

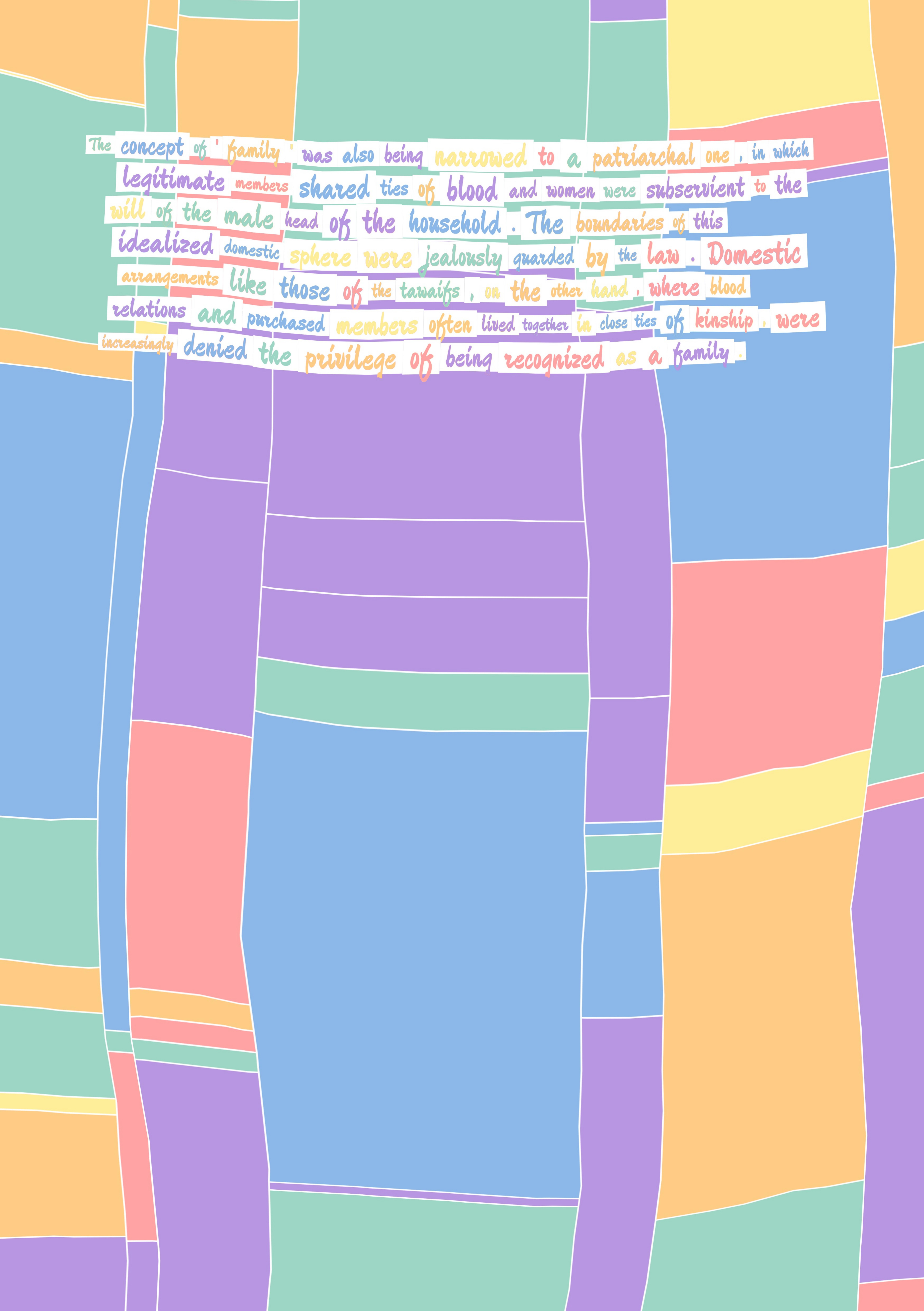
The image consists of a dense, abstract pattern of overlapping colored squares and letters. The letters are primarily lowercase and include 'a', 'e', 'f', 'g', 'i', 'm', 'n', 's', 'u', and 'r'. These letters are repeated in various colors such as red, blue, green, yellow, purple, and orange. The squares are also in these same colors and overlap each other in a non-uniform, organic manner across the entire frame.

Most intriguingly, the parents never told Ambrose and Justine that this kind of family unit wasn't how most or even any other families had arranged themselves. So until the siblings went to school, they understood their family as the norm and, by that point, had so incorporated the idea of four parents into their concept of family that they seemed to feel an assured smugness at their abundance of parents compared with their schoolmates' paltry one or two.

The traditions that many of us think of as "natural" have been shaped by millennia of patrilocal and patrilineal practices which reinforce the power of a small group of (usually male) authority figures over the rest of society.

I read an article in a Norwegian newspaper that said that children have personal development classes at school to encourage them to 'prioritize romantic commitment and parenthood. ' They've been showing them old Disney movies. Some of the parents are outraged.

SHE HAD SPENT HER WHOLE ADULTHOOD WITH THE QUEERS ,
INGESTING THEIR RADICAL RELATIONSHIPS AND POLYAMORY
AND GENDER ROLES , BUT SOMEHOW , SHE STILL NEVER DISPLACED
FROM THE PINNACLE OF WOMANHOOD THOSE NICE WHITE
WISCONSIN MOMS WHO HAD POPULATED HER CHILDHOOD . SHE NEVER
LOST THAT [[CODE TO THEIR LOVE\SECRET]] FERVOR TO
GROW UP INTO ONE OF THEM . IN MOTHERHOOD SHE COULD
IMAGINE HERSELF APART FROM HER LONELINESS AND NEEDINESS ,
BECAUSE AS A MOTHER , SHE BELIEVED , YOU WERE NEVER TRULY
ALONE .



The concept of 'family' was also being narrowed to a patriarchal one, in which legitimate members shared ties of blood and women were subservient to the will of the male head of the household. The boundaries of this idealized domestic sphere were jealously guarded by the law. Domestic arrangements like those of the tawaifs, on the other hand, where blood relations and purchased members often lived together in close ties of kinship, were increasingly denied the privilege of being recognized as a family.

THERE WAS A UTOPIAN ASPECT TO THE WAY THAT KATRINA
TALKED ABOUT COPARENTING, THE WAY THAT RECENTLY OUT QUEERS
PROCLAIMED THEIR ROMANTIC LOVES AND PREDILECTIONS WITH THE
MOST FERVOR, STILL INNOCENT OF THE THORNS INHERENT TO
QUEER LIFE. IN HER MORE PARANOID, CRUEL MOMENTS,
REESE BRACED HERSELF FOR KATRINA'S COMING ABANDONMENT,
THE WAY THAT A QUEER GIRL TRIES TO MODERATE HER DESIRE
FOR THE HETEROSEXUAL COLLEGE GIRL WHO HAS BEEN
EXCITEDLY RETURNING HER KISSES IN THE WAKE OF AN ASSHOLE
BOYFRIEND LEAVING HER.

We need new ideas , new dreams , and the courage to imagine alternative futures . Now if the moment to " think different ." If we can imagine them first in a galaxy far , far away , it's only a matter of time before we boldly go and begin figuring out how to translate these inspired visions into our own everyday utopias .

And unlike the poverty and chastity demanded of monastics, Fourier imagined collective abundance, free love, and communally raised children, although he allowed for private property and some social stratification. Residents who had joined the community with preexisting wealth enjoyed more luxurious rooms, but they took their common meals in a dining hall with anyone in the community who had a taste for more exclusive foods and wines. Fourier believed that some level of inequality was unavoidable, and as long as all residents lived in conditions of relative abundance, differences in dispositions (or what Fourier called "passions") would not fuel envy or discord.

The recent upsurge in interest in co-living builds upon a much longer tradition of cohousing often associated with early developments in Denmark in the 1960s. These communal housing projects (bofællesskab), which sparked an international movement against the single-family home, have been called a "Danish blueprint for utopian existence." Unlike co-living, cohousing tends to be intergenerational and attempts to find an ideal balance between privacy and community. Cohousing also allows for private or collective homeownership, as opposed to the rental options primarily available through [co-living][co-living], making cohousing a more permanent arrangement.

In a region where tawaifs were an accepted presence in the everyday life of upper-caste men, their children bore no stigma of illegitimacy. Times might have changed, and tawaifs rendered extinct, but their progeny living in Bhabua and around continue to enjoy a relative measure of social acceptability. In the continuation of past practice, though not given legal recognition or share in the ancestral property of their mothers upper-caste lovers, several tawaif offspring like Reyaz enjoy relatively secure connections with their fathers. This is more usual in the case of long-term relationships between tawaifs and their lovers. Children from such unions continue to be assured of quasi-formal but unquestioned recognition of their father's name. In several cases, the fathers also provide their offspring from tawaifs with some measure of financial security.

SHALINI HAD BEEN LISTENING CAREFULLY . SHE SAID , ' I REMEMBER A CASE FROM MY CHILDHOOD . MY VILLAGE IS NEAR MORADABAD . IN OUR LOCALITY THERE WERE TWO GIRLS WHO LOVED EACH OTHER BUT BOTH WERE FORCIBLY MARRIED OFF BY THEIR [[THE RIGHT TO FAMILIAL LOVE AND CARE\FAMILIES]]. NEITHER GIRL COULD ADJUST TO HER INLAWS . THERE WAS CONTINUAL TENSION AND FIGHTING . TEN DAYS AT THE INLAWS AND THEN A MONTH AT THEIR MOTHERS ' HOUSES . THE IN-LAWS AS WELL AS THE GIRLS ' FAMILIES WERE REALLY FED UP . IN THE MIDST OF ALL THIS ONE OF THE GIRLS HAD A CHILD . EVENTUALLY THE FAMILY GOT TIRED OF THE STRUGGLE TO DOMINATE HER , AND LEFT HER ALONE . AFTER RETURNING HOME IN THIS WAY THE GIRLS STARTED LIVING TOGETHER . THEY LIVED AT ONE EDGE OF THE VILLAGE . ONE OF THEM USED TO WEAR MEN'S CLOTHES . SHE DROVE A TAANGA . WITHOUT CARING ABOUT PEOPLE'S OPINIONS SHE USED TO STEER THE HORSE THROUGH THE BAZAAR , TO THE RAILWAY STATION , EVERYWHERE . THE OTHER GIRL STAYED AT HOME . THEY STAYED TOGETHER ALL THEIR LIVES . I DON'T KNOW IF THEY ARE ALIVE TODAY . THEY HAD GREAT WILL TO FIGHT THEIR FAMILIES AND [[CHOICE\SOCIETY]] IN SUCH A FORCEFUL MANNER . IF [[GUDDI AND AASU\GUDDI AND AASU]] SHOW SIMILAR COURAGE , LET ME KNOW WHENEVER THEY ARE IN NEED , THEY HAVE MY SUPPORT . '

*But I knew from a very young age that I was not meant to love one person . But there's no fantasy for me that is like , oh , you know , that one person . That's like fear factor for me . *Shahana laughs* Ek jane ke saath saari zindagi ? No chance . There's nothing wrong with marriage as an idea of two people deciding to work together . *interviewer starts laughing with Shahana* If you're getting married also , it's like , do saal karte hein . Phir dekhte hein . Phir hum renew karenge contract . Aise hona chahiye na ? Thoda aap dekho ki chal raha he ki nahi ? You have a review session amongst yourselves . Is this working ? Where do we need fine tuning ? As opposed to this idea ki ab dhas gaye hum ismein . Ab to ho gayi . You know like bojh he . Ab ye bojh dhote rahenge , kabhi idhar phekenge , kabhi udhar phekenge , kabhi usko leke khel lenge phir chod deng . Matlab kya he ye ? What is this obligation you know ? And that obligation becoming like a burden . I don't know . I'm committed to everybody simultaneously . My commitment is very deep . It's just , I don't like boundaries .*

FOR WOMEN, WHO GENERALLY EARN LESS THAN MEN AND WHO
SOCIETIES EXPECT TO PROVIDE MORE UNPAID CARE WORK, IT
MAKES RATIONAL SENSE IN ECONOMIES WITH FEW SOCIAL
SAFETY NETS TO EMBRACE WHAT SOCIAL SCIENTISTS CALL "
HYPERGAMY," OR THE DESIRE TO MARRY UP AND FIND A PARTNER
WHO CAN AND WILL SUPPORT THEM.

Social dreamers have long understood that building a more harmonious society depends on undermining the structures that persist in viewing the family as a private economic unit where men provide resources for their own wives and children to the exclusion of others.

The hope is that by assembling these texts — most of which aren't otherwise available online — and placing them next to each other, they might interact in useful ways. And ultimately, the point is to understand the conditions in which we live and "put a weapon in the hands of workers."