities⁸. It becomes quite difficult, if not simply elitist for a social critique to sit like Jove and judge the alienation or authenticity of the Other, especially those with far less education and cultural capital. Thus for example, a teenager may very well get gratification from his new car as a means of independence, badge of self worth, and perhaps even a means for sexual relations. Moreover, he may not care much if his new, camouflage color Hummer only gets 6 mpg, its cool! It would seem however as if the essential criteria would ask the extent to consumption become a vehicle for creative self constitution.

DOWNLOAD PDF BAKHTIN THE FUTURE : TECHNO-CAPITAL AND CYBER-FEUDAL CARNIVALS LAUREN LANGMAN.

Chapter 5 : Talk:Social alienation - Wikipedia

Ed Michael E Gardiner London SAGE Vol 3 Bakhtin Critical Readings In from ENGLISH at Logan High School.

In ancient history it could mean a metaphysical sense of achieving a higher state of contemplation, ecstasy or union - becoming alienated from a limited existence in the world, in a positive sense. Examples of this usage have been traced to neoplatonic philosophers such as Plotinus in the Greek *alloiosis*. There have also long been religious concepts of being separated or cut-off from God and the faithful, alienated in a negative sense. Ideas of estrangement from a Golden Age, or due to a Fall of man, or approximate equivalents in differing cultures or religions, have also been described as concepts of alienation. A double positive and negative sense of alienation is broadly shown in the spiritual beliefs referred to as Gnosticism. Alienation has also had a particular legal - political meaning since at least Ancient Roman times, where to alienate property *alienato* is to transfer ownership of it to someone else. Another usage of the term in Ancient Greco-Roman times was by physicians referring to disturbed, difficult or abnormal states of mind, generally attributed to imbalanced physiology. In Medieval times, a relationship between alienation and social order has been described, mediated in part by mysticism and monasticism. The Crusades and Witch-hunts have been described as forms of mass alienation. In the 18th century, Hutcheson introduced a distinction between alienable and unalienable rights in the legal sense of the term. Rousseau published influential works on the same theme, and is also seen as having popularized a more psychological-social concept relating to alienation from a state of nature due to the expansion of civil society or the nation state. In the history of literature, the German Romantics appear to be the first group of writers and poets in whose work the concept of alienation is regularly found. He used German terms in partially different senses, referring to a psychological state and an objective process, and in general posited that the self was an historical and social creation, which becomes alienated from itself via a perceived objective world, but can become de-alienated again when that world is seen as just another aspect of the self-consciousness, which may be achieved by self-sacrifice to the common good. He argued that people could be disturbed alienated by emotional states and social conditions, without necessarily having lost become alienated from their reason, as had generally been assumed. The former camp has had a more lasting influence and, among them, Feuerbach differed from Hegel in arguing that worship of God is itself a form of alienation, because it projects human qualities on to an external idea, rather than realising them as part of the self. There is generally held to be a transition from a philosophical- anthropological Marxist humanism concept e. Marx believed that alienation is a systematic result of capitalism. His theory of alienation was based upon his observation that in emerging industrial production under capitalism, workers inevitably lose control of their lives and selves by not having any control of their work. Workers never become autonomous, self-realized human beings in any significant sense, except in the way the bourgeoisie wants the worker to be realized. Alienation in capitalist societies occurs because in work each contributes to the common wealth but they can only express this fundamentally social aspect of individuality through a production system that is not publicly-social but privately-owned, for which each individual functions as an instrument, not as a social being. Kostas Axelos summarizes that for Marx, in capitalism "work renders man an alien to himself and to his own products. There is a commonly noted problem of translation in grappling with ideas of alienation derived from German-language philosophical texts: The former means specifically interpersonal estrangement, while the latter can have a broader and more active meaning that might refer also to externalization, relinquishment or sale alienation of property. In general, and contrary to his predecessors, Marx may have used the terms interchangeably, though he also wrote "entfremdung This idea of alienation can be observed in some other contexts, although the term may not be as frequently used. When collective decisions are made, it is usually impossible for the unique needs of each person to be taken into account. The American sociologist C. Wright Mills conducted a major study of alienation in modern society with " White Collar " in , describing how modern consumption-capitalism has shaped a society where you have to sell your personality in addition

to your work. Melvin Seeman was part of a surge in alienation research during the mid-20th century when he published his paper, "On the Meaning of Alienation", in Senekal, b: Seeman used the insights of Marx, Emile Durkheim and others to construct what is often considered a model of alienation which consisted of five aspects: Seeman later added a sixth element cultural estrangement, although this element does not feature prominently in later discussions of his work. In a broader philosophical context, especially in existentialism and phenomenology, alienation describes the inadequacy of the human being or the mind in relation to the world. The human mind as the subject who perceives sees the world as an object of perception, and is distanced from the world, rather than living within it. Jean-Paul Sartre described the "thing-in-itself" which is infinite and overflowing, and claimed that any attempt to describe or understand the thing-in-itself is "reflective consciousness". Since there is no way for the reflective consciousness to subsume the pre-reflective, Sartre argued that all reflection is fated to a form of anxiety. As well, Sartre argued that when a person tries to gain knowledge of the "Other" meaning beings or objects that are not the self, their self-consciousness has a "masochistic desire" to be limited. This is expressed metaphorically in the line from the play *No Exit*, "Hell is other people". In the theory of psychoanalysis developed around the turn of the century, Sigmund Freud did not explicitly address the concept of alienation, but other analysts subsequently have. It is a theory of divisions and conflicts between the conscious and unconscious mind, between different parts of a hypothetical psychic apparatus, and between the self and civilization. It postulates defense mechanisms, including splitting, in both normal and disturbed functioning. The concept of repression has been described as having functionally equivalent effects as the idea of false consciousness associated with Marxist theory. Critics of bureaucracy and the Protestant Ethic also drew on the works of Max Weber. Figures associated with critical theory, in particular with the Frankfurt School, such as Theodor Adorno and Erich Fromm, also developed theories of alienation, drawing on neo-Marxist ideas as well as other influences including neo-Freudian and sociological theories. One approach applies Marxist theories of commodification to the cultural, educational and party-political spheres. Links are drawn between socioeconomic structures, psychological states of alienation, and personal human relationships. The Theory of Communicative Action associated with Jürgen Habermas emphasizes the essential role of language in public life, suggesting that alienation stems from the distortion of reasoned moral debate by the strategic dominance of market forces and state power. This critical program can be contrasted with traditions that attempt to extract problems of alienation from the broader socioeconomic context, or which at least accept the broader context on its own terms, and which often attribute problems to individual abnormality or failures to adjust. In the 1970s, there was again an upsurge of interest in alienation prompted by the fall of the Soviet Union, globalization, the information explosion, increasing awareness of ethnic conflicts, and post-modernism. Geyer, Geyer believes the growing complexity of the contemporary world and post-modernism prompted a reinterpretation of alienation that suits the contemporary living environment. In late 20th and early 21st century sociology, it has been particularly the works of Felix Geyer, Lauren Langman and Devorah Kalekin-Fishman that address the issue of alienation in the contemporary western world. Put more succinctly, Kalekin-Fishman In discussing powerlessness, Seeman also incorporated the insights of the psychologist Julian Rotter. Rotter distinguishes between internal control and external locus of control, which means "differences among persons or situations in the degree to which success or failure is attributable to external factors". Powerlessness, therefore, is the perception that the individual does not have the means to achieve his goals. More recently, Geyer Geyer adapts cybernetics to alienation theory, and writes "In this respect, meaninglessness is closely tied to powerlessness; Seeman Ibid. This aspect refers to the inability to identify with the dominant values of society or rather, with what are perceived to be the dominant values of society. This negative manifestation is dealt with in detail by Catherine Ross and John Mirowski in a series of publications on mistrust, powerlessness, normlessness and crime. This is a particular issue after the fall of the Soviet Union, mass migrations from developing to developed countries, and the general sense of disillusionment that characterized the 1970s. Senekal, Traditional values that had already been questioned especially during the 1960s were met with

further scepticism in the s, resulting in a situation where individuals rely more often on their own judgement than on institutions of authority: These choices are not necessarily "negative": Political alienation One manifestation of the above dimensions of alienation can be a feeling of estrangement from, and a lack of engagement in, the political system. Such political alienation could result from not identifying with any particular political party or message, and could result in revolution, reforming behavior, or abstention from the political process, possibly due to voter apathy. Neal and Collas With increased isolation and atomization, much of our daily interactions are with those who are strangers to us and with whom we lack any ongoing social relationships. This has led to entire communities becoming uprooted: Diaspora literature depicts the plights of these migrants, such as Hafid Bouazza in Paravion. The fact that the riots subsequently spread to Belgium, Denmark, Germany, the Netherlands, Spain, Greece, and Switzerland, illustrates that not only did these communities feel segregated from mainstream society, but also that they found a community in their isolation; they regarded themselves as kindred spirits". Relationships One concept used in regard to specific relationships is that of parental alienation, where a child is distanced from and expresses a general dislike for one of their parents who may have divorced or separated. The term is not applied where there is child abuse. The parental alienation might be due to specific influences from either parent or could result from the social dynamics of the family as a whole. It can also be understood in terms of attachment, the social and emotional process of bonding between child and caregiver. Adoptees can feel alienated from both adoptive parents and birth parents. Some, with Marx, consider self-estrangement to be the end result and thus the heart of social alienation. It could be characterized as a feeling of having become a stranger to oneself, or to some parts of oneself, or alternatively as a problem of self-knowledge, or authenticity. Seeman recognized the problems inherent in defining the "self", while post-modernism in particular has questioned the very possibility of pin-pointing what precisely "self" constitutes. If the self is relationally constituted, does it make sense to speak of "self-estrangement" rather than "social isolation"? Costas and Fleming This can be seen as part of a wider debate on the concept of self between humanism and antihumanism, structuralism and post-structuralism, or nature and nurture. Mental disturbance Until early in the 20th century, psychological problems were referred to in psychiatry as states of mental alienation, implying that a person had become separated from themselves, their reason or the world. The splitting was said to occur within regular child development and in everyday life, as well as in more extreme or dysfunctional form in conditions such as schizoid personality and schizophrenia. Varied concepts of alienation and self-estrangement were used to link internal schizoid states with observable symptoms and with external socioeconomic divisions, without necessarily explaining or evidencing underlying causation. Laing was particularly influential in arguing that dysfunctional families and socioeconomic oppression caused states of alienation and ontological insecurity in people, which could be considered adaptations but which were diagnosed as disorders by mainstream psychiatry and society. While it could help groups of individuals emancipate themselves, it serves the role of reproducing existing conditions. This view can be seen as part of a broader tradition sometimes referred to as Critical psychology or Liberation psychology, which emphasizes that an individual is enmeshed within a social-political framework, and so therefore are psychological problems. Similarly, some psychoanalysts suggest that while psychoanalysis emphasizes environmental causes and reactions, it also attributes the problems of individuals to internal conflicts stemming from early psychosocial development, effectively divorcing them from the wider ongoing context. Frantz Fanon, an early writer on postcolonialism, studied the conditions of objectification and violent oppression lack of autonomy believed to have led to mental disorders among the colonized in the Third World in particular Africans Fanon, [] One study, "Social Alienation and Peer Identification: A Study of the Social Construction of Deafness", [24] found that among deaf adults one theme emerged consistently across all categories of life experience: Only when the respondents described interactions with deaf people did the theme of isolation give way to comments about participation and meaningful interaction. This appeared to be related to specific needs, for example for "real" conversation, for information, the opportunity to develop close friendships and a sense of "family". It was suggested that the social meaning of deafness is established by

DOWNLOAD PDF BAKHTIN THE FUTURE : TECHNO-CAPITAL AND CYBER-FEUDAL CARNIVALS LAUREN LANGMAN.

interaction between deaf and hearing people, sometimes resulting in marginalization of the deaf, which is sometimes challenged. It has also led to the creation of alternatives and the deaf community is described as one such alternative. Physicians and nurses often deal with people who are temporarily or permanently alienated from communities, which could be a result or a cause of medical conditions and suffering, and it has been suggested that therefore attention should be paid to learning from experiences of the special pain that alienation can bring. In addition, *Bartleby, the Scrivener* is introduced as a perfect example because so many senses of alienation are present. Other literary works described as dealing with the theme of alienation are: Sociologist Harry Dahms has analysed *The Matrix Trilogy* of films in the context of theories of alienation in modern society. He suggests that the central theme of *The Matrix* is the "all-pervasive yet increasingly invisible prevalence of alienation in the world today, and difficulties that accompany attempts to overcome it".

DOWNLOAD PDF BAKHTIN THE FUTURE : TECHNO-CAPITAL AND CYBER-FEUDAL CARNIVALS LAUREN LANGMAN.

Chapter 6 : DESIGNS FOR ALIENATION - PDF

Designs for alienation: exploring diverse realities. each other / Sheila Allen --Bakhtin the future: techno-capital and cyber-feudal carnivals / Lauren Langman.

The various strands of contemporary social life can be understood by noting a major restructuring of political economies in which commerce, governance and culture moved from an international system of Nation-States engaged in trade, and often war, to a "network society" Castells, in which a variety of economic organizations concerned with finance and production might be spatially located in a large number of countries yet remain connected through a number of electronic information flows. Ownership is widely dispersed beyond the country of origin and may be found in a number of particular locales. At the same time, a number of regulatory agencies have eroded certain State functions, eg. Finally, the nature of communication and transportation has enabled the rapid diffusion of culture, entertainment and entertainers giving rise to a global culture, moments of which are closely tied to globalized culture industries and branded products. We must note that the major actors of this new system are Trans national corporations and with the ascendance of these organizations, we have also seen the emergence of a new power elite, a transnational capitalist class Sklair, I, Thus while Mills noted the dominance of the corporations in his day, today, most of those corporations, following buyouts, mergers, consolidations across nation boundaries etc, are now players in the global economy and the powers behind most of the diplomatic and political decisions of our day. Industrialization in its classical form depended on the extraction of raw materials from "peripheral" countries to the "core" economies. This initiated the de-industrialization that was previously noted, but the critical moment of globalization came with the computerization of production and communication-soon followed by the globalization of finance and investment. Perhaps the most corrosive moment of globalization is speculative capital that creates wealth for the few, but unlike manufacturing, productive capital, does not produce jobs or any use value. Finally, and critical for the present argument, most globalized commerce is devoted to consumerism in general, and in particular, cultural consumption print, recordings, television, films, the internet etc , leisure time activities and tourism which is now the fastest growing industry in the world. Each type is likely to face radically life chances, biographies and trajectories in the new global age. These types constitute in microcosm the outlines of what I call "cyberfeudalism", the new hegemony on the now globalized world stage in which a very small class of elites has or controls most of the wealth while a large class of "cyberserfs" do most of the grunt work that makes the system work. But further, despite growing inequalities, a new form of carnival culture valorizing the vulgar, the obscene and repulsive, as a liminal culture in the interstices of the contemporary world, much like the carnival of the middle ages, has become a form of cultural resistance in which hedonistic gratifications for the many serve to stabilize the system that benefits the few Cf. Langman, , Twitchell ; Bakhtin, A new kind of capitalist elite is emerging whose wealth and power are not based on either land or machines, but instead based on the possession and control of symbolic knowledge e. These new elites are the core of the trans national capitalist classes who own and manage the new economic realities. They are the ones who most profited from the radical changes of the last few decades. With the new social and historical reality of cyberfeudalism, these "cyber lords", claim more and more of the wealth. While the markets for "upscale" luxury goods and services grow, close to half the world cannot afford a Coca Cola. Some of this class spend small fortunes in cosmetic surgery, almost the world is without adequate health care. This new transnational class of cyberlords more and more resemble the dynastic aristocracies of the middle ages-sans codes of honor and loyalty. Much like aristocratic classes of the past, these elites support small armies devoted to providing them with certain specialized services and artifacts. At the same time, given the trends noted, the majority of workers today, many who might have found jobs in management now face declining standards of living. While a number of upper echelon executives, pilots and professionals do very well, most of the workers, lower echelon technicians, clerks, cashiers, servers, maids,

DOWNLOAD PDF BAKHTIN THE FUTURE : TECHNO-CAPITAL AND CYBER-FEUDAL CARNIVALS LAUREN LANGMAN.

janitorial workers, etc, have seen their wages stagnate or decline. While in previous times economic retractions have been associated with political mobilizations, the culture industries foster escapist consumerism and fantasies that placate the masses. Finally, in face of the growing domination of the transnational capitalist class, increased inequality and despoliation of the environment not much of a concern for Mills, there has emerged new forms of activism and mobilization Castells, ;Dyer-Witthford, One of the major consequences of the Enlightenment as the clarion call to modernity was the understanding that social arrangements and hierarchies, inequalities and privilege were not ordained by God s, but were fashioned by men, or at least mostly by men. Poverty was no longer seen as inevitable and while Smith and Ricardo on the one hand, and Marx on the other offered very different reasons for wealth and poverty, they all envisioned its overcoming. Indeed much of the history of 19th and 20th Cs. But now I would ask why do not the conditions of today, great concentration of wealth and growing hardship foster political mobilization left or right. I would answer that much like the "carnival culture" of the middle ages, the popular culture of the present age serves to stabilize class relations by fostering a migration of subjectivity from the social to the personal and a general disinterest in politics-save when political personae become characters in entertaining films, television or books of sexual expose ala the Clintons or Reagans. This carnival culture on the one hand creates a variety of sites for artistic creativity, personal freedom and more gratifying identities than does the dominant culture. But at the same time, like the circuses of Rome, they serve to stabilize class relations and preserve inequality. It should also be noted that the carnival culture of today is not a folk celebration owned by the "people", but rather, the many forms of this carnival culture from tabloid journalism to internet pornography, including television tell alls and WWF smashathons, are produced by global corporations-to both advertise the products of other global corporations and distribute a hegemonic ideology with identities of pseudo resistance that mask and sustain growing inequality. Cyber-activists to the rescue Mills, as both a progressive scholar and public intellectual decried the political apathy of his time. Globalization has not only sustained the old inequalities of capital and even generated the new inequalities of cyberfeudalism, but its valorization of Instrumental Reason maintains the domination of humanity and usurpation of Nature. Globalization has accelerated despoliation of the environment, destruction of the ozone layer, the shrinking of rain forests and the mass production of waste products, some of which are not only toxic, but will remain dangerous for 20, more years. Adorno, Horkheimer and Marcuse etc. In the years since these critiques were penned, we have seen how new technologies of surveillance discipline, dehumanize and depoliticize. Despite the power of TNCs, the numbing allure of its mass mediated carnival culture, an electoral politics dominated by telegenic neoliberal clones, crises and dysfunctions of globalized capital generate resistance and in turn oppositional groups and coalitions with visions of genuine democracy, empowerment and self realization. The same communication systems that enable capital and information flows across the globe can link people together and distribute information. It is now more difficult for governments or corporations to conceal information whether on environmental conditions, human rights or product safety when electronic access to information cannot be controlled short of making phones illegal. Cyberspace has now created new interstices for progressive cyber-activists to create networks of opposition, new constellations of power and mobilizations. But if we are to be dialectical and true to the memory of Mills, we would also note that the growing inequalities of wealth and income, the objectification of humanity, increasing pollution and environmental destruction generate and require resistance. But programs contesting dysfunctions of globalization are clearly opposed to its neoliberal policies and require organized opposition. Insofar as globalization transcends national territories, so too must resistance movements extend beyond the nation state and employ new strategies of activism. Yet there are now new means for organization, mobilization and resistance. The proliferation of the internet creates the possibilities for creation of universal communication network and the use of these networks in decentralized, counterplanning" Dyer-Witthford, Not only have costs of computers plummeted, but there is a growing surplus of "obsolete" computers, read over a year old, that while not the leading edge of technologies, are perfectly suitable for email and internet use by the less privileged. But such groups need to develop specific

DOWNLOAD PDF BAKHTIN THE FUTURE : TECHNO-CAPITAL AND CYBER-FEUDAL CARNIVALS LAUREN LANGMAN.

plans and programs rather than slogans and shibboleths. With the decoupling of the global economy from national politics, and decentralization and dispersion of power and decision making, it is difficult to target opposition. As Castells put it, there is no winter palace to storm. Nor are alternatives to globalization feasible, though post capitalist forms might be possible. Indeed the production of global abundance can erode national privilege and attenuate the role of markets in the allocation of benefits. Proletarian revolution is unlikely after the legacy of totalitarian state socialism. Castells cited the Zapatistas, feminism and environmentalism. I would further note the mobilizations against FGM female genital mutilation, the Land mine treaty, the growth of anti-sweatshop movements on American campuses and the massive rally against the WTO meetings in Seattle as harbingers of new forms of cyber-activism that portends the contestations of the 21st C. Back to the sociological imagination In the heyday of corporate ascendancy and political apathy sustained by relative affluence and in turn consumerism, there was something awry. People were unhappy and insecure. Yet sociology, between the Charybdis of "Grand theory" and the Scylla of "abstracted empiricism" was part of the problem-its quietude in the face of racial oppression was deafening, its indifference to gender unconscionable and its political indifference appalling. These were the conditions in which Mills chastised sociology for its indifference to the sociological imagination and the plight of real people whose lives were subjected to the forces they least understood. And yet its implicit pessimism notwithstanding, within a few years of its publication, and its sub rosa circulations among the more progressive graduate students and young sociologists, a wave of progressive activism spread across the nation-much of it led by these same students and activists. We are now again at a crucial time in our history. The forces of global capital that grow more powerful each day colonize ever greater spaces in our pluralized lifeworlds and ever more dominate our routines. Our discipline, sad to say, rewards indifference to the sociological imagination and the questions it raises about power, wealth inequality and alienation. But power is not eternal. Lest we forget, but from the time Charlemagne was installed in AD and the final demise of feudalism after WWI, there was more or less stable, if perhaps violent, social order for about 1,000 years. So too today do we face unprecedented social changes due to the rapid developments of technology. How can and will societies change as the technologies of our age reduce the amount of work necessary to produce and transport goods. On the one hand this promises to alleviate much of the alienating toil of work that prompted Marx to write the Manuscripts. But at the same time growing inequality that further separates rich and poor. But let us not despair-the same technology that enables globalization now also creates the possibilities for new forms of activism that portend the possibilities of turning private troubles into the personal joys of a rational society. One of the main tasks for the sociological imagination of the next century will be to foster the new types of social activism and actions suitable for a globalized network society. Cyberspace offers new forms of commodification as well as new possibilities of resistance and transformation. If sociology persists in ignoring its own foundations, it remains blind to the sociological imagination, then it promises growing irrelevance and demise. In conclusion, I would like to thank Joe Feagin from the bottom of my heart for calling for this session, to thank my friends, Stanley, David and both Bills for joining me in this call to rekindle the sociological imagination. But most of all, thank you Charles Wright Mills for inspiring so many of us that we hope to pass this legacy to our successors.

Chapter 7 : Table of contents for Library of Congress control number

Stanford Libraries' official online search tool for books, media, journals, databases, government documents and more.

Chapter 8 : Loyola University Chicago | Sociology - calendrierdelascience.com

Table of contents for Mikhail Bakhtin / edited by Michael E. Gardiner. Bibliographic record and links to related information available from the Library of Congress catalog Information from electronic data provided by the publisher.

DOWNLOAD PDF BAKHTIN THE FUTURE : TECHNO-CAPITAL AND CYBER-FEUDAL CARNIVALS LAUREN LANGMAN.

Chapter 9 : Mikhail Bakhtin Michael Gardiner

Bakhtin the Future: Techno-capital and Cyber-feudal Carnivals Lauren Langman Contributors INTRODUCTION Centering on empirical studies of alienation in.