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A 108-meter high Eiffel Tower rises above Champs Elysées Square in Hangzhou. A Chengdu residential complex for 200,000 recreates Dorchester, England. An ersatz Queen's Guard patrols Shanghai's Thames Town, where pubs and statues of Winston Churchill abound. Gleaming replicas of the White House dot Chinese cities from Fuyang to Shenzhen. These examples are but a sampling of China's most

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popular and startling architectural movement: the construction of monumental themed communities that replicate towns and cities in the West. Original Copies presents the first definitive chronicle of this remarkable phenomenon in which entire townships appear to have been airlifted from their historic and geographic foundations in Europe and the Americas, and spot-welded to Chinese cities. These copycat constructions are not theme parks but thriving communities where Chinese families raise children, cook dinners, and simulate the experiences of a pseudo-Orange County or Oxford. In recounting the untold

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York Times Professional journalist and amateur drinker Bianca Bosker didn't know much about wine—until she discovered an alternate universe where taste reigns supreme, a world of elite sommeliers who dedicate their lives to the pursuit of flavor. Astounded by their fervor and seemingly superhuman sensory powers, she set out to uncover what drove their obsession, and whether she, too, could become a “cork dork.” With boundless curiosity, humor, and a healthy dose of skepticism, Bosker takes the reader inside underground tasting groups, exclusive New York City restaurants,

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California mass-market wine factories, and even a neuroscientist's fMRI machine as she attempts to answer the most nagging question of all: what's the big deal about wine? What she learns will change the way you drink wine—and, perhaps, the way you live—forever. “Think: Eat, Pray, Love meets Somm.” —theSkimm “As informative as it is, well, intoxicating.” —Fortune

“Utopia” is a word not often associated with the city of Bangkok, which is better known for its disorderly sprawl, overburdened roads, and stifling levels of pollution. Yet

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as early as 1782, when the city was officially founded on the banks of the Chao Phraya river as the home of the Chakri dynasty, its orientation was based on material and rhetorical considerations that alluded to ideal times and spaces. The construction of palaces, monastic complexes, walls, forts, and canals created a defensive network while symbolically locating the terrestrial realm of the king within the Theravada Buddhist cosmos. Into the twentieth century, pictorial, narrative, and built representations of utopia were critical to Bangkok's transformation into a national

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capital and commercial entrepôt. But as older representations of the universe encountered modern architecture, building technologies, and urban planning, new images of an ideal society attempted to reconcile urban-based understandings of Buddhist liberation and felicitous states like nirvana with worldly models of political community like the nation-state. Bangkok Utopia outlines an alternative genealogy of both utopia and modernism in a part of the world that has often been overlooked by researchers of both. It examines representations of utopia that developed in the city—as expressed in built

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forms as well as architectural drawings, building manuals, novels, poetry, and ecclesiastical murals—from its first general strike of migrant laborers in 1910 to the overthrow of the military dictatorship in 1973. Using Thai- and Chinese-language archival sources, the book demonstrates how the new spaces of the city became arenas for modern subject formation, utopian desires, political hegemony, and social unrest, arguing that the modern city was a space of antinomy—one able not only to sustain heterogeneous temporalities, but also to support conflicting world views within the

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urban landscape. By underscoring the paradoxical character of utopias and their formal narrative expressions of both hope and hegemony, Bangkok Utopia provides an innovative way to conceptualize the uneven economic development and fractured political conditions of contemporary global cities.

Throughout the ages architects have attempted to capture the essence of living systems as design inspiration. However, practitioners of the built environment have had to deal with a fundamental split between the artificial urban landscape and nature owing to a

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technological 'gap' that means architects have been unable to make effective use of biological systems in urban environments. Protocell Architecture is an edition of AD that shows for the first time that contemporary architects can create and construct architectures that are bottom up, synthetically biological, green and have no recourse to shallow bio-mimicry. In the next few decades, synthetic biology is set to have as much, if not more, impact on architecture as cyberspace and the digital. The key to these amazing architectural innovations is the Protocell.

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The revolutionary literary vision that sowed the seeds of Objectivism, Ayn Rand's groundbreaking philosophy, and brought her immediate worldwide acclaim. This modern classic is the story of intransigent young architect Howard Roark, whose integrity was as unyielding as granite...of Dominique Francon, the exquisitely beautiful woman who loved Roark passionately, but married his worst enemy...and of the fanatic denunciation unleashed by an enraged society against a great creator. As fresh today as it was then, Rand's provocative novel presents one of the

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most challenging ideas in all of fiction—that man’s ego is the fountainhead of human progress... “A writer of great power. She has a subtle and ingenious mind and the capacity of writing brilliantly, beautifully, bitterly...This is the only novel of ideas written by an American woman that I can recall.”—The New York Times

Since the late 1970s, China’s move towards neoliberalism has made it not only one of the world’s fastest growing economies, but also one of the most polarised states. This economic, social and political transformation

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has led to the emergence of a new Chinese middle class, and understanding the development and the role of this new social group is crucial to understanding contemporary Chinese society. Investigating the new politics of the middle class in China, this book addresses three major questions. First, how does the Chinese state deal with problems of national sovereignty and political representation to create the middle class both as a legitimate category of the people and as an ideal norm of citizenship? Second, how does the recognition of the middle class norm take place in the

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practice of everyday life? Finally, what kind of risks does the politics of the middle class generate not only for middle class subjects but also for the disenfranchised? In answering these questions, this book examines a set of practices, bodies of knowledge, measures, and institutions that aim to manage, govern, control, and orient the behaviours, gestures, and thoughts of Chinese citizens. This investigation contributes not only to the understanding of the Chinese middle class society but also to the scholarly debate over the relationship between governmental apparatuses,

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subjectification, and life-building. Drawing on ethnographic information, historical archives, and the media, this book will be of great interest to students and scholars working in the fields of Chinese studies, Chinese politics, ethnic studies and urban studies, as well as those interested in culture, society, class and welfare.

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Architecture is a must-read for anyone preparing for the challenges of building a sustainable and restorative future.

In the tradition of Jane Jacobs' *The Death and Life of Great American Cities* comes an urgent plea from internationally renowned art historian Salvatore Settis to preserve Venice's future. What is Venice worth? To whom does this urban treasure belong? Venetians are increasingly abandoning their hometown – there's now only one resident for every 140 visitors – and Venice's fragile fate has become emblematic of the future of

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