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The labour aristocracy revisited : the Victorian flint glass makers, 1850-80 by Matsumura, Takao, 1942-Publication date 1983 Topics Glass-workers -- Great Britain -- History -- 19th century, Skilled labor -- Great Britain -- History -- 19th century, Trade-unions -- Glass-workers -- Great Britain -- History -- 19th century

The labour aristocracy revisited : the Victorian flint ...

The Labour Aristocracy Revisited: The Victorian Flint Glass Makers, 1850-80 Hardcover – January 1, 1984. by. Takao Matsumura (Author) › Visit Amazon's Takao Matsumura Page. Find all the books, read about the author, and more.

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The labour aristocracy revisited : the Victorian flint ...

the labour aristocracy revisited Book Description The Victorian flint glass makers, 1850-80: A study of the structure and policies of the Glass Makers' Union, leading to a re-examination of the usefulness of the concepts of 'New Model' unionism.

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Takao Matsumura, The Labour Aristocracy Revisited:The ...

The Labour Aristocracy Theory Revisited. Zak Cope ' s Divided World, Divided Class attempts to overcome the empirical limitations of previous defenses of the labour aristocracy argument. Cope ' s defense of the labour aristocracy thesis in some ways substantially radicalizes the argument.

Workers in the Global North: A Labour Aristocracy? – New ...

This article seeks to position the debate on the Labour Aristocracy, an important one during the early years of the Society for the Study of Labour History, within the wider controversies of the 1970s and 1980s on the future of the Labour Party and the adoption of post-modernist methodology.

The Aristocracy of Labour and Working-Class Consciousness ...

In the United States and Britain, the term "aristocracy of labor" is used as an implicit criticism of labor unions that have organized high-salary workers and have no interest in unionizing

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middle-income and lower-income employees—even in cases where organizing the unorganized would strengthen the unions involved. These unions, it is argued, are content to remain a "labor aristocracy".

Labor aristocracy - Wikipedia

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Unlike most corporate histories, *The Glassmakers, Revisited*, is a page turner....a book filled with illuminating facts and interesting anecdotes about the company that became a global giant due to the mechanical genius of Michael J. Owens, who, in 1903, invented a machine to blow bottles, automatically, and Edward D. Libbey, the astute ...

the glassmakers revisited | Book Library

oxford. views 2,159,689 updated Nov 6 2020. labour aristocracy A concept developed by

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Friedrich Engels to designate an upper section of the working class which was in receipt of higher wages and hence liable to be bribed into a surrender of its class interests. The money for this payment was, in Lenin's interpretation of the argument, held to come from colonial profits.

Labor Aristocracy | Encyclopedia.com

The Flint Glass Makers' Sick and Friendly Society, often known as the Flint Glass Makers' Friendly Society (FGMFS) was a trade union in the United Kingdom.. The union was founded in 1844 as the United Flint Glass Makers Society. This union was bankrupted by an unsuccessful strike at the Five Ways Flint Glass Works in 1848, and it was therefore reorganised as the FGMFS at a meeting in ...

Flint Glass Makers' Sick and Friendly Society - Wikipedia

by Digby Baltzell, The Protestant Establishment Revisited Books available in PDF, EPUB, Mobi Format. Download The Protestant Establishment Revisited books, In the latter half of the twentieth century, The American upper class has become less like an aristocracy governing and guiding the nation and more like a caste, a privileged and closed body ...

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There is a class antagonism within the working class itself, an antagonism between the "most exploited" strata and the privileged layers. There is a "labour aristocracy" enjoying higher wages and better working conditions; a section of the working class which receives a

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share of the super-profits extracted by "its imperialism" from colonial exploitation.

The ' labour aristocracy ' : a sociological theory to divide ...

The idea of the labor aristocracy needs to be revisited and updated. I would not consider highly paid workers to be part of the labor aristocracy, it's a very broad generalization and is based only on wages, not considering relationship to capital. I see some bureaucratic high-level trade union leaders as the labor aristocracy.

What is / defines the labor aristocracy? : communism101

With the onset of the era of imperialism, the labor aristocracy, which had formed in a number of imperialist states, including Germany, the USA, and France, became the social base for opportunism in the working-class movement. During World War I, the labor aristocracy was the bulwark of social chauvinism.

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Over the last twenty years the concept of a labour aristocracy has been the most influential framework used to explain industrial and social history. This text argues that the concept has inherent failings and must now be abandoned. The book tackles two fundamental issues: the effect of occupation on social and political values and actions; and the question of whether a male-centred perspective is adequate to explain the course of working-class history. Chapters one to four critically review acknowledged authorities to expose the weakness of the classic theory and establish the alternative perspective. Chapters five to eight analyse the work experience of a variety of secure and insecure workers to demonstrate the validity of the new argument. Chapter nine and the conclusion demonstrate the importance of women's paid and domestic labour, their establishment of community values and their control of consumption.

First Published in 2004. Routledge is an imprint of Taylor & Francis, an informa company.

Defining the Victorian Nation offers a fresh perspective on one of the most significant pieces of legislation in nineteenth-century Britain. Hall, McClelland and Rendall demonstrate that the Second Reform Act was marked by controversy about the extension of the vote, new concepts of masculinity and the masculine voter, the beginnings of the women's suffrage movement, and a parallel debate about the meanings and forms of national belonging. Fascinating illustrations illuminate the argument, and a detailed chronology, biographical notes and a selected bibliography offer further support to the student reader.

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Includes radicals of the Chartist and earlier periods, trade unionists and other radicals after 1850. The book is especially concerned with 20th-century activists and intellectuals, notably those whose formative years or main political life was spent during the period between the two World Wars.

Isobel Armstrong's startlingly original and beautifully illustrated book tells the stories that spring from the mass-production of glass in nineteenth-century England. Moving across technology, industry, local history, architecture, literature, print culture, the visual arts, optics, and philosophy, it will transform our understanding of the Victorian period. The mass production of glass in the nineteenth century transformed an ancient material into a modern one, at the same time transforming the environment and the nineteenth-century imagination. It created a new glass culture hitherto inconceivable. Glass culture constituted Victorian modernity. It was made from infinite variations of the prefabricated glass panel, and the lens. The mirror and the window became its formative elements, both the texts and constituents of glass culture. The glassworlds of the century are heterogeneous. They manifest themselves in the technologies of the factory furnace, in the myths of Cinderella and her glass slipper circulated in print media, in the ideologies of the conservatory as building type, in the fantasia of the shopfront, in the production of chandeliers, in the Crystal Palace, and the lens-made images of the magic lantern and microscope. But they were nevertheless governed by two inescapable conditions. First, to look through glass was to

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look through the residues of the breath of an unknown artisan, because glass was mass produced by incorporating glassblowing into the division of labour. Second, literally a new medium, glass brought the ambiguity of transparency and the problems of mediation into the everyday. It intervened between seer and seen, incorporating a modern philosophical problem into bodily experience. Thus for poets and novelists glass took on material and ontological, political, and aesthetic meanings. Reading glass forwards into Bauhaus modernism, Walter Benjamin overlooked an early phase of glass culture where the languages of glass are different. The book charts this phase in three parts. Factory archives, trade union records, and periodicals document the individual manufacturers and artisans who founded glass culture, the industrial tourists who described it, and the systematic politics of window-breaking. Part Two, culminating in glass under glass at the Crystal Palace, reads the glassing of the environment, including the mirror, the window, and controversy round the conservatory, and their inscription in poems and novels. Part Three explores the lens, from optical toys to 'philosophical' instruments as the telescope and microscope were known. A meditation on its history and phenomenology, *Victorian Glassworlds* is a poetics of glass for nineteenth-century modernity.

This well-argued and richly-detailed book concludes that the working-class radical movement was never able to prove a serious challenge to the stability of the British state; and, in fact, achieved very little in these years, except when operating in conjunction with the political movements and organizations of the middle class.

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