

The Project Of Autonomy Politics And Architecture Within And Against Capitalism Forum Project Publications

Property enhances autonomy for most people, but not for all. Because it both empowers and disables, property requires constant vigilance. A Liberal Theory of Property addresses key questions: how can property be justified? What core values should property law advance, and how do those values interrelate? How is a liberal state obligated to act when shaping property law? In a liberal polity, the primary commitment to individual autonomy dominates the justification of property, founding it on three pillars: carefully delineated private authority, structural (but not value) pluralism, and relational justice. A genuinely liberal property law meets the legitimacy challenge confronting property by expanding people's opportunities for individual and collective self-determination while carefully restricting their options of interpersonal domination. The book shows how the three pillars of liberal property account for core features of existing property systems, provide a normative vocabulary for evaluating central doctrines, and offer directions for urgent reforms.

In the light of growing political and religious fundamentalism, this open access book defends the idea of freedom as paramount for the attempt to find common ethical ground in the age of globality. The book sets out to examine as yet unexhausted ways to boost the resilience of the principle of liberalism. Critically reviewing the last 200

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years of the philosophy of freedom, it revises the principle of liberty in order to revive it. It discusses many different aspects that fall under its three main topics: the metaphysics of freedom, quantitative freedom and qualitative freedom. Open societies worldwide have come under increasing pressure in the last decades. The belief that politics and markets fare best when guided by the principle of liberty presently faces multiple challenges such as terrorism, climate warming, inequality, populism, and financial crises. In the view of its critics, the idea of freedom no longer offers adequate guidance to meet these challenges and should be partially corrected or even entirely replaced by countervailing values. Against the reduction of freedom to the merely quantitative question as to how much liberties individuals call their own, this book draws attention to the qualitative concerns which and whose opportunities society should foster. It argues that, correctly understood, the idea of liberty commits us to defend as well as advance the freedom of each and every world citizen.

Through the concepts of the 'coloniality of asylum' and 'solidarity as method', this book links the question of the state to the one of civil society; in so doing, it questions the idea of 'autonomous politics', showing how both refugee mobility and solidarity are intimately marked by the coloniality of asylum, in its multiple ramifications of objectification, racialisation and victimisation. Taking an interdisciplinary approach, *The Coloniality of Asylum* bridges border studies with decolonial theory and the anthropology of the state, and accounts for the mutual production of 'refugees' and

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'Europe'. It shows how Europe politically, legally and socially produces refugees while, in turn, through their border struggles and autonomous movements, refugees produce the space of Europe. Drawing on ethnographic fieldwork conducted in Hamburg in the wake of the 2015 'long summer of migration', the book offers a polyphonic account, moving between the standpoints of different subjects and wrestling with questions of protection, freedom, autonomy, solidarity and subjectivity.

G. W. F. Hegel and Friedrich Nietzsche are often considered the philosophical antipodes of the nineteenth century. In *Infinite Autonomy*, Jeffrey Church draws on the thinking of both Hegel and Nietzsche to assess the modern Western defense of individuality&—to consider whether we were right to reject the ancient model of community above the individual. The theoretical and practical implications of this project are important, because the proper defense of the individual allows for the survival of modern liberal institutions in the face of non-Western critics who value communal goals at the expense of individual rights. By drawing from Hegelian and Nietzschean ideas of autonomy, Church finds a third way for the individual&—what he calls the &"historical individual,&" which goes beyond the disagreements of the ancients and the moderns while nonetheless incorporating their distinctive contributions.

Jennifer Nedelsky claims that we must rethink our notion of autonomy, rejecting the usual vocabulary of control, boundaries and individual rights. If we understand that we are fundamentally in relation to others, she argues, we will recognize that we become

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autonomous with others.

To what degree can the philosophy of Cornelius Castoriadis help analyze and evaluate our current social reality in relation to the project of autonomy? How meaningful is his political proposition for direct democracy in the 21st century? What significance do the concepts of social time and social space have in the determination of political freedom? Castoriadis and Autonomy in the 21st Century presents basic concepts of Castoriadian philosophy, including the social-historical plane, ontological creativity, and social and individual time that provide the theoretical tools to evaluate the historical phenomena of our era. Drawing from Greece's own turbulent past and the current global crisis to reveal new significances of social freedom, global solidarity and movements of direct democracy, this book explores social autonomy and human freedom today through critical dialogue with Castoriadis' ideas.

The challenges to humanity posed by the digital future, the first detailed examination of the unprecedented form of power called "surveillance capitalism," and the quest by powerful corporations to predict and control our behavior. In this masterwork of original thinking and research, Shoshana Zuboff provides startling insights into the phenomenon that she has named surveillance capitalism. The stakes could not be higher: a global architecture of behavior modification threatens human nature in the twenty-first century just as industrial capitalism disfigured the natural world in the twentieth. Zuboff vividly brings to life the consequences as surveillance capitalism

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advances from Silicon Valley into every economic sector. Vast wealth and power are accumulated in ominous new "behavioral futures markets," where predictions about our behavior are bought and sold, and the production of goods and services is subordinated to a new "means of behavioral modification." The threat has shifted from a totalitarian Big Brother state to a ubiquitous digital architecture: a "Big Other" operating in the interests of surveillance capital. Here is the crucible of an unprecedented form of power marked by extreme concentrations of knowledge and free from democratic oversight. Zuboff's comprehensive and moving analysis lays bare the threats to twenty-first century society: a controlled "hive" of total connection that seduces with promises of total certainty for maximum profit -- at the expense of democracy, freedom, and our human future. With little resistance from law or society, surveillance capitalism is on the verge of dominating the social order and shaping the digital future -- if we let it. Presents a groundbreaking investigation into the origins of morality at the core of religion and politics, offering scholarly insight into the motivations behind cultural clashes that are polarizing America.

Katerina Deligiorgi offers a contemporary defence of autonomy which is Kantian but engages closely with recent arguments about agency, morality, and practical reasoning. The concept of autonomy should be understood in relation to others as well as to ourselves: it is theoretically plausible, psychologically realistic, and morally attractive.

The classic text of Italian workerism available in English for the first time Workers and Capital is universally recognised as the most important work produced by operaismo, a current of

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political thought emerging in the 1960s that revolutionised the institutional and extra-parliamentary Left in Italy and beyond. In the decade after its first publication in 1966, the debates over Workers and Capital produced new methods of analysis and a new vocabulary for thousands of militants, helping to inform the new forms of workplace, youth, and community struggle. Concepts such as “neocapitalism,” “class composition,” “mass-worker,” “the plan of capital,” “workers’ inquiry” and “co-research” became established as part of the Italian Left’s political lexicon. Five decades since it was first published, Workers and Capital remains a key text in the history of the international workers’ movement, yet only now appears in English translation for the first time. Far from being simply an artefact of the intense political conflicts of the 1960s, Tronti’s work offers extraordinary tools for understanding the powerful shifts in the nature of work and class composition in recent decades.

Henry Richardson builds a convincing case for a qualified populism and for a strong form of deliberative democracy based on liberal and republican premises.

The book explores how Latin America indicated an autonomous form of postcolonialism that was marked by the production of multiple conceptualisations of time. The analysis particularly focuses on iconic urban transformations in capital cities such as Buenos Aires, Mexico City, and Brasilia, diachronically, and investigates each case’s specific representations of past, present, and future. By exploring these three episodes, the book shows how Latin America’s postcolonialism involved specific spatial dynamics that were inherently working over global socio-political geographies resulting from the legacy of a “long” colonial imagination. The text is divided into two parts. The first part discusses some theoretical questions concerning the very conceptualization of Latin American space and the importance of exploring a genealogy of

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its urban geographies. The second part analyses the themes proposed through the discussion of the “materiality” of specific historical examples. The section delves into urban transformations in the aforementioned capital cities and focuses on how iconic material forms are able to encapsulate the main socio-political features defining each country’s post-colonial project. The book aims to depict a historical geography capable of describing how controversial relations between power and knowledge had materialised in the shapes of the urban environment and had iconically contributed to the multifaceted production of the global area known as Latin America. Without any pretension to offer an all-embracing perspective, the book dis-cusses the Latin America experience within the broader question concerning the genealogy of global socio-political geographies.

People are socially situated amid complex relations with other people and are bound by interpersonal frameworks having significant influence upon their lives. These facts have implications for their autonomy. Challenging many of the currently accepted conceptions of autonomy and of how autonomy is valued, Oshana develops a 'social-relational' account of autonomy, or self-governance, as a condition of persons that is largely constituted by a person’s relations with other people and by the absence of certain social relations. She denies that command over one's motives and the freedom to realize one's will are sufficient to secure the kind of command over one's life that autonomy requires, and argues against psychological, procedural, and content neutral accounts of autonomy. Oshana embraces the idea that her account is 'perfectionist' in a sense, and argues that ultimately our commitment to autonomy is defeasible, but she maintains that a social-relational account best captures what we value about autonomy and best serves the various ends for which the concept of autonomy is

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employed.

This book argues that Marxist theory is essential for understanding the contemporary industrialization of the form of artificial intelligence (AI) called machine learning. It includes a political economic history of AI, tracking how it went from a fringe research interest for a handful of scientists in the 1950s to a centerpiece of cybernetic capital fifty years later. It also includes a political economic study of the scale, scope and dynamics of the contemporary AI industry as well as a labour process analysis of commercial machine learning software production, based on interviews with workers and management in AI companies around the world, ranging from tiny startups to giant technology firms. On the basis of this study, Steinhoff develops a Marxist analysis to argue that the popular theory of immaterial labour, which holds that information technologies increase the autonomy of workers from capital, tending towards a post-capitalist economy, does not adequately describe the situation of high-tech digital labour today. In the AI industry, digital labour remains firmly under the control of capital. Steinhoff argues that theories discerning therein an emergent autonomy of labour are in fact witnessing labour's increasing automation.

Autonomy is a fundamental though contested concept. This book is the first exploration into the nature and scope of personal autonomy in mental disorder, resulting in an important new contribution to the philosophy and psychiatry literature

Women have historically been prevented from living autonomously by systematic injustice, subordination, and oppression. The lingering effects of these practices have prompted many feminists to view autonomy with suspicion. Here, Marilyn Friedman defends the ideal of feminist autonomy. In her eyes, behavior is autonomous if it accords with the wants, cares,

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values, or commitments that the actor has reaffirmed and is able to sustain in the face of opposition. By her account, autonomy is socially grounded yet also individualizing and sometimes socially disruptive, qualities that can be ultimately advantageous for women. Friedman applies the concept of autonomy to domains of special interest to women. She defends the importance of autonomy in romantic love, considers how social institutions should respond to women who choose to remain in abusive relationships, and argues that liberal societies should tolerate minority cultural practices that violate women's rights so long as the women in question have chosen autonomously to live according to those practices.

The 1980s and '90s saw Latin American governments recognizing the property rights of Indigenous and Afro-descendent communities as part of a broader territorial policy shift. But the resulting reforms were not applied consistently, more often extending neoliberal governance than recognizing Indigenous Peoples' rights. In *Negotiating Autonomy*, Kelly Bauer explores the inconsistencies by which the Chilean government transfers land in response to Mapuche territorial demands. Interviews with community and government leaders, statistical analysis of an original dataset of Mapuche mobilization and land transfers, and analysis of policy documents reveals that many assumptions about post-dictatorship Chilean politics as technocratic and depoliticized do not apply to Indigenous policy. Rather, state officials often work to preserve the hegemony of political and economic elites in the region, effectively protecting existing market interests over efforts to extend the neoliberal project to the governance of Mapuche territorial demands. In addition to complicating understandings of Chilean

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governance, these hidden patterns of policy implementation reveal the numerous ways these governance strategies threaten the recognition of Indigenous rights and create limited space for communities to negotiate autonomy.

Against the backdrop of China's mounting influence and North Korea's growing nuclear capability and expanding missile arsenal, South Korea faces a set of strategic choices that will shape its economic prospects and national security. In *South Korea at the Crossroads*, Scott A. Snyder examines the trajectory of fifty years of South Korean foreign policy and offers predictions—and a prescription—for the future. Pairing a historical perspective with a shrewd understanding of today's political landscape, Snyder contends that South Korea's best strategy remains investing in a robust alliance with the United States. Snyder begins with South Korea's effort in the 1960s to offset the risk of abandonment by the United States during the Vietnam War and the subsequent crisis in the alliance during the 1970s. A series of shifts in South Korean foreign relations followed: the "Nordpolitik" engagement with the Soviet Union and China at the end of the Cold War; Kim Dae Jung's "Sunshine Policy," designed to bring North Korea into the international community; "trustpolitik," which sought to foster diplomacy with North Korea and Japan; and changes in South Korea's relationship with the United States. Despite its rise as a leader in international financial, development, and climate-change forums, South Korea will likely still require the commitment of the United States to guarantee its security. Although China is a tempting option, Snyder

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argues that only the United States is both credible and capable in this role. South Korea remains vulnerable relative to other regional powers in northeast Asia despite its rising profile as a middle power, and it must balance the contradiction of desirable autonomy and necessary alliance.

French government officials have long been known among Europeans for the special attention they give to the state of their population. In the first half of the nineteenth century, as Paris doubled in size and twice suffered the convulsions of popular revolution, civic leaders looked with alarm at what they deemed a dangerous population explosion. After defeat in the Franco-Prussian War in 1870, however, the falling birthrate generated widespread fears of cultural and national decline. In response, legislators promoted larger families and the view that a well-regulated family life was essential for France. In this innovative work of cultural history, Joshua Cole examines the course of French thinking and policymaking on population issues from the 1780s until the outbreak of the Great War. During these decades increasingly sophisticated statistical methods for describing and analyzing such topics as fertility, family size, and longevity made new kinds of aggregate knowledge available to social scientists and government officials. Cole recounts how this information heavily influenced the outcome of debates over the scope and range of public welfare legislation. In particular, as the fear of depopulation grew, the state wielded statistical data to justify increasing intervention in family life and continued restrictions on the autonomy of women.

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Argues that laws that enforce what is good for the individual's well-being, or hinder what is bad, are morally justified.

Examining how migrants appropriate mobility in the context of biometric border controls, this volume mobilises new analytics and empirics in the debates about the politics of migration and provides an analytically effective and politically significant tool for the study of contemporary migration. Drawing from the tension between the EU's attempt to achieve watertight border controls by means of biometric technologies, and migrants' persistence to move to and live in the EU, the volume pursues two interrelated objectives: first, it studies the encounters between migrants and the Visa Information System (VIS), one of the largest biometric databases in the world, from the perspective of mobility in order to investigate how migrants appropriate mobility via Schengen visa within and against this biometric border regime. Second, it addresses criticisms of autonomy of migration in order to develop it as a viable approach for border, migration and critical security studies. Hence, the book is driven by two interrelated research questions: what does the assertion of moments of autonomy of migration refer to in the context of border regimes that use biometrics to turn migrants' bodies into a means of mobility control? And how do migrants appropriate mobility via Schengen visa within and against biometric border regimes? This book will be of great interest to scholars in border, migration and critical security studies, as well as researchers engaged in citizenship studies, surveillance studies, political theory, critical

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IR theory and international political sociology.

A Times Literary Supplement's Book of the Year 2020 A New Statesman's Best Book of 2020 A Bloomberg's Best Book of 2020 A Guardian Best Book About Ideas of 2020 The world-renowned philosopher and author of the bestselling Justice explores the central question of our time: What has become of the common good? These are dangerous times for democracy. We live in an age of winners and losers, where the odds are stacked in favor of the already fortunate. Stalled social mobility and entrenched inequality give the lie to the American credo that "you can make it if you try". The consequence is a brew of anger and frustration that has fueled populist protest and extreme polarization, and led to deep distrust of both government and our fellow citizens--leaving us morally unprepared to face the profound challenges of our time. World-renowned philosopher Michael J. Sandel argues that to overcome the crises that are upending our world, we must rethink the attitudes toward success and failure that have accompanied globalization and rising inequality. Sandel shows the hubris a meritocracy generates among the winners and the harsh judgement it imposes on those left behind, and traces the dire consequences across a wide swath of American life. He offers an alternative way of thinking about success--more attentive to the role of luck in human affairs, more conducive to an ethic of humility and solidarity, and more affirming of the dignity of work. The Tyranny of Merit points us toward a hopeful vision of a new politics of the common good.

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It is both an ideal and an assumption of traditional conceptions of justice for liberal democracies that citizens are autonomous, self-governing persons. Yet standard accounts of the self and of self-government at work in such theories are hotly disputed and often roundly criticized in most of their guises. John Christman offers a sustained critical analysis of both the idea of the 'self' and of autonomy as these ideas function in political theory, offering interpretations of these ideas which avoid such disputes and withstand such criticisms. Christman's model of individual autonomy takes into account the socially constructed nature of persons and their complex cultural and social identities, and he shows how this model can provide a foundation for principles of justice for complex democracies marked by radical difference among citizens. His book will interest a wide range of readers in philosophy, politics, and the social sciences. The expansion of suffrage and the introduction of elections are momentous political changes that represent only the first steps in the process of democratization. In the absence of institutions that protect the electoral autonomy of voters against a range of actors who seek to influence voting decisions, political rights can be just hollow promises. This book examines the adoption of electoral reforms that protected the autonomy of voters during elections and sought to minimize undue electoral influences over decisions made at the ballot box. Empirically, it focuses on the adoption of reforms protecting electoral secrecy in Imperial Germany during the period between 1870 and 1912. Empirically, the book provides a micro-historical analysis of the democratization

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of electoral practices, by showing how changes in district level economic and political conditions contributed to the formation of an encompassing political coalition supporting the adoption of electoral reforms.

In the wake of the global financial crisis, new forms of social organization are beginning to take shape. Disparate groups of people are coming together in order to resist corporate globalization and seek a more positive way forward. These movements are not based on hierarchy; rather than looking to those in power to solve their problems, participants are looking to one another. In certain countries in the West, this has been demonstrated by the recent and remarkable rise of the Occupy movement. But in Argentina, such radical transformations have been taking place for years. Marina Sitrin tells the story of how regular people changed their country and inspired others across the world. Reflecting on new forms of social organization, such as horizontalism and autogestión, as well as alternative conceptions of value and power, Marina Sitrin shows how an economic crisis spurred a people's rebellion; how factory workers and medical clinic technicians are running their workplaces themselves, without bosses; how people have taken over land to build homes, raise livestock, grow crops, and build schools, creating their own art and media in the process. Daring and groundbreaking, Sitrin shows how the experiences of the autonomous movements in Argentina can help answer the question of how to turn a rupture into a revolution.

In order to preserve and ensure the vitality of freedom and democracy in democratic societies, it is important that citizens reflect deeply on the meaning of freedom and the conditions necessary to sustain it. The idea for this volume arose from discussions at the February 2019 annual meeting of the Georgia Philosophical Society held at Mercer University on the theme of

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Freedom and Society, and drafts of many of the chapters were first presented there. Including contributions from both early-career and well-known scholars, the chapters are tied together by questions about the nature of political freedom and autonomy in democratic societies and about the ways in which the enactment of democratic freedom depends on awareness of and engagement with freedom's underlying conditions. These conditions include social responsibility, creative innovation, and strong democratic institutions.

These remarkable essays include Cornelius Castoriadis's latest contributions to philosophy, political and social theory, classical studies, development theory, cultural criticism, science, and ecology. Examining the "co-birth" in ancient Greece of philosophy and politics, Castoriadis shows how the Greeks' radical questioning of established ideas and institutions gave rise to the "project of autonomy." The "end of philosophy" proclaimed by Postmodernism would mean the end of this project. That end is now hastened by the lethal expansion of technoscience, the waning of political and social conflict, and the resignation of intellectuals who blindly defend Western culture as it is or who merely denounce or "deconstruct" it as it has been. Discussing and criticizing Plato, Aristotle, Leibniz, Kant, Hegel, Weber, Heidegger, and Habermas, the author of *The Imaginary Institution of Society* and *Crossroads in the Labyrinth* poses a radical challenge to our inherited philosophy.

Written by a team of renowned contributors and carefully edited to address the themes laid out by the editors in their introduction, the book includes theoretical issues concerning the questions of aesthetics and politics and addresses city and urban strategies within the general critique of the "post-political". By focusing on specific case studies from Warsaw, Barcelona, Dubai, Tokyo and many more the book consolidates the contributions of a diverse group of

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academics, architects and critics from Europe, the Middle East and America. This collection fills the gap in the existing literature on the relation between politics and aesthetics, and its implications for the theoretical discourse of architecture today. In summary, this book provides a response to the predominant de-politicization in academic discourse and is an attempt to reclaim the abandoned critical project in architecture.

- New York Times bestseller • The 100 most substantive solutions to reverse global warming, based on meticulous research by leading scientists and policymakers around the world “At this point in time, the Drawdown book is exactly what is needed; a credible, conservative solution-by-solution narrative that we can do it. Reading it is an effective inoculation against the widespread perception of doom that humanity cannot and will not solve the climate crisis. Reported by-effects include increased determination and a sense of grounded hope.” —Per Espen Stoknes, Author, *What We Think About When We Try Not To Think About Global Warming* “There’s been no real way for ordinary people to get an understanding of what they can do and what impact it can have. There remains no single, comprehensive, reliable compendium of carbon-reduction solutions across sectors. At least until now. . . . The public is hungry for this kind of practical wisdom.” —David Roberts, *Vox* “This is the ideal environmental sciences textbook—only it is too interesting and inspiring to be called a textbook.” —Peter Kareiva, Director of the Institute of the Environment and Sustainability, UCLA In the face of widespread fear and apathy, an international coalition of researchers, professionals, and scientists have come together to offer a set of realistic and bold solutions to climate change. One hundred techniques and practices are described here—some are well known; some you may have never heard of. They range from clean energy to educating girls in lower-income

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countries to land use practices that pull carbon out of the air. The solutions exist, are economically viable, and communities throughout the world are currently enacting them with skill and determination. If deployed collectively on a global scale over the next thirty years, they represent a credible path forward, not just to slow the earth's warming but to reach drawdown, that point in time when greenhouse gases in the atmosphere peak and begin to decline. These measures promise cascading benefits to human health, security, prosperity, and well-being—giving us every reason to see this planetary crisis as an opportunity to create a just and livable world.

Martin Luther King once insisted that 'a riot is the language of the unheard.' Since 2011 swathes of protest, rebellion, and rioting have covered the globe. A new, disenfranchised generation is fighting for its voice as once again scores of police line the streets and pop icons demand a political revolution. Challenging us to consider arson attacks against empty buildings, black bloc street-fighting tactics, and industrial sabotage, amongst an array of other militant action, philosopher Stephen D'Arcy asks if it is ever acceptable to use or threaten to use armed force. Drawing a clear line between justifiable and unjustifiable militancy, *Languages of the Unheard* shows that the crucial contrast is between democratic and undemocratic action, rather than violence and non-violence. Both a consideration of the ethics and politics of militant protest and the story of dissidents and their actions post 1968, this book argues that militancy is not a danger to democratic norms of consensus-building. Instead, it is a legitimate remedy for elite intransigence and unresponsive systems of power that ignore, or silence, the people.

The author contests older concepts of autonomy as either revolutionary or ineffective vis-à-vis

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the state. Looking at four prominent Latin American movements, she defines autonomy as 'the art of organising hope': a tool for indigenous and non-indigenous movements to prefigure alternative realities at a time when utopia can be no longer objected.

Critique of Architecture offers a renewed and radical theorization of the relations between capital and architecture. It explicates the theoretical gymnastics through which architecture legitimates its services to neoliberalism, examines the discipline's production of platforms for happily compliant consumers, and challenges its entrepreneurial self-image. Critique of Architecture also addresses the discourse of autonomy, questioning its capacity to engage effectively with the terms and conditions of capitalism today, analyses the post-political turns of contemporary architecture theory, and reckons with the legacies and limitations of critical theory.

The Project of Autonomy radically readdresses the concept of autonomy in politics and architecture by tracing a concise and polemical argument about its history in Italy in the 1960s and early 1970s. Architect and educator Pier Vittorio Aureli analyzes the position of the Operaismo movement and its intersections with two of the most radical architectural-urban theories of the day: Aldo Rossi's redefinition of the architecture of the city and Archizoom's No-stop City. The book draws on significant new source material, including recent interviews by the author and untranslated documents.

Over the past two decades, Zapatista indigenous community members have asserted their autonomy and self-determination by using everyday practices as part of their struggle for *lekil kuxlejal*, a dignified collective life connected to a specific territory. This in-depth ethnography summarizes Mariana Mora's more than ten years of extended research and solidarity work in

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Chiapas, with Tseltal and Tojolabal community members helping to design and evaluate her fieldwork. The result of that collaboration—a work of activist anthropology—reveals how Zapatista kuxlejal (or life) politics unsettle key racialized effects of the Mexican neoliberal state. Through detailed narratives, thick descriptions, and testimonies, *Kuxlejal Politics* focuses on central spheres of Zapatista indigenous autonomy, particularly governing practices, agrarian reform, women's collective work, and the implementation of justice, as well as health and education projects. Mora situates the proposals, possibilities, and challenges associated with these decolonializing cultural politics in relation to the racialized restructuring that has characterized the Mexican state over the past twenty years. She demonstrates how, despite official multicultural policies designed to offset the historical exclusion of indigenous people, the Mexican state actually refueled racialized subordination through ostensibly color-blind policies, including neoliberal land reform and poverty alleviation programs. Mora's findings allow her to critically analyze the deeply complex and often contradictory ways in which the Zapatistas have reconceptualized the political and contested the ordering of Mexican society along lines of gender, race, ethnicity, and class.

Aldo Rossi was a practicing architect and leader of the Italian architectural movement *La Tendenza* and one of the most influential theorists of the twentieth century. *The Architecture of the City* is his major work of architectural and urban theory. In part a protest against functionalism and the Modern Movement, in part an attempt to restore the craft of architecture to its position as the only valid object of architectural study, and in part an analysis of the rules and forms of the city's construction, the book has become immensely popular among architects and design students.

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Architectural form reconsidered in light of a unitary conception of architecture and the city. In *The Possibility of an Absolute Architecture*, Pier Vittorio Aureli proposes that a sharpened formal consciousness in architecture is a precondition for political, cultural, and social engagement with the city. Aureli uses the term absolute not in the conventional sense of “pure,” but to denote something that is resolutely itself after being separated from its other. In the pursuit of the possibility of an absolute architecture, the other is the space of the city, its extensive organization, and its government. Politics is agonism through separation and confrontation; the very condition of architectural form is to separate and be separated. Through its act of separation and being separated, architecture reveals at once the essence of the city and the essence of itself as political form: the city as the composition of (separate) parts. Aureli revisits the work of four architects whose projects were advanced through the making of architectural form but whose concern was the city at large: Andrea Palladio, Giovanni Battista Piranesi, Étienne Louis-Boullée, and Oswald Mathias Ungers. The work of these architects, Aureli argues, addressed the transformations of the modern city and its urban implications through the elaboration of specific and strategic architectural forms. Their projects for the city do not take the form of an overall plan but are expressed as an “archipelago” of site-specific interventions.

"The Project of Autonomy radically rediscusses the concept of autonomy in politics and architecture by tracing a concise and polemical argument about its history in Italy in the 1960's and early 1970's. Architect and educator Pier Vittorio Aureli analyzes the position of the Operaismo movement, formed by a group of intellectuals that produced a powerful and rigorous critique of capitalism and its intersections with two of the most radical architectural-urban

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theories of the day: Aldo Rossi's redefinition of the architecture of the city and Archizoom's No-stop City. Readers are introduced to major figures like Mario Tronti and Raniero Panzieri who have previously been little known in the English-speaking world, especially in an architectural context, and to the political motivations behind the theories of Rossi and Archizoom. The book draws on significant new source material, including recent interviews by the author and untranslated documents."--PUBLISHER'S WEBSITE.

Near Tijuana, Baja California, the autonomous community of Maclovio Rojas demonstrates what is possible for urban place-based political movements. More than a community, Maclovio Rojas is a women-led social movement that works for economic and political autonomy to address issues of health, education, housing, nutrition, and security. *Border Women and the Community of Maclovio Rojas* tells the story of the community's struggle to carve out space for survival and thriving in the shadows of the U.S.-Mexico geopolitical border. This ethnography by Michelle Téllez demonstrates the state's neglect in providing social services and local infrastructure. This neglect exacerbates the structural violence endemic to the border region--a continuation of colonial systems of power on the urban, rural, and racialized poor. Téllez shows that in creating the community of Maclovio Rojas, residents have challenged prescriptive notions of nation and belonging. Through women's active participation and leadership, a women's political subjectivity has emerged--Maclovianas. These border women both contest and invoke their citizenship as they struggle to have their land rights recognized, and they transform traditional political roles into that of agency and responsibility. This book highlights the U.S.-Mexico borderlands as a space of resistance, conviviality, agency, and creative community building where transformative politics can take place. It shows hope, struggle, and

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possibility in the context of gendered violences of racial capitalism on the Mexican side of the U.S.-Mexico border.

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