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Sociology, Ideology and Utopia - Socio-Political ...

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Ideology and utopia : an introduction to the sociology of ...

Karl Mannheim – Ideology & Utopia I. Intro. Mannheim is seen as (one of) the founder(s) of the sociology of knowledge. This is an aspect of social theory that we haven't focused on much yet in this course. The key sets of questions in this field deal with how knowledge is constructed – think of it as a sort of applied epistemology.

Karl Mannheim – Ideology & Utopia Mannheim is seen as (one ...

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Karl Mannheim was an influential German sociologist during the first half of the 20th century. He is a key figure in classical sociology, as well as one of the founders of the sociology of knowledge. Mannheim is best known for his book Ideology and Utopia, in which he distinguishes between partial and total ideologies, the latter representing comprehensive worldviews distinctive to particular social groups, and also between ideologies that provide outdated support for existing social arrangement

Karl Mannheim - Wikipedia

Sociology, Ideology and Utopia: Socio-Political Philosophy of East and West (Philosophy of History and Culture): 18: Chattopadhyaya, D. P.: Amazon.com.au: Books

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Stephen Ackroyd, 'Utopia or Ideology: Karl Mannheim and the Place of Theory', in Martin Parker (Ed.), Utopia and Organization (Oxford: Blackwell/The Sociological Review, 2002), p. 41. 41. For Mannheim's influence in sociology in this period, see Robert K. Merton, 'Karl Mannheim and the Sociology of Knowledge', in his Social Theory and Social Structure , revised edn.

Ideology and sociology: Reflections on Karl Mannheim's ...

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Ideology and Utopia: An Introduction to the Sociology (740 ...

Ideology and Utopia argues that ideologies are mental fictions whose function is to veil the true nature of a given society. They originate unconsciously in the minds of those who seek to stabilise a social order. Utopias are wish dreams that inspire the collective action of opposition groups which aim at the entire transformation of society.

Ideology and Utopia | Taylor & Francis Group

Under the influence of this doctrine, and of Phenomenology, the Hungarian-born German sociologist Karl Mannheim (1893–1947) gave impetus to the growth of the sociology of knowledge with his *Ideologie und Utopie* (1929, translated and extended in 1936 as *Ideology and Utopia*), although the term had been introduced five years earlier by the co-founder of the movement, the German philosopher, phenomenologist and social theorist Max Scheler (1874–1928), in *Versuche zu einer Soziologie des ...*

This study in comparative social and political philosophy gives a well-argued account of how ideological and even utopian views are sociologically rooted and how this fact has been reflected in the social history of Asian countries like India and China and some Euro-American countries during the last two centuries.

A new edition of Karl Mannheim's classic work in which the concepts of 'ideology' and 'utopia' are examined as opposing and dominant societal influences.

Karl Mannheim (1893-1947) occupies a prominent position among the leading social scientists of the twentieth century; his ideas and his books are relevant for many issues engaging the concern of sociologists today. Mannheim's life spanned three cultural traditions – Hungarian, German and British – and in this authoritative study Professor Remmling covers all these phases in his life and work. Mannheim began as an idealistic philosopher, but soon began to make important contributions to the developing area of sociology of knowledge. After his emigration to England in 1933, Mannheim developed a theory of social planning to combat the socio-political consequences of the crisis of liberalism. During the Second World War his attention shifted to the ethical and religious values of Western humanism and the related role of mass education in democratic social planning. Finally, Mannheim forged the rudiments of a political sociology attacking the abuse of politico-military power and the resulting danger of a third world war, while simultaneously calling for counter-attack under the banner of planning for freedom on behalf of militant, fundamental democracy. In tracing these development in Karl Mannheim's work, Gunter Remmling provides insights into major theoretical and practical issues of the first half of the twentieth century, problems which remain central to the modern experience. A comprehensive bibliography is provided to introduce the sociology of knowledge and related topics, such as ideology, utopia, intellectuals, Weimar culture, and social planning.

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Art and Social Theory provides a comprehensive introduction to sociological studies of the arts. It examines the central debates of social theorists and sociologists about the place of the arts in society and the social significance of aesthetics. provides a comprehensive introduction to sociological study of art; examines the central debates of social theorists and sociologists about the place of the arts in society and the social significance of aesthetics; discusses the meaning of the arts in relation to changing cultural institutions and socio-economic structures; explores questions of aesthetic value and cultural politics, taste and social class, money and patronage, ideology and utopia, myth and popular culture, and the meaning of modernism and postmodernism; presents lucid accounts of leading social theorists of the arts from Weber, Simmel, Benjamin, Kracauer and the Frankfurt School to Foucault, Bourdieu, Habermas, Baudrillard, Lyotard, Luhmann and Jameson.

Utopia should be understood as a method rather than a goal. This book rehabilitates utopia as a repressed dimension of the sociological and in the process produces the Imaginary Reconstitution of Society, a provisional, reflexive and dialogic method for exploring alternative possible futures.

In this major new study in the sociology of scientific knowledge, social theorist Mohammad H. Tamdgidi reports having unriddled the so-called 'quantum enigma.' This book opens the lid of the Schrödinger's Cat box of the 'quantum enigma' after decades and finds something both odd and familiar: Not only the cat is both alive and dead, it has morphed into an elephant in the room in whose interpretation Einstein, Bohr, Bohm, and others were each both right and wrong because the enigma has acquired both localized and spread-out features whose unriddling requires both physics and sociology amid both transdisciplinary and transcultural contexts. The book offers, in a transdisciplinary and transcultural sociology of self-knowledge framework, a relativistic interpretation to advance a liberating quantum sociology. Deeper methodological grounding to further advance the sociological imagination requires investigating whether and how relativistic and quantum scientific revolutions can induce a liberating reinvention of sociology in favor of creative research and a just global society. This, however, necessarily leads us to confront an elephant in the room, the 'quantum enigma.' In Unriddling the Quantum Enigma, the first volume of the series commonly titled Liberating Sociology: From Newtonian toward Quantum Imaginations, sociologist Mohammad H. Tamdgidi argues that unriddling the 'quantum enigma' depends on whether and how we succeed in dehabituating ourselves in favor of unified relativistic and quantum visions from the historically and ideologically inherited, classical Newtonian modes of imagining reality that have subconsciously persisted in the ways we have gone about posing and interpreting (or not) the enigma itself for more than a century. Once this veil is lifted and the enigma unriddled, he argues, it becomes possible to reinterpret the relativistic and quantum ways of imagining reality (including social reality) in terms of a unified, nonreductive, creative dialectic of part and whole that fosters quantum sociological imaginations, methods, theories, and practices favoring liberating and just social outcomes. The essays in this volume develop a set of relativistic interpretive solutions to the quantum enigma. Following a survey of relevant studies, and an introduction to the transdisciplinary and transcultural sociology of self-knowledge framing the study, overviews of Newtonianism, relativity and quantum scientific revolutions, the quantum enigma, and its main interpretations to date are offered. They are followed by a study of the notion of the "wave-particle duality of light" and the various experiments associated with the quantum enigma in order to arrive at a relativistic interpretation of the enigma, one that is shown to be capable of critically cohering other offered interpretations. The book concludes with a heuristic presentation of the ontology, epistemology, and methodology of what Tamdgidi calls the creative dialectics of reality. The volume essays involve critical, comparative/integrative reflections on the relevant works of founding and contemporary scientists and scholars in the field. This study is the first in the monograph series "Tayyeb Series in East-West Research and Translation" of Human Architecture: Journal of the Sociology of Self-Knowledge (XIII, 2020), published by OKCIR: Omar Khayyam Center for Integrative Research in Utopia, Mysticism, and Science (Utopystics). OKCIR is dedicated to exploring, in a simultaneously world-historical and self-reflective framework, the human search for a just global society. It aims to develop new conceptual (methodological, theoretical, historical), practical, pedagogical, inspirational and disseminative structures of knowledge whereby the individual can radically understand and determine how world-history and her/his selves constitute one another. Reviews "Mohammad H. Tamdgidi's Liberating Sociology: From Newtonian Toward Quantum Imaginations, Volume 1, Unriddling the Quantum Enigma hits the proverbial nail on the head of an ongoing problem not only in sociology but also much social science—namely, many practitioners' allegiance, consciously or otherwise, to persisting conceptions of 'science' that get in the way of scientific and other forms of theoretical advancement. Newtonianism has achieved the status of an idol and its methodology a fetish, the consequence of which is an ongoing failure to think through important problems of uncertainty, indeterminacy, multivariation, multidisciplinary, and false dilemmas of individual agency versus structure, among many others. Tamdgidi has done great service to social thought by bringing to the fore this problem of disciplinary decadence and offering, in effect, a call for its teleological suspension—thinking

beyond disciplinarity—through drawing upon and communicating with the resources of quantum theory not as a fetish but instead as an opening for other possibilities of social, including human, understanding. The implications are far-reaching as they offer, as the main title attests, liberating sociology from persistent epistemic shackles and thus many disciplines and fields connected to things 'social.' This is exciting work. A triumph! The reader is left with enthusiasm for the second volume and theorists of many kinds with proverbial work to be done." — Professor Lewis R. Gordon, Honorary President of the Global Center for Advanced Studies and author of *Disciplinary Decadence: Living Thought in Trying Times* (Routledge/Paradigm, 2006), and *Freedom, Justice, and Decolonization* (Routledge, forthcoming 2020) "Social sciences are still using metatheoretical models of science based on 19th century newtonian concepts of "time and space". Mohammad H. Tamdgidi has produced a 'tour de force' in social theory leaving behind the old newtonian worldview that still informs the social sciences towards a 21st century non-dualistic, non-reductionist, transcultural, transdisciplinary, post-Einsteinian quantum concept of TimeSpace. Tamdgidi goes beyond previous efforts done by titans of social theory such as Immanuel Wallerstein and Kyriakos Kontopoulos. This book is a quantum leap in the social sciences at large. Tamdgidi decolonizes the social sciences away from its Eurocentric colonial foundations bringing it closer not only to contemporary natural sciences but also to its convergence with the old Eastern philosophical and mystical worldviews. This book is a masterpiece in social theory for a 21st century decolonial social science. A must read!" — Professor Ramon Grosfoguel, University of California at Berkeley □"Tamdgidi's *Liberating Sociology* succeeds in adding physical structures to the breadth of the world-changing vision of C. Wright Mills, the man who mentored me at Columbia. Relativity theory and quantum mechanics can help us to understand the human universe no less than the physical universe. Just as my *Creating Life Before Death* challenges bureaucracy's conformist orientation, so does *Liberating Sociology* "liberate the infinite possibilities inherent in us." Given our isolation in the Coronavirus era, we have time to follow Tamdgidi in his journey into the depth of inner space, where few men have gone before. It is there that we can gain emotional strength, just as Churchill, Roosevelt and Mandela empowered themselves. That personal development was needed to address not only their own personal problems, but also the mammoth problems of their societies. We must learn to do the same." — Bernard Phillips, Emeritus Sociology Professor, Boston University

Utopian thought and experimental approaches to societal organization have been rare in the last decades of planning and politics. Instead, there is a widespread belief in ecological modernization, that sustainable societies can be created within the frame of the current global capitalist world order by taking small steps such as eco-labeling, urban densification, and recycling. However, in the context of the current crisis in which resource depletion, climate change, uneven development, and economic instability are seen as interlinked, this belief is increasingly being questioned and alternative developmental paths sought. This collection demonstrates how utopian thought can be used in a contemporary context, as critique and in exploring desired futures. The book includes theoretical perspectives on changing global socio-environmental relationships and political struggles for alternative development paths, and analyzes micro-level practices in co-housing, alternative energy provision, use of green space, transportation, co-production of urban space, peer-to-peer production and consumption, and alternative economies. It contributes research perspectives on contemporary green utopian practices and strategies, combining theoretical and empirical analyses to spark discussions of possible futures.

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