

## **Inventing The Future Postcapitalism And A World Without Work**

A passionate defence of humanity and a work of radical optimism from the international bestselling author of *Postcapitalism* How do we preserve what makes us human in an age of uncertainty? Are we now just consumers shaped by market forces? A sequence of DNA? A collection of base instincts? Or will we soon be supplanted by algorithms and A.I. anyway? In *Clear Bright Future*, Paul Mason calls for a radical, impassioned defence of the human being, our universal rights and freedoms and our power to change the world around us. Ranging from economics to Big Data, from neuroscience to the culture wars, he draws from his on-the-ground reporting from mass protests in Istanbul to riots in Washington, as well as his own childhood in an English mining community, to show how the notion of humanity has become eroded as never before. In this book Paul Mason argues that we are still capable - through language, innovation and co-operation - of shaping our future. He offers a vision of humans as more than puppets, customers or cogs in a machine. This work of radical optimism asks: Do you want to be controlled? Or do you want something better?

We are told our lives are too fast, subject to the accelerating demand that we innovate more, work more, enjoy more, produce more, and consume more. That's one familiar story. Another, stranger, story is told here: of those who think we haven't gone fast

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enough. Instead of rejecting the increasing tempo of capitalist production they argue that we should embrace and accelerate it. Rejecting this conclusion, */Malign Velocities/* tracks this 'accelerationism' as the symptom of the misery and pain of labour under capitalism. Retracing a series of historical moments of accelerationism - the Italian Futurism; communist accelerationism after the Russian Revolution; the 'cyberpunk phuturism' of the '90s and '00s; the unconscious fantasies of our integration with machines; the apocalyptic accelerationism of the post-2008 moment of crisis; and the terminal moment of negative accelerationism - suggests the pleasures and pains of speed signal the need to disengage, negate, and develop a new politics that truly challenges the supposed pleasures of speed.

*The Politics of the Anthropocene* is a sophisticated yet accessible treatment of how human institutions, practices, and principles need to be re-thought in response to the challenges of the Anthropocene, the emerging epoch of human-induced instability in the Earth system and its life-support capacities. However, the world remains stuck with practices and modes of thinking that were developed in the Holocene - the epoch of around 12,000 years of unusual stability in the Earth system, toward the end of which modern institutions such as states and capitalist markets arose. These institutions persist despite their potentially catastrophic failure to respond to the challenges of the Anthropocene, foremost among them a rapidly changing climate and accelerating biodiversity loss. The pathological trajectories of these institutions need to be disrupted

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by advancing ecological reflexivity: the capacity of structures, systems, and sets of ideas to question their own core commitments, and if necessary change themselves, while listening and responding effectively to signals from the Earth system. This book envisages a world in which humans are no longer estranged from the Earth system but engage with it in a more productive relationship. We can still pursue democracy, social justice, and sustainability - but not as before. In future, all politics should be first and foremost a politics of the Anthropocene. The arguments are developed in the context of issues such as climate change, biodiversity, and global efforts to address sustainability. How can we understand power in a world of ever-growing complexity? This book proposes that we can do so by rethinking the theory and practice of political hegemony through the resources of complexity theory. Taking Gramsci's understanding of hegemony as its starting point, the book argues that the intricacies of contemporary power can be mapped by applying concepts drawn from complexity theory, such as emergence, self-organisation, metastability, and generative entrenchment. It develops an original account of social complexity, drawing upon critical realist sociology, analytic philosophy of science, Marxist and continental philosophies, and neoliberal and anarchist thought. It then draws out the elements of Gramscian hegemony that already align with complexity concepts, such as the balance of forces, common sense, and the historic bloc. On this basis, the book sets out the different dimensions of complex hegemonic power before using this theory to interpret the nature of the power of

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neoliberalism since 2008.

Capitalism is going to end Peter Frase argues that increasing automation and a growing scarcity of resources, thanks to climate change, will bring it all tumbling down. In *Four Futures*, Frase imagines how this post-capitalist world might look, deploying the tools of both social science and speculative fiction to explore what communism, rentism, socialism and exterminism might actually entail. Could the current rise of real-life robocops usher in a world that resembles *Ender's Game*? And sure, communism will bring an end to material scarcities and inequalities of wealth—but there's no guarantee that social hierarchies, governed by an economy of "likes," wouldn't rise to take their place. A whirlwind tour through science fiction, social theory and the new technologies already shaping our lives, *Four Futures* is a balance sheet of the socialisms we may reach if a resurgent Left is successful, and the barbarisms we may be consigned to if those movements fail.

Since the demise of the USSR, the mantle of the largest planned economies in the world has been taken up by the likes of Walmart, Amazon and other multinational corporations For the left and the right, major multinational companies are held up as the ultimate expressions of free-market capitalism. Their remarkable success appears to vindicate the old idea that modern society is too complex to be subjected to a plan. And yet, as Leigh Phillips and Michal Rozworski argue, much of the economy of the West is centrally planned at present. Not only is planning on vast scales possible, we already

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have it and it works. The real question is whether planning can be democratic. Can it be transformed to work for us? An engaging, polemical romp through economic theory, computational complexity, and the history of planning, *The People's Republic of Walmart* revives the conversation about how society can extend democratic decision-making to all economic matters. With the advances in information technology in recent decades and the emergence of globe-straddling collective enterprises, democratic planning in the interest of all humanity is more important and closer to attainment than ever before.

We know that our world is undergoing seismic change—but how can we emerge from the crisis a fairer, more equal society? Over the past two centuries or so, capitalism has undergone profound changes—economic cycles that veer from boom to bust—from which it has always emerged transformed and strengthened. Surveying this turbulent history, Paul Mason's *Postcapitalism* argues that we are on the brink of a change so big and so profound that this time capitalism itself, the immensely complex system within which entire societies function, will mutate into something wholly new. At the heart of this change is information technology, a revolution that is driven by capitalism but, with its tendency to push the value of much of what we make toward zero, has the potential to destroy an economy based on markets, wages, and private ownership. Almost unnoticed, in the niches and hollows of the market system, swaths of economic life are beginning to move to a different rhythm. Vast numbers of people are changing how they

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behave and live, in ways contrary to the current system of state-backed corporate capitalism. And as the terrain changes, new paths open. In this bold and prophetic book, Mason shows how, from the ashes of the crisis, we have the chance to create a more socially just and sustainable economy. Although the dangers ahead are profound, he argues that there is cause for hope. This is the first time in human history in which, equipped with an understanding of what is happening around us, we can predict and shape the future.

This book presents the new Precariat – the rapidly growing number of people facing lives of insecurity, on zero hours contracts, moving in and out of jobs that give little meaning to their lives. The delivery driver who brings your packages, the uber driver who gets you to work, the security guard at the mall, the carer looking after our elderly...these are The Precariat. Guy Standing investigates this new and growing group, finding a frustrated and angry new underclass who are often ignored by politicians and economists. The rise of zero hours contracts, encouraged by fat cat corporations as risk-free employment, and by silicon valley as a way of outsourcing costs and responsibility, has been exacerbated by the COVID pandemic. At the same time, in its experience of lockdown, the western world is realizing the true value of these nurses, carers and key workers. The answer? The return of income security and meaningful work - the principles 20th century capitalism was built on. By making the fears and desires of the Precariat central to economic thinking, Standing shows how

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concepts like Basic Income are not just desirable but inevitable, and plots the way to a better future.

What unites Google and Facebook, Apple and Microsoft, Siemens and GE, Uber and Airbnb? Across a wide range of sectors, these firms are transforming themselves into platforms: businesses that provide the hardware and software foundation for others to operate on. This transformation signals a major shift in how capitalist firms operate and how they interact with the rest of the economy: the emergence of platform capitalism. This book critically examines these new business forms, tracing their genesis from the long downturn of the 1970s to the boom and bust of the 1990s and the aftershocks of the 2008 crisis. It shows how the fundamental foundations of the economy are rapidly being carved up among a small number of monopolistic platforms, and how the platform introduces new tendencies within capitalism that pose significant challenges to any vision of a post-capitalist future. This book will be essential reading for anyone who wants to understand how the most powerful tech companies of our time are transforming the global economy."

An exploration of the relationship between Marxist theory and Artificial Intelligence. The FIRE economy – built on finance, insurance and real estate – is now the world's principal source of wealth creation. Its rise has transformed our political, economic and social landscapes, supported by a neoliberal regime that celebrates markets, profit and risk. From rising inequality and ballooning household debt to a global financial crisis

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and fiscal austerity, the neoliberal 'orthodoxy' has brought instability and empowered the few. Yet it remains remarkably resilient, even resurgent, in New Zealand and abroad. In 1995 Jane Kelsey set out a groundbreaking account of the neoliberal revolution in *The New Zealand Experiment*. Now she marshals an exceptional range of evidence to show how this transfer of wealth and power has been systematically embedded over three decades. Today organisations and commentators once at the vanguard of neoliberal reform, including the IMF and Financial Times journalist Martin Wolf, are warning the current model is unsustainable. A post-neoliberal era beckons. In *The FIRE Economy* Kelsey identifies the risks posed by FIRE and the barriers embedded neoliberalism presents to a progressive, post-neoliberal transformation – and urges us to act. This is a book New Zealand cannot afford to ignore.

Paid work is absolutely central to the culture and politics of capitalist societies, yet today's work-centred world is becoming increasingly hostile to the human need for autonomy, spontaneity and community. The grim reality of a society in which some are overworked, whilst others are condemned to intermittent work and unemployment, is progressively more difficult to tolerate. In this thought-provoking book, David Frayne questions the central place of work in mainstream political visions of the future, laying bare the ways in which economic demands colonise our lives and priorities. Drawing on his original research into the lives of people who are actively resisting nine-to-five employment, Frayne asks what motivates these people to disconnect from work,

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whether or not their resistance is futile, and whether they might have the capacity to inspire an alternative form of development, based on a reduction and social redistribution of work. A crucial dissection of the work-centred nature of modern society and emerging resistance to it, *The Refusal of Work* is a bold call for a more humane and sustainable vision of social progress.

An exhilarating challenge to the way we think about work, technology, progress, and what we want from the future In the 19th century, English textile workers responded to the introduction of new technologies on the factory floor by smashing them to bits. For years 'the Luddites' roamed the English countryside, practicing drills and maneuvers that they would later deploy on unassuming machines. The movement has been derided by scholars as a backwards-looking and ultimately ineffectual effort to stem the march of history; for Gavin Mueller, the movement gets at the heart of the antagonistic relationship between workers - all workers, including us today - and the so-called progressive gains secured by new technologies. The luddites weren't primitive or even anachronistic - they are still a force, however unconsciously, in the workplaces of the 21st century world. *Breaking Things at Work* is an innovative rethinking of labor and machines, leaping from textile mills to algorithms, from existentially threatened knife cutters of rural Germany to surveillance evading truckers driving across the continental United States. Mueller argues that the future stability and empowerment of working class movements will depend on subverting these technologies and preventing their

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spread wherever possible. The task is high, but the seeds of this resistance are already present in the Neo-Luddite efforts of hackers, pirates, and dark web users who are challenging surveillance and control, often through older systems of communication technology.

"Our decision to start the series of conversations with you is based on your implementation of the "xeno" in your perspective practices. Perhaps it is high time for a xeno-architecture to match aims to unpack the prefix xeno, probing what it entails -not merely rhetorically but also as a means of practice- in an attempt to bring the ideas it contains more concretely into the domain of architecture. It proposes to link the more philosophical discussions on the notion of xeno with the questions of instrumentalization and governance that are necessarily involved in the praxis and geopolitics of architecture. And it relates the significance of legal architectures and technologically driven transformations in the metaphysics of law back to the agenda of xeno-architecture."

A collection of transcripts from Mark Fisher's final series of lectures at Goldsmiths, University of London, in late 2016. Edited with an introduction by Matt Colquhoun, this collection of lecture notes and transcriptions reveals acclaimed writer and blogger Mark Fisher in his element -- the classroom -- outlining a project that Fisher's death left so bittersweetly unfinished. Beginning with that most fundamental of questions -- "Do we really want what we say we want?" -- Fisher explores the relationship between desire

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and capitalism, and wonders what new forms of desire we might still excavate from the past, present, and future. From the emergence and failure of the counterculture in the 1970s to the continued development of his left-accelerationist line of thinking, this volume charts a tragically interrupted course for thinking about the raising of a new kind of consciousness, and the cultural and political implications of doing so. For Fisher, this process of consciousness raising was always, fundamentally, psychedelic -- just not in the way that we might think...

A different kind of politics for a new kind of society--beyond work, scarcity and capitalism In the twenty-first century, new technologies should liberate us from work. Automation, rather than undermining an economy built on full employment, is instead the path to a world of liberty, luxury and happiness—for everyone. Technological advance will reduce the value of commodities—food, healthcare and housing—towards zero. Improvements in renewable energies will make fossil fuels a thing of the past. Asteroids will be mined for essential minerals. Genetic editing and synthetic biology will prolong life, virtually eliminate disease and provide meat without animals. New horizons beckon. In *Fully Automated Luxury Communism*, Aaron Bastani conjures a vision of extraordinary hope, showing how we move to energy abundance, feed a world of 9 billion, overcome work, transcend the limits of biology, and establish meaningful freedom for everyone. Rather than a final destination, such a society merely heralds the real beginning of history.

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A vital and timely proposal for a feminist post-work politics Would you let a robot clean your house? When we think about work, we still tend to think about workplaces - if we think about reducing work, we think about reducing working hours and spending more time at home. But the home has never been free from work, and with the continued gendered division of labour, women still do the bulk of domestic activities. As two-income families find themselves ever more time-poor, many look to outsource to cleaners, nannies, and care workers. More and more, it would seem, people are finding themselves without either the emotional or the financial resources to take care of themselves and each other. The home, rather than an escape from the work and its pressures, is in fact an extension of it. *After Work* is a crucial corrective to this trend, extending its attention beyond paid jobs, to the impact of domestic work upon familial relationships, social bonds, and our very conceptions of domestic space. What if we automated housework? In this groundbreaking work, Helen Hester and Nick Srnicek argue that there is a crisis that can and should be tackled. Only by rethinking the way we organise our living arrangements, redefining our domestic standards and remaining open to the automation of work done in the home, they argue, can we imagine a world that is truly post-work.

A major new manifesto for the end of capitalism Neoliberalism isn't working.

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Austerity is forcing millions into poverty and many more into precarious work, while the left remains trapped in stagnant political practices that offer no respite. *Inventing the Future* is a bold new manifesto for life after capitalism. Against the confused understanding of our high-tech world by both the right and the left, this book claims that the emancipatory and future-oriented possibilities of our society can be reclaimed. Instead of running from a complex future, Nick Srnicek and Alex Williams demand a postcapitalist economy capable of advancing standards, liberating humanity from work and developing technologies that expand our freedoms. This new edition includes a new chapter where they respond to their various critics.

There was once a time when 'work' was inextricably linked to survival and self-preservation; where the farmer ploughed the land so their family could eat. But the sun has long since set on this idyllic tableau, and what was once an integral part of life has slowly morphed into a painful and meaningless ritual, colonising almost every part of our lives - endless and inescapable. In *The Mythology of Work*, Peter Fleming examines how neoliberal society uses the ritual of work (and the threat of its denial) to maintain the late capitalist class order. As our society is transformed into a factory that never sleeps, work becomes a universal reference point for everything else, devoid of any moral or political worth.

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Blending critical theory with recent accounts of job related suicides, office-induced paranoia, fear of relaxation, managerial sadism and cynical corporate social responsibility campaigns, Fleming paints a bleak picture of neoliberal capitalism in which the economic and emotional dysfunctions of a workers' society greatly outweigh its professed benefits.

In depth conversations with young meme posters across the political spectrum. Advances in technology are creating the next economy and enabling us to make things/do things/connect with others in smarter, cheaper, faster, more effective ways. But the price of this progress has been a decoupling of the engine of prosperity from jobs that have been the means by which people have ascended to (and stayed in) the middle class. Andy Stern, the former president of the Service Employees International Union (SEIU) spent four years traveling the country and asking economists, futurists, labor leaders, CEOs, investment bankers, entrepreneurs, and political leaders to help picture the U.S. economy 25 to 30 years from now. He vividly reports on people who are analyzing and creating this new economy--such as investment banker Steve Berkenfeld; David Cote, the CEO of Honeywell International; Andy Grove of Intel; Carl Camden, the CEO of Kelly Services; and Geoffrey Canada of the Harlem Children's Zone. Through these stories, we come to a stark and deeper understanding of the toll

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technological progress will continue to take on jobs and income and its inevitable effect on tens of millions of people. But there is hope for our economy and future. The foundation of economic prosperity for all Americans, Stern believes, is a universal basic income. The idea of a universal basic income for all Americans is controversial but American attitudes are shifting. Stern has been a game changer throughout his career, and his next goal is to create a movement that will force the political establishment to take action against something that many on both the right and the left believe is inevitable. Stern's plan is bold, idealistic, and challenging--and its time has come.

An apparently contradictory yet radically urgent collection of texts tracing the genealogy of a controversial current in contemporary philosophy. Accelerationism is the name of a contemporary political heresy: the insistence that the only radical political response to capitalism is not to protest, disrupt, critique, or détourne it, but to accelerate and exacerbate its uprooting, alienating, decoding, abstractive tendencies. #Accelerate presents a genealogy of accelerationism, tracking the impulse through 90s UK darkside cyberculture and the theory-fictions of Nick Land, Sadie Plant, Iain Grant, and CCRU, across the cultural underground of the 80s (rave, acid house, SF cinema) and back to its sources in delirious post-68 ferment, in texts whose searing nihilistic jouissance would later be disavowed by

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their authors and the marxist and academic establishment alike. On either side of this central sequence, the book includes texts by Marx that call attention to his own “Prometheanism,” and key works from recent years document the recent extraordinary emergence of new accelerationisms steeled against the onslaughts of neoliberal capitalist realism, and retooled for the twenty-first century. At the forefront of the energetic contemporary debate around this disputed, problematic term, #Accelerate activates a historical conversation about futurity, technology, politics, enjoyment, and capital. This is a legacy shot through with contradictions, yet urgently galvanized today by the poverty of “reasonable” contemporary political alternatives.

This book mounts a forceful critique of fashionable thinking on the possibility of a post-work, post-capitalist society achieved through automation, a basic income and the reduction of working hours to zero, suggesting this popular utopia is nothing of the sort.

In response to the recent political red-baiting by some conservatives, the author offers a history of American socialism, highlighting such prominent socialists as Eugene V. Debs, Horace Greeley and Helen Keller and arguing that the United States owes many of its basic institutions, such as Social Security, to the ideas and efforts of American socialists. Original.

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It is the 21st century and we have experienced a technology explosion that has granted us a cornucopia of luxuries and opportunities. At this point, virtually anything seems possible. However, along with the positive developments are ominous collaborations designed to deprive us of an inherent birthright—the power of a free mind. *Mind Programming* is a riveting expose on the plethora of research that has been carried out simply to discover ways to control your every thought and desire. What you will learn will both shock and horrify you. Tweaking your psyche has become big business. Never again will you be able to ignore the truth—your very thoughts are not your own. *Mind Programming* provides the tools to take back control and reprogram your own mind. Eldon Taylor provides the insight, information, and easy-to-use methods that will empower you to realize the life of your dreams. You were not meant to be the product of another's manipulation, whether in attitude and mood or in ambition and consumption. While the first half of the 20th century was characterized by total war, the second half witnessed, at least in the Western world, a massive expansion of the modern welfare state. A growing share of the population was covered by ever more generous systems of social protection that dramatically reduced poverty and economic inequality in the post-war decades. With it also came a growth in social spending, taxation and regulation that changed the nature of the modern state

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and the functioning of market economies. Whether and in which ways warfare and the rise of the welfare state are related, is subject of this volume.

Distinguishing between three different phases (war preparation, wartime mobilization, and the post-war period), the volume provides the first systematic comparative analysis of the impact of war on welfare state development in the western world. The chapters written by leading scholars in this field examine both short-term responses to and long-term effects of war in fourteen belligerent, occupied, and neutral countries in the age of mass warfare stretching over the period from ca. 1860 to 1960. The volume shows that both world wars are essential for understanding several aspects of welfare state development in the western world.

Situates the current crisis in the historical trajectory of the capitalist world-system, showing how the crisis was made possible not only by neoliberal financial reforms but by a massive turn away from manufacturing things of value towards seeking profit from financial exchange and credit. Much more basic than the result of a few financial traders cheating the system, this is a potential historical turning point. In original essays, the contributors establish why the system was ripe for crisis of the past, and yet why this meltdown was different. The volume concludes by asking whether as deep as the crisis is, it may contain seeds of a

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new global economy, what role the US will play, and whether China or other countries will rise to global leadership. Contributors include: Immanuel Wallerstein, David Harvey, Saskia Sassen, James Kenneth Galbraith, Manuel Castells, Nancy Fraser, Rogers Brubaker, David Held, Mary Kaldor, Vadim Volkov, Giovanni Arrighi, Beverly Silver, and Fernando Coronil. The three volumes can be purchased individually or as a set.

ONE OF BARACK OBAMA'S FAVORITE BOOKS OF THE YEAR "The best science-fiction nonfiction novel I've ever read." —Jonathan Lethem "If I could get policymakers, and citizens, everywhere to read just one book this year, it would be Kim Stanley Robinson's *The Ministry for the Future*." —Ezra Klein (Vox) *The Ministry for the Future* is a masterpiece of the imagination, using fictional eyewitness accounts to tell the story of how climate change will affect us all. Its setting is not a desolate, postapocalyptic world, but a future that is almost upon us. Chosen by Barack Obama as one of his favorite books of the year, this extraordinary novel from visionary science fiction writer Kim Stanley Robinson will change the way you think about the climate crisis. "One hopes that this book is read widely—that Robinson's audience, already large, grows by an order of magnitude. Because the point of his books is to fire the imagination."?New York Review of Books "If there's any book that hit me hard this year, it was Kim

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Stanley Robinson's *The Ministry for the Future*, a sweeping epic about climate change and humanity's efforts to try and turn the tide before it's too late." ?Polygon (Best of the Year) "Masterly." —New Yorker "[The Ministry for the Future] struck like a mallet hitting a gong, reverberating through the year ... it's terrifying, unrelenting, but ultimately hopeful. Robinson is the SF writer of my lifetime, and this stands as some of his best work. It's my book of the year." —Locus "Science-fiction visionary Kim Stanley Robinson makes the case for quantitative easing our way out of planetary doom." ?Bloomberg Green

In the age of post-capitalism, what is the value of design? Is value defined by economic potential? Or is it something far less tangible? Now more than ever design has the ability to engage us in economic, political and cultural debate, to actively resist the monotony of daily life, and to counteract the precarious situation on which modern society seems to rest. Positioning itself as a lens through which to view the world, design allows us, and in some cases, even forces us to reflect on the many aspects of the societies in which we live. Divided into three chapters, *GOING REAL* positions itself in relation to the works of Marc Jongen, Maurizio Lazzarato, Adam Greenfield and Tiziana Terranova, among others. However, unlike the abovementioned authors, this book draws on the works of selected designers and artists to reflect on the economic, political and

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cultural aspects of our post-capitalist societies. Beginning with an in-depth case study of Detroit during the downfall of the industrial era, this volume moves on to a timely and provocative insight into the human crises surrounding current migration trends with a particular focus on Calais. Finally, in the third chapter, the human body itself is laid bare as the authors analyse how and why the most personal of 'spaces' became not only the ultimate marketplace for businesses but also an object of control for governments.

How the future has been imagined and made, through the work of writers, artists, inventors, and designers. The future is like an unwritten book. It is not something we see in a crystal ball, or can only hope to predict, like the weather. In this volume of the MIT Press's Essential Knowledge series, Nick Montfort argues that the future is something to be made, not predicted. Montfort offers what he considers essential knowledge about the future, as seen in the work of writers, artists, inventors, and designers (mainly in Western culture) who developed and described the core components of the futures they envisioned. Montfort's approach is not that of futurology or scenario planning; instead, he reports on the work of making the future—the thinkers who devoted themselves to writing pages in the unwritten book. Douglas Engelbart, Alan Kay, and Ted Nelson didn't predict the future of computing, for instance. They were three of the people who

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made it. Montfort focuses on how the development of technologies—with an emphasis on digital technologies—has been bound up with ideas about the future. Readers learn about kitchens of the future and the vision behind them; literary utopias, from Plato's Republic to Edward Bellamy's *Looking Backward* and Charlotte Perkins Gilman's *Herland*; the Futurama exhibit at the 1939 New York World's Fair; and what led up to Tim Berners-Lee's invention of the World Wide Web. Montfort describes the notebook computer as a human-centered alternative to the idea of the computer as a room-sized “giant brain”; speculative practice in design and science fiction; and, throughout, the best ways to imagine and build the future.

Universal basic income. A 15-hour workweek. Open borders. Does it sound too good to be true? One of Europe's leading young thinkers shows how we can build an ideal world today. "A more politically radical Malcolm Gladwell." --New York Times After working all day at jobs we often dislike, we buy things we don't need. Rutger Bregman, a Dutch historian, reminds us it needn't be this way-and in some places it isn't. Rutger Bregman's TED Talk about universal basic income seemed impossibly radical when he delivered it in 2014. A quarter of a million views later, the subject of that video is being seriously considered by leading economists and government leaders the world over. It's just one of the many

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utopian ideas that Bregman proves is possible today. *Utopia for Realists* is one of those rare books that takes you by surprise and challenges what you think can happen. From a Canadian city that once completely eradicated poverty, to Richard Nixon's near implementation of a basic income for millions of Americans, Bregman takes us on a journey through history, and beyond the traditional left-right divides, as he champions ideas whose time have come. Every progressive milestone of civilization—from the end of slavery to the beginning of democracy—was once considered a utopian fantasy. Bregman's book, both challenging and bracing, demonstrates that new utopian ideas, like the elimination of poverty and the creation of the fifteen-hour workweek, can become a reality in our lifetime. Being unrealistic and unreasonable can in fact make the impossible inevitable, and it is the only way to build the ideal world.

What can we do in this period of historic, global turbulence? Mainstream narratives have no plausible account of how to stop exacerbating the multiple, overlapping challenges; much less begin to address them meaningfully. The only thing everyone agrees is innovation will be needed. But what is innovation? Usually, it is understood as new technologies that will 'solve' specific 'problems' – and, it is hoped, return life to a 'business as usual' of progress in individual freedom and wealth. But innovation is a thoroughly social process with

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profound implications for the arrangement of power in a society, hence shaping the emergence of new social systems. Exploring evidence from the key arenas of low-carbon innovation, including in the pivotal location of a rising China, this book describes the global systemic crisis of a neoliberal world order and the embryonic emergence of an alternative global power regime of a 'liberalism 2.0'. This augurs both a web 2.0-based revitalization of the classical liberalism of the nineteenth century and new Dickensian inequalities and injustices. Against hopes that the present is a 'revolutionary' moment, therefore, political engagement with this emerging power regime is thus presented as the most productive strategy for a progressive twenty-first century politics.

There are perpetual debates about the extent of freedom in politics. Are we free to choose? Are we overdetermined by our material conditions? Some hybrid between the two? In this text, Austin Hayden Smidt analyzes an oft-overlooked text by Jean-Paul Sartre in order to ground a logical framework for exploring this problem.

After the Future explores a century-long obsession with the concept of the "future," starting with Marinetti's "Futurist Manifesto," tracing it through the punk movement of the early 70s, and into the media revolution of the 90s. The future, Bifo argues, has come and gone, the concept has lost its usefulness. Now it's our

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responsibility to decide what comes next.

Populism and Neoliberalism argues that the roots of populism lay in the contradiction between the democratic ideal, which implies that the people should decide, and neoliberal governance, which seeks to make markets and competition the arbiters of major social developments. Neoliberalism is not the product of a clearly conceived ideology but rather a set of doctrines based on a few major principles which have been embraced by decision-makers of all kinds with little reassessment along the way. In practice, a certain art of governing that exploited an economic thinking insensitive to social complexity gradually imposed itself by being wrongly identified as the successor to liberalism. The rise of populist movements poses a significant challenge to liberal democracies, yet the causes of these movements remain beyond the understanding of experts. The explanation of populism is often limited to a mere political analysis. Contrary to that, this book investigates the economic and social dynamics of the free-market system and explains how populism emerges from its imbalances. It also aims to explain the emergence of the neoliberal doctrines during the 1930s and to characterise their common features. In light of this, it explores how the rise of inequality and social discontent create a pressing duty to develop another model, and argues that we must now rethink our policies in depth in order to respond to

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the challenge of authoritarian populism. This book marks a significant intervention in the debate about the rise and fall of neoliberalism. Its analysis of the links between the failings of neoclassical economics and the failings of neoliberal politics provides essential reading for anyone interested in the damaging impact of neoliberalism, the failings of neoclassical economics, and explanations for the rise of populism.

A *What Is to Be Done?* for activists in the aftermath of the Seattle WTO demos. A comprehensive political and design theory of planetary-scale computation proposing that *The Stack*—an accidental megastructure—is both a technological apparatus and a model for a new geopolitical architecture. What has planetary-scale computation done to our geopolitical realities? It takes different forms at different scales—from energy and mineral sourcing and subterranean cloud infrastructure to urban software and massive universal addressing systems; from interfaces drawn by the augmentation of the hand and eye to users identified by self—quantification and the arrival of legions of sensors, algorithms, and robots. Together, how do these distort and deform modern political geographies and produce new territories in their own image? In *The Stack*, Benjamin Bratton proposes that these different genres of computation—smart grids, cloud platforms, mobile apps, smart cities, the Internet of Things, automation—can be seen not as

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so many species evolving on their own, but as forming a coherent whole: an accidental megastructure called The Stack that is both a computational apparatus and a new governing architecture. We are inside The Stack and it is inside of us. In an account that is both theoretical and technical, drawing on political philosophy, architectural theory, and software studies, Bratton explores six layers of The Stack: Earth, Cloud, City, Address, Interface, User. Each is mapped on its own terms and understood as a component within the larger whole built from hard and soft systems intermingling—not only computational forms but also social, human, and physical forces. This model, informed by the logic of the multilayered structure of protocol “stacks,” in which network technologies operate within a modular and vertical order, offers a comprehensive image of our emerging infrastructure and a platform for its ongoing reinvention. The Stack is an interdisciplinary design brief for a new geopolitics that works with and for planetary-scale computation. Interweaving the continental, urban, and perceptual scales, it shows how we can better build, dwell within, communicate with, and govern our worlds. [thestack.org](http://thestack.org)

After 1989, capitalism has successfully presented itself as the only realistic political-economic system - a situation that the bank crisis of 2008, far from ending, actually compounded. The book analyses the development and principal

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features of this capitalist realism as a lived ideological framework. Using examples from politics, films, fiction, work and education, it argues that capitalist realism colours all areas of contemporary experience. But it will also show that, because of a number of inconsistencies and glitches internal to the capitalist reality program capitalism in fact is anything but realistic.

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