

space were separated. Things can now be produced without regard of natural circumstances. This brought about a life in which we tend to act as though nature was merely a decorative element, nice to look at on postcards and documentaries of The National Geographic, or simply a provider of all our beloved goods. No, the human body for Lefebvre is seen as the last frontier capable of fighting back the separation of time and space since it is ultimately connected to nature. Philosophy in the West, he says, has discarded the body and then forgotten about it. And since our environment is now created for the sake of abstract ideas and the functioning of society with dedicated places for what is considered necessary, we ultimately need to realize that we become a product of that space. Yet, that is not to say, the space we live in and co-create is fit to our bodily and emotional needs. All of them suggest that our current mode of existence is lacking certain crucial elements, the most prevalent presumably time and whatever comes with that. In my eyes, what is lost before anything else is love. A loving environment is a healthy environment. Time is important to be invested into family, friendship, but also respect and help for strangers and own expression of emotions. This is something Lefebvre refrained from talking about, but is surely of utmost importance. The more the body is restricted by space the more our needs to connect are suppressed. When riding my longboard in public places especially as a girl I get to feel that in that moment I am taking a freedom that I am not supposed to take. I suddenly realize that the streets I am using are not made for people to hang out, play and enjoy. When I pass by pedestrians I am perceived as an obstacle. Neither me nor they are to blame but the architects and those who engaged them. Yet when advertising boards appear around us wherever we are, nobody is asked for consent either. By overcoming my fear however, I am taking back what is not willingly given to me. Since we are a predominantly visual culture again an element Lefebvre is highly critiquing simply seeing people acting in deviating but not harmful ways becomes a means of social change and makes the act a rebellious one. As much as alternative information and ongoing wake up calls are now widely accessible, what we are lacking is an application. Whilst the body has been used in the past years for protest movements, mass revolts and sometimes revolutions met with military violence, the sacrifices made did not necessarily show the desired outcomes. Socialism failed, he says, but: Hence, space needs to be thought of as and envisioned to be governed locally and self-autonomously. We should establish behavior according to those thoughts which will ultimately lead to the creating of facilities suitable to our respective needs. We in the Global West learn day by day that what we need is our own spiritual cosmology and more emotional connection with each other in order not to feel depressed, meaningless and lonely. At the same time however, Lefebvre remained unpopular in France itself until the mid 1970s. So far only the trailer is available <https://www.youtube.com/watch?v=...> An anthropological approach to movement. Finding the quote all over the internet at least confirms a large interest towards this suggested mode of existence. An anthropology of the moderns. Lefebvre is a central reference for our studies on Centrality and the City. Like you have been struggling with his concepts and constructs, so thank you for sharing this. That's a way into a wonderful world of thought. Now I will try to tackle his writings. Thanks again for sharing, Perhaps that's another form of love? Good luck with your studies..

2: Henri Lefebvre on Space – University of Minnesota Press

Lefebvre's argument in The Production of Space is that space is a social product, or a complex social construction (based on values, and the social production of meanings) which affects spatial practices and perceptions.

I used to live on this street! I did warn you that this would be a place for testing half-baked theories, so no Black Country history today, sorry. Coming in from the social sciences, I can definitely see the overlaps: Marxism, poststructuralism, cultural turns etc. This is the outcome of my choices and practices in space; how I use space. I can use the example of my walk from home into town. I can turn left or right out of my front door to reach town: There are high fences surrounding the council low-rises, derelict buildings and roads to cross with no pedestrian crossings. If I turn right, then my route is more pleasant: Think of your favourite pub. Why is it your favourite? So this is where history is deciphered and made, where ideals and movements begin – in the realm of meaning. Representations of space Of course, if the world were just about our navigation of it and the meaning we ascribe to it, then life would be fairly straightforward. For Lefebvre, obvious examples of those conceptualising space are planners, urbanists, scientists etc. Noel Park in It was hoped by many at the time that this would provide a market-based solution to the seemingly intractable problem of working class housing, enabling investors to salve their consciences while making a modest return. In keeping with Victorian values of self-help and moral improvement, these houses were monitored carefully – no chance of rent arrears here, or sidelines of working at home, or unsuitable behaviour hence the pub ban within Noel Park. Noel Park then is an excellent example of conceived space. The roads were laid out with wide, tree-lined avenues, built well, and with all other facilities minus pub thought of. Houses were bracketed from first to fifth class, with different rents, mostly built keeping classes together on streets named after respectable individuals. The estate was highly planned and highly ideological. Moving to such an estate had some obvious impacts on ones spatial practice. Unless I had work in the area, I would need to commute into London, altering not just my spatial practice, but my financial and temporal practices too, and limiting my area of operation according to the train line. I can no longer work at home of course, or meet with my friends on a regular basis, or spend the evening in the local – all this is frowned upon by the conceivers. The adjustments I make in my spatial practice, for instance shopping, also have an effect: Wood Green turns from a small village into a small town, which then requires the conceivers to route the new Piccadilly line through. The size and stylings of the house fit into my layers of meaning, just as the lack of pub, the impressive church and the monolithic board school do. So you can see how the three arms of the triad are inseparable and interlocking. I think this could be a very useful analytical tool for assessing historical spaces.

3: Project MUSE - Henri Lefebvre on Space

Henri Lefebvre () was a neo-Marxist and existentialist philosopher, a sociologist of urban and rural life and a theorist of the state, of international flows of capital and of social space.

The production of space occurs through both social practices and material conditions, meaning that space and time are contingent upon and shaped by macro-scale policies and innovations, such as calendars and maps, as well as by everyday routines like finding a parking space. Not only does the structuring of space and time produce specific social patterns and relationships, but it also affects cultural values and economic prospects. As discussed in previous sections, specific experiences like privacy and places such as landscapes are highly contested because of conflicting social attitudes, though there are also many patterns that go relatively unexamined. The selections in this section represent scholars who have looked at hegemonic and quotidian forces that shape space and time, lives and opportunities. Sociologist Henri Lefebvre is credited with introducing the idea that space is socially produced. His analysis includes a historical reading of how spatial experience has changed over time depending upon social circumstances. Up until the medieval period, space and time were largely experienced through local, lived conditions; times and distances were established by the capacity of the body. In the Renaissance, mathematical systems were developed that allowed space to be broken into fixed units which could be mapped over the land, establishing a system of abstraction allowing for exact measurement and location. Lefebvre contends that abstract space, produced and perpetuated through grids, plans, and schedules, is utilized and dominated by the capitalist system of production. So why do we continue to live our lives structured in this way? Lefebvre suggests that socially produced space and time is held in place through administrative policies, social conventions, and technological systems for living so that each day as people wake up to an alarm, commute to work, watch television, or pay bills, this system of space and time is perpetuated and reproduced. In addition to the contributions Lefebvre has made in recounting the historical changes to the way we experience space and time, he offers a useful scheme to understand how space is socially produced. Lefebvre theorized a tripartite production of space that exists in dialectical tension: Spatial practice describes the cohesive patterns and places of social activity. It can be perceived in the everyday acts of buying, playing, traveling, and laboring, as much as in the everyday spaces of the home, office, school, and streets. Representations of space are how space is conceived by engineers, cartographers, architects, and bankers through plans, designs, drawings, and maps. It is a system of signs and codes that are used to organize and direct spatial relations. Representational spaces are those spaces that the imagination seeks to change and appropriate. Usually dominated by the other modes of spatial production, these are clandestine and underground spaces lived by artists and others who seek to describe alternative spaces. This triad helps clarify the social patterns that produce the abstract space of contemporary capitalism, which Lefebvre is seeking to move beyond. Some, like Schivelbusch and King below, have looked closely to understand historical shifts in the way space is produced and experienced, analyzing the technological developments or changes in social attitudes and conventions. The selections below by Woolf and McKittrick offer insights into how intentional and unintentional insurgent spatial practices clash with and resist the representations and practices employed by those in power. As suggested by Lefebvre, as well as David Harvey, transportation systems have played a major role in the shaping of space and time. Cultural studies scholar Wolfgang Schivelbusch traces how space and time contracted through the development and expansion of the railroad. He argues that up until the 1800s, space and time were experienced locally because people were limited in the distances they could travel. Sociologist Anthony King also discusses how the sense of time and place changed during this period of rapidly developing industrial production. In writing about the spatiotemporality of vacation, he argues that prior to the Industrial Revolution, time, especially time for work, was based in the rhythms of the day and the season. Yet these paces, spaces, and times quickly became regulated to the demands of factory production. This system of industrial capitalism produced surplus time for the middle and upper classes, as the work-week was defined and the weekend emerged. King looks at how vacation houses, as space-times away from work, developed as a spatial response to this change in time. The vacation house, made

accessible by the railroad, was a place that could be occupied during the new leisure times opened up to the wealthy through capitalist production. King also demonstrates how architecture responded to the space-time of leisure: While Lefebvre suggests that the body is one useful way to locate and understand how space is socially produced, other scholars are a great deal better at elucidating the ways in which people are subject to spatial production see also Section 4. It is important to recognize that space structures and is structured by a great array of social relations, including gender, sexuality, race, age, language, and disability. Inspired and frustrated by the spaces to which she was not allowed access, essayist Virginia Woolf was critical of the gendered nature of space and effectively exposes how space has been and continues to be male dominated. Her essay charts her experience of London in the early 20th century, including being barred from the Oxford library because of her gender. McKittrick looks at the way spaces are organized and produced along racial and sexual lines in her examination of the narrative of a 19th-century US slave, Linda Brent, the pseudonym used by Harriet A. Brent was compelled to live for seven years in an attic space too small to stand up in, in order to eventually free her children and escape herself from the conditions of slavery. McKittrick shows how Brent is able to achieve a degree of freedom from the spatial conditions of slavery—confinement under the gaze of the white, patriarchal society—by hiding in the garret from which she can see and hear, but is herself unseen and immobile. McKittrick connects the spaces and displaces of Brent to larger questions of bodily confinement and territorialization, arguing that the legacies of racism and sexism are perpetuated through spatial constructions. Geographer Neil Smith concludes this section by showing us ways in which contemporary urban spaces are produced through processes of gentrification. Smith demonstrates how gentrification works: Due to large-scale social and economic crises as well as specific redlining practices by banks refusing loans to racial minorities see Squires , certain areas of cities go into decline because of neglect by property owners. This process, underpinned by the practices of financial institutions, as well as the policies and operations of city governments, is how Smith explains gentrification and shows that urban areas are produced through specific actions and policies. Covering a variety of scales and historical periods, the readings in this section show how space and time are produced through attitudes, actions, inventions, and policies. These spaces and social relations also shape and are shaped by multiple layers of identity. As Lefebvre and others have argued, space and time make up the fabric of modern life, but it is helpful to realize that they are not static or universal but socially produced and subject to manipulation and change. There are a number of publications that have looked more closely at how space and time are structured and restructured through the development of clocks, shipping logistics, communication tools, and other technologies see Aveni ; Kern ; Najafi Other writers have focused on specific places or phenomena: Jason Hackworth looks at how financial policies mold municipal development, Abigail Van Slyck has studied summer camps and the ways in which they have shaped culture through particular youthful experiences of wilderness. There are many more stories to be told about the simultaneous multiplicity of spaces and the ways in which social relations are continually produced and constantly changing. Calendars, Clocks, and Cultures. Vadim Liapunov and Kenneth Brostrom. University of Texas Press. Doron, Assa, and Robin Jeffrey. The Great Indian Phone Book: Time and the Other: How Anthropology Makes Its Object. University of Pennsylvania Press. Friedland, Roger, and Deirdre Boden. Space, Time, and Modernity. University of California Press. Governance, Ideology, and Development in American Urbanism. The Condition of Postmodernity: An Enquiry into the Origins of Cultural Change. The Culture of Time and Space, — Space, Time and Everyday Life. The Emergence of Social Space: Rimbaud and the Paris Commune. From Medieval to Global Assemblages. The New Urban Frontier: Gentrification and the Revanchist City. The Meaning of a Format. From Redlining to Reinvestment: Community Responses to Urban Disinvestment. Van Slyck, Abigail A. Summer Camps and the Shaping of American Youth, — University of Minnesota Press. Art, Architecture, and Anxiety in Modern Culture. The reader brings together the writings of scholars from a variety of fields to make sense of the ways we shape and inhabit our world, including both classic writings and contemporary research. Here you will find open access versions of the section introductions, links to readings, and topical further recommended reading lists from subject experts.

4: Chicago Critical Mass

For Lefebvre, "just as Nietzschean space has nothing in common with Hegelian space, so Nietzschean time, as theatre of universal tragedy, as the cyclical, repetitious space-time of death and life, has nothing in common with Marxist time -- that is, [with] historicity driven forward by the forces of production and adequately (to be optimistic).

Shall I show it to you in my mirror? Friedrich Nietzsche, *The Will to Power*. Henri Lefebvre is a name that will be familiar to our readers. We have reviewed his superb book *Introduction to Modernity* and have posted an interview with him. One of the most important French thinkers of the twentieth century, Lefebvre -- in particular, his book *The Critique of Everyday Life* -- exerted a profound influence on, among others, the members of the Situationist International; Lefebvre even became associated with the situationists personally in the years immediately following, when he was excluded from the French Communist Party. Though the situationists never regretted the bitterness and permanence of their separation from Lefebvre, he clearly did. *The Production of Space* was originally published in French in 1974, and translated into English by the ex-situationist Donald Nicholson-Smith in 1991. In it, the situationists are located in a certain space; their existence and contributions to the revolutionary movement are neither ignored nor over-emphasized. The very fact that *The Production of Space* is able to handle the situationists in such an even-handed way is a sure measure of the intellectual honesty and integrity of both the book and its author. Unlike most English translations of situationist books, *The Production of Space* is a popular title with book buyers: Most buyers are probably drawn to the book by one of the many diverse topics that it covers in depth: spatial practices, architecture, urban planning, the history of the city, "the environment," representation and language, art, ideology, knowledge, epistemology, capitalism, Marxism, and the writings of Nietzsche. For a brief period, the urban centre, designed to facilitate the distribution of food, was transformed into a gathering-place and a scene of permanent festival -- in short, into a centre of play rather than of work -- for the youth of Paris. A number of qualities makes this an extraordinary passage. As every "pro-situ" and sitophile knows, the situationists were great fans and "reappropriators" of Les Halles as early as 1967; members of the French section no doubt spent a good deal of time there during the period in question between the occupations movement of 1968 and the disbanding of the SI in 1973; Guy Debord includes several scenes of the market at dawn in his film *The Society of the Spectacle*. But this passage from Lefebvre is more than a tip-of-the-hat to the situationists, to one of their most important concepts, and to one of their favorite hang-outs in Paris. As has been pointed out before in the pages of this journal, Lefebvre felt that, after the reorganization of the SI in 1973, the group abandoned both "diversion" and "psychogeographical" experimentation as it perfected and disseminated its critical theories. It may very well be the reverse: Otherwise, we risk losing sight of the fact that *The Production of Space* -- though it is "a situationist book" -- is not a book about the situationists or the situationist project. With the advent of modernity time has vanished from social space. It is recorded solely on measuring-instruments, on clocks, that are isolated and functionally specialized as this time itself. Lived time loses its form and its social interest -- with the exception, that is, of time spent working. Economic space subordinates time to itself; political space expels it as threatening and dangerous to power. The primacy of the economic and above all of the political implies the supremacy of space over time. The same modernization that has deprived travel of its temporal aspect has likewise deprived it of the reality of space [Is the rediscovery of time the key to the liberation of space? Or is the reappropriation of space the key to the liberation of time? Are these questions mirror images of each other? Debord insists on the primacy of time and its rediscovery: The opposite obtains in the case of the alienation that now holds sway -- the alienation suffered by the producers of an estranged present. This is a spatial alienation, whereby a society that radically severs the subject from the activity that it steals from him [also] separates him in the first place from his own time. Social alienation, though in principle insurmountable, is nevertheless the alienation that has forbidden and petrified the possibilities and risks of a living alienation within time. For Debord, "spatial alienation" comes into existence as a result of the capitalist production of frozen time, not the reverse. To destroy the spectacle, then, fluid historical time must be rediscovered. For him, capitalist false consciousness is not the false consciousness of time, but the false

consciousness of space. To abolish the capitalist state, space must be reappropriated on the planetary scale; historical time will be indeed be rediscovered, but "in and through [reappropriated] space. People look, and take sight, take seeing, for life itself. We build on the basis of papers and plans. We buy on the basis of images. Sight and seeing, which in the Western tradition once epitomized intelligibility, have turned into a trap: But the process of spectacularization is, for Lefebvre, less "important" than and "in any case subsumed by" the "predominance of visualization. While it is obvious that a spectacle an attractive, uncanny or repulsive visual phenomenon presupposes the ability to perceive visually, it is not self-evident that spectacles only exist, that things are only attractive, uncanny or repulsive that is, worth looking at after vision has been established as the most important of the five senses. It is more likely that "the spectacle" as opposed to a spectacle, or this or that spectacle and the "predominance of the visual" are simply different names for the same phenomenon. Indeed, precisely because he approaches the spectacle from the "perspective" of space rather than time, Lefebvre is able to re-illuminate and enlarge the terrain on which the battle to abolish the spectacle is being fought. For Lefebvre, these three aspects "imply one another and conceal one another," in part because they arose as part of the same historical process. Speaking about supposedly pre-spectacular thirteenth century gothic architecture, Lefebvre says that "the trend towards visualization, underpinned by a strategy, now came into its own -- and this in collusion on the one hand with abstraction, with geometry and logic, and on the other with [phallic] authority. Though he knows well that -- A society that molds its entire surroundings has necessarily evolved its own technique for working on the material basis of this set of tasks. Urbanism is the mode of appropriation of the natural and human environment by capitalism, which, true to its logical development toward absolute domination, can and now must refashion the totality of space into its own peculiar decor. A curious impression is created by the absence of references to the increasingly obvious use and overuse of straight lines, right angles, symmetrical shapes, and strict rectilinear perspectives in spectacular space. But the book itself never refers to gender, sex, or sexuality. All the more so since that initial reduction leads easily to another -- namely, the reduction of three-dimensional realities to two dimensions for example, a "plan," a blank sheet of paper, something drawn on paper, a map, or any kind of graphic representation or projection. In its geometric aspect, the "abstract spectacle" is a double reduction: Space is no longer something concrete and opaque, that is, something to be experienced and lived as well as perceived and conceived ; it is now something abstract and transparent, something to be looked at passively and from a distance, without being lived directly. What is seen is not space, but an image of space. Space becomes "intelligible" to the eye but only to the eye ; space appears to be a text to be read, a message that bears no traces of either state power or human bodies and their non-verbal flows. Certain basic geometrical forms -- the rectangular, the square, the circle, the triangle -- are elevated to the level of the exemplary microcosms of the universe and are reproduced everywhere as images of rationality, harmony and order. Because abstract space "cannot be completely evacuated, nor entirely filled with mere images or transitional objects," and still exist, its geometry is a phallic one. Thus there is a tension within the phallic aspect of the spectacle, or, rather, between its phallic and geometric aspects. That is to say, Debord is far too concerned with the commodity and its monopolization of time, and too little concerned with state power and its production of space. He is too confident that the economy has indeed completely established itself at the heart of society, and that the state is simply a tool of economic interests, without any autonomous existence, powers or effects. And so, if Debord focuses exclusively on the visual aspect of abstract space, it is because this aspect is the closest to the spectacular appeal of the commodity its social appearance ; and if he turns away from the geometric and the phallic, it is because they are to be associated with the state and its "logical" monopoly on "rational violence. The books Lefebvre himself wrote before -- Introduction to Modernity, for example, or Everyday Life in the Modern World -- are also preoccupied with the commodity, and relatively unconcerned with the state. A number of differentiating traits are thus permitted to emerge which are not completely bound to a specific location or situation, to a geographically determinate space. The so-called economic process tends to generate diversity -- a fact which supports the hypothesis that homogenization today is a function of political rather than economic factors as such; abstract space is a tool of power. Futhermore, Debord recognized his mistake early. More so than any other European revolutionary, with the notable exception of his situationist comrade Gianfranco

Sanguinetti, Debord quickly and fully recognized the international significance of the bombings of civilian targets executed in covert fashion by the Italian secret services in December. On this score, one might very well ask Lefebvre: Today, in , it seems very clear that the hypothesis about the role of the state in social homogenization -- which Lefebvre indicates was originally inspired by the Czech writer Radovan Richta -- is absolutely correct. Thanks to an ever-expanding commodity economy, young people today look more rebellious, less socialized, and less like each other in matters of personal appearance than ever before. Piercings and tattoos are a clear sign that certain forms of social conformity and homogenization are at an end. And yet, Lefebvre following Wilhelm Reich wants to know, "Why do they allow themselves to be manipulated in ways so damaging to their spaces and their daily life without embarking on massive revolts? It is abstract space the space of bureaucratic politics that produces, imposes and reinforces social homogeneity. In order to destroy the society of abstract space, Lefebvre prepared *The Production of Space*, which attempts to define and develop some of the necessary concepts "the production of space," "the political economy of space," and "the science of space" among them. The space produced by Lefebvre is big, almost too big, for it is easy to get lost in it or confused by the return to the same points. Voices echo off the walls? Lefebvre himself hears them, and answers back. And we answer back that these precepts should be detoured so that they say "Seize the space!"

5: Henri Lefebvre - Wikipedia

The Production of Space is his major philosophical work and its translation has been long awaited by scholars in many different fields. The book is a search for a reconciliation between mental space (the space of the philosophers) and real space (the physical and social spheres in which we all live).

Biography[edit] Lefebvre was born in Hagetmau , Landes , France. He studied philosophy at the University of Paris the Sorbonne , graduating in 1931. Lefebvre joined the PCF in 1935 and became one of the most prominent French Marxist Intellectuals during the second quarter of the 20th century, before joining the French resistance. Among his works was a highly influential, anti-Stalinist, text on dialectics called *Dialectical Materialism* , especially the work of Louis Althusser. Following the publication of this book, Lefebvre wrote several influential works on cities, urbanism, and space, including *The Production of Space* , which became one of the most influential and heavily cited works of urban theory. By the 1970s, Lefebvre had also published some of the first critical statements on the work of post-structuralists , especially Foucault. In his obituary, *Radical Philosophy* magazine honored his long and complex career and influence: During his long career, his work has gone in and out of fashion several times, and has influenced the development not only of philosophy but also of sociology, geography, political science and literary criticism. Lefebvre defined everyday life dialectically as the intersection of "illusion and truth, power and helplessness; the intersection of the sector man controls and the sector he does not control", [18] and is where the perpetually transformative conflict occurs between diverse, specific rhythms: It was the residual. Lefebvre argued that everyday life was an underdeveloped sector compared to technology and production, and moreover that in the mid 20th century, capitalism changed such that everyday life was to be colonizedâ€”turned into a zone of sheer consumption. In this zone of everydayness boredom shared by everyone in society regardless of class or specialty, autocritique of everyday realities of boredom vs. This was essential to Lefebvre because everyday life was where he saw capitalism surviving and reproducing itself. Without revolutionizing everyday life, capitalism would continue to diminish the quality of everyday life, and inhibit real self-expression. The critique of everyday life was crucial because it was for him only through the development of the conditions of human lifeâ€”rather than abstract control of productive forcesâ€”that humans could reach a concrete utopian existence. The social production of space[edit] Lefebvre dedicated a great deal of his philosophical writings to understanding the importance of the production of space in what he called the reproduction of social relations of production. These works have deeply influenced current urban theory, mainly within human geography, as seen in the current work of authors such as David Harvey , Dolores Hayden , and Edward Soja , and in the contemporary discussions around the notion of spatial justice. Lefebvre is widely recognized as a Marxist thinker who was responsible for widening considerably the scope of Marxist theory, embracing everyday life and the contemporary meanings and implications of the ever-expanding reach of the urban in the western world throughout the 20th century. Lefebvre contends that there are different modes of production of space i. This argument implies the shift of the research perspective from space to processes of its production; the embrace of the multiplicity of spaces that are socially produced and made productive in social practices; and the focus on the contradictory, conflictual, and, ultimately, political character of the processes of production of space. The social production of space is commanded by a hegemonic class as a tool to reproduce its dominance see Antonio Gramsci. The city of the ancient world cannot be understood as a simple agglomeration of people and things in spaceâ€”it had its own spatial practice, making its own space which was suitable for itselfâ€”Lefebvre argues that the intellectual climate of the city in the ancient world was very much related to the social production of its spatiality. Then if every society produces its own space, any "social existence" aspiring to be or declaring itself to be real, but not producing its own space, would be a strange entity, a very peculiar abstraction incapable of escaping the ideological or even cultural spheres. Based on this argument, Lefebvre criticized Soviet urban planners on the basis that they failed to produce a socialist space, having just reproduced the modernist model of urban design interventions on physical space, which were insufficient to grasp social space and applied it onto that context: These ideas lose completely their meaning without

producing an appropriate space. A lesson to be learned from soviet constructivists from the 20s and 30s, and of their failure, is that new social relations demand a new space, and vice-versa. Many responses to Castells are provided in *The Survival of Capitalism*, and some may argue[who? Trebitsch, Postface Henri Lefebvre. State University of New York Press. Presses Universitaires de France. Allen Lane The Penguin Press, First English translation published by Jonathan Cape Ltd. From Nanterre to the Summit, Paris: Frank Bryant as *The Survival of Capitalism*. Allison and Busby, *The Basic Concerns of Mankind*, London:

6: Sociology of space - Wikipedia

Brilliant, stunning, dense, provocative. Lefebvre, one of the finest dissident voices in French Marxism, explores the subtle experiences of space, the ways it is represented in language and practice, and the fundamental role of capitalism's ordering of space and place to shape our world and the ways we experience it as a constraint, as a thing to be struggled against, and as a way into those.

Subjects Description During his lifetime Henri Lefebvre was renowned in France as a philosopher, sociologist and activist. Although he published more than 70 books, few were available in English until *The Production of Space* was translated in *Rhythmanalysis*, *The Explosion*, the three volumes of *Critique of Everyday Life* and a range of his writings on cities, Marxism, technology and the bureaucratic state. Bridging disciplinary divides, it will be key reading for researchers and academics studying the philosophy, sociology and history of education, as well as those working in fields beyond education including geography, history, cultural studies and sociology. Reviews "The book is a fitting, and important, contribution from an educational historian with geographical roots. I learnt a great deal about Lefebvre and education in Aotearoa. In straddling the education and geography disciplines, this book is a significant contribution to both, and offers an important guide to other disciplines engaging with critical geography and the spatial turn. Throughout, I noticed myself wanting to read original in translation Lefebvre texts: I also found myself garnering helpful insights for a new research project, an ethnography of academic work. Opportunities to think anew about our work as teachers and researchers should always be welcome: However, with its accessible style and methodological richness, it is also an important text within social sciences more widely as well as those interested in geography. Furthermore, this book would also be useful for third-year undergraduate students embarking on a dissertation in the social sciences. It would provide such students with an excellent example of how to analyse archival data within a theoretical framework. It draws on extensive and multi-sited archival and ethnographic research, thus bringing together two very interesting methodological approaches that are on the rise in social sciences today, but still in need of further exploration. The way the author analyses documents of life, such as letters within a sociological frame of reference is also unique and valuable in current debates in the social sciences. Sue Middleton is of course an internationally well known and widely published feminist academic in critical studies in education, particularly so in gender, historical, discourse and narrative analyses, while her specific background and scholarship in geography constitute a solid academic background for the production of this book within an overall interdisciplinary context. But although rigorous and theoretically rich, the book is fully accessible by a wider audience not necessarily versed in space theory of Lefebvre. I therefore think that apart from its contribution to the existing body of scholarship, the book can also become a strong recommended reading not only for researchers and graduate students on master and doctoral degrees, in educational studies and the social sciences more widely, but also for 3rd level undergraduate students in human and critical geography courses. It provides, indeed, a shining example of a transnational agenda. Its understanding of historical context is also well grounded. Moreover, its deployment of a number of types of historical source material, including archival, literary and interview-based data, is measured, sensitive and generally impressive. However, given that I have read and reflected so much on the changes in universities which have occurred as a result of national research evaluation measures, and expect the equivalent is true for much of the readership of *Gender, Place and Culture*, the chapter which focuses on these changes from the perspective of New Zealand faculty of education staff is perhaps particularly worthy of attention. Henri Lefebvre and Education 2. Labouring Families in a New Colony, 3. Sylvia Ashton-Warner at Home and School, 5. Doctoral Students, 6. Teacher Educators, 7. Lefebvre as Educational Theorist About the Author.

7: Luke Butcher: Review: The Production of Space

I've been trying to understand how to apply Lefebvre's trialectic (Lefebvre) mode of analysis from The Production of Space.

His first important work, *Dialectical Materialism*, was published in 1954, and he continued working right up until his death, producing nearly seventy books. Lefebvre is relatively little known in Britain, at least compared to other Marxist writers who were his contemporaries, such as Sartre and Althusser. This is part due to the limited availability of his work in English – only nine of his books are translated: This has heavily skewed the way he has been read and received in this country. There are no full length studies in English, and much of the secondary literature is patchy or partial. First, Lefebvre was always interested in the relationship between Hegel and Marx, and through this idealism and materialism. Instead of matter being seen as the embodiment of mental constructs, or mind being seen as the reaction to matter, Lefebvre sees both material and mental together. It is the fusion of the idealist and materialist notions, that enable an idealist and materialist approach to questions of life and lived experience see DM. To this purpose he incorporated many of the insights of other thinkers, notably Heidegger and Nietzsche. This influence was apparent in the work on space, and in what Lefebvre called his most well known concept LCP, 78, the critique of everyday life. Lefebvre was the one of the first to see Marx as a theorist of alienation, and, contra Althusser, to emphasise the continuity between the early and late works. His reception in the fields of political theory and philosophy has been somewhat muted. Lefebvre utilises this notion in his urban and rural sociology. Little of his work on the rural has been translated into English, but far more of his work on the urban is available, especially given the translated collection *Writings on Cities*. In his initial sketches of the practical understanding of space Lefebvre rehearses themes that would find theoretical backing in *The Production of Space*. The relationship between the town and the countryside is, for Lefebvre, a historical relationship, with the mediating role being played by industrialisation and the advance of technology. The industrial society has, Lefebvre argues, been supplanted by urban society. What this has produced, and therefore what must be examined, is an urban environment. It should also not be forgotten that the environment is, of course, directly affected by state planning. This is another development of relatively recent times. This understanding of the shift from the rural to the urban – both in historical terms, and in his own work – enables Lefebvre to escape the accusations that suggest that there is a strong urban bias in much continental theory. Margaret Fitzsimmons castigates Marx and Weber for this, and sees the bias continue in the more recent work of Althusser, Foucault, Derrida and Lacan. Important readings of urban and rural landscapes are found throughout his work. For Lefebvre, the town is very much a planned, rather than a natural, development IM, ff. This is often through an organisation of space. The new town was the typical significant phenomenon in which and on which this organisation could be read because it was there that it was written. What, apart from such features as the negation of traditional towns, segregation and intense police supervision, was inscribed in this social text to be deciphered by those who knew the code, what was projected on this screen? *Everyday life* – organised, neatly subdivided and programmed to fit a controlled, exact time-table EL, 59 *The Production of Space* In recent years there has been a noticeable shift from questions of temporality to those of spatiality. This is especially necessary given the shift to the importance of space in the modern age. Lefebvre suggests that in the past there were shortages of bread, and never a shortage of space, but that now corn is plentiful at least in the developed world, whilst space is in short supply: Social space is allocated according to class, and social planning reproduces the class structure. This is either on the basis of too much space for the rich and too little for the poor, or because of uneven development in the quality of places, or indeed both. Like all economies, the political economy of space is based on the idea of scarcity. There are also crucial issues around the idea of marginalisation or regionalisation. Segregation and discrimination should not remove people from the urban WC, ; SC, 17ff. Nor is space and the politics of space confined to the city. The relationship of centre and periphery is similarly evidenced elsewhere: Lefebvre argues that space is the ultimate locus and medium of struggle, and is therefore a crucial political issue: As many of the commentators on Lefebvre have pointed out, Marxism is not particularly noted for its attendance

to questions of space. It should also be noted that some Marxists who have signally failed to make analyses have made extensive use of spatial metaphors. A classic instance is Althusser, who uses such terms as field, terrain, space, site, situation, position, but seems to rely on language alone. Much spatial language deals with contestation, struggle and productivity. This is precisely because it mirrors the actual uses and experiences of space. For example, where the space of town planners is seen as a scientific object, as pure and apolitical, Lefebvre argues that has been shaped and moulded by historical and natural elements, through a political process RPS, Space is a social and political product. There are two terms in this title, both need to be critically examined. The human effects, whilst considered forcefully, do not dominate. The crudities of the Preface regarding base and superstructure are not replicated, but he does recognise the causal efficacy of the forces and relations of production. He notes that there is a not a strict correspondence, and that sometimes spaces are produced by the contradictions in the mode of production. The example he gives is of the medieval town, which was produced out of feudalism, but eventually emerged victorious. One of the key factors is technology. Space is not shrinking, it is being perpetually recast, but we perceive it to be shrinking. This highlights an important point. Lefebvre not only corrected the modernist imbalance of time over space, but also, contra Kant, emphasised the historicity of their experience. No longer the Kantian empty formal containers, no longer categories of experience, time and space could be experienced as such, and their experience was directly related to the historical conditions they were experienced within. Lefebvre therefore wished to make two main moves in his work. First to put space up with and alongside time in considerations of social theory, and in doing so correct the vacuity of the Kantian experiential containers. Spatiality is as important as, but must not obscure considerations of, temporality and history: Secondly he wished to use this new critical understanding to examine the modern world in which he was writing. This is accomplished through an analysis of how space is produced, and how it is experienced. Space is produced in two ways, as a social formation mode of production, and as a mental construction conception. What is meant by space? She accepts that Lefebvre realised this see PS, 3, and that he is fairly explicit in his understanding of these problematic terms. In English some of the other meanings might be translated as area, zone, locus or territory. Lefebvre begins *The Production of Space* by suggesting that up until recently one view of space dominated. This was the view of space based on the division Descartes established between *res cogitans* and *res extensa*. Kant further complicated the picture by conceiving of space and time as a priori absolute categories, structuring all experience. As early as, Lefebvre had described geometric space as abstractive, and had likened it to clock time in its abstraction of the concrete DM, , Just as we experience the hammer as a hammer only when there is a problem with it, we encounter space geometrically only when we pause to think about it, when we conceptualise it. There is an opposition established between our conception of space "abstract, mental and geometric" and our perception of space "concrete, material and physical. The latter takes as its initial point of departure the body, which Lefebvre sees as the site of resistance within the discourse of Power in space SC, Abstract, decorporalised space is, he suggests, still another aspect of alienation. In order to make progress in understanding space, we need to grasp the concrete and the abstract together. As was argued in *Dialectical Materialism*, if only one is grasped and turned into an absolute, a partial truth becomes an error: Here there is an obvious use of idealism and materialism together. Space is a mental and material construct. This provides us with a third term between the poles of conception and perception, the notion of the lived. Lefebvre argues that human space and human time lie half in nature, and half in abstraction. His example of time is instructive: Socially lived space and time, socially produced, depend on physical and mental constructs. This gives us a conceptual triad: Space is viewed in three ways, as perceived, conceived and lived: This Lefebvrian schema sees a unity between physical, mental and social space:

8: The Production of Space - Henri Lefebvre - Google Books

Lefebvre theorized a tripartite production of space that exists in dialectical tension: spatial practice, representations of space, and representational space. Spatial practice describes the cohesive patterns and places of social activity.

The term "space" has been defined variously by scholars: In general terms, the Oxford English Dictionary defines space in two ways; 1. A continuous extension viewed with or without reference to the existence of objects within it. The interval between points or objects viewed as having one, two or three dimensions. Thus, the relationships between objects in space is the central of the study. Space is an outcome of the hard and continuous work of building up and maintaining collectives by bringing different things into alignments. All kinds of different spaces can and therefore do exist which may or may not relate to each other. Thus, through space, we can understand more about social action. History of the sociology of space[edit] Georg Simmel has been seen as the classical sociologist who was most important to this field. Investigations on the Forms of Sociation". His concerns included the process of metropolitanisation and the separation of leisure spaces in modern economic societies. Only in the late s did it come to be realised that certain changes in society cannot be adequately explained without taking greater account of the spatial components of life. This shift in perspective is referred to as the topological turn. The space concept directs attention to organisational forms of juxtaposition. The focus is on differences between places and their mutual influence. This applies equally for the micro-spaces of everyday life and the macro-spaces at the nation-state or global levels. The theoretical basis for the growing interest of the social sciences in space was set primarily by English and French-speaking sociologists, philosophers, and human geographers. Marxist theories of space, which are predicated on a structural, i. Also in contrast to neo Marxist concepts of space, British geographer Doreen Massey [8] [9] and German sociologist Helmuth Berking , [10] for instance, emphasise the heterogeneity of local contexts and the place-relatedness of our knowledge about the world. Spaces are hence the outcome of action. At the same time, spaces structure action, that is to say spaces can both constrain and enable action. This concept has been empirically tested in studies such as those by Lars Meier who examined the constitution of space in the everyday life of financial managers in London and Singapore , Cedric Janowicz who carried out an ethnographical-space sociological study of food supply in the Ghanaian city of Accra , and Silke Streets who looked at processes of space constitution in the creative industries in Leipzig. Marxist approaches[edit] The most important proponent of Marxist spatial theory was Henri Lefebvre. He proposed "social space" to be where the relations of production are reproduced and that dialectical contradictions were spatial rather than temporal. Lefebvre sees a line of flight from alienated spatiality in the spaces of representation "â€” in notions of non-alienated, mythical, pre-modern, or artistic visions of space. This causes a general acceleration of economic cycles. Postcolonial theories of space[edit] Theories of space that are inspired by the post-colonialism discourse focus on the heterogeneity of spaces. He claims that local contexts form a sort of framework or filter through which global processes and globally circulating images and symbols are appropriated, thus attaining meaning. Third Space[edit] Henri Lefebvre see also Edward Soja says that social space is a social product, or a complex social construction based on values, and the social production of meanings which affects spatial practices and perceptions. That means that we need to consider how the various modes of spatial production relate to each other. He argues that there are three aspects to our spatial existence, which exist in a kind of triad: First space is physical space, and spaces are measurable and mappable. The second space is a mental or conceived space which comes from our thinking and ideas. Soja argues that our old ways to thinking about space first and second space theories can no longer accommodate the way the world works because he believed that spaces may not be contained within one social category, they may include different aspects of many categories or developed within the boundaries of a number of category. For instance, two different cultures combine together and emerge as a third culture. This third hybrid space displaces the original values that constitute it and set up new values and perspectives that is different from the first two spaces. Thus, the third space theory can explain some of the complexity of poverty, social exclusion and social inclusion, gender and race issues. Rational view of space[edit] In the work of geographer and

critical theorist Nigel Thrift, [17] he wrote a rational view of space in which, rather than seeing space being viewed as a container within which the world proceeds, space should be seen as a co-product of these proceedings. He explained about four constructed space in modern human geography. There are four different kinds of space according to how modern geography thinks about space. Empirical Construction of Space, 2. Image space and 4. First Space is the empirical construction of space. Empirical space refers to the process whereby the mundane fabric of daily life is constructed. These simple things like, cars, houses, mobiles, computers and roads are very simple but they are great achievements of our daily life and they play very important role in making up who we are today. The first space is real and tangible, and it is also known as physical space. Second space is the unblocking space. This type of space refers to the process whereby routine pathways of interaction as set up around which boundaries are often drawn. The routine may include the movement of office workers, the interaction of drunk teenagers, and the flow of goods, money, people, and information. Unlike the old time in geography when people accepted a space as blocked boundary Example: A capitalist space, neoliberal space or city space, we began to realize that there is no such thing like boundaries in space. The space of the world is flowing and transforming continuously that it is very difficult to describe in a fixed way. For example, the second space will explain the behaviors of people from different social class and the social segregation among rich and poor people. Third space is the image space that refers to the process whereby the images has produced new kind of space. The images may be in different form and shape; ranging from painting to photograph, from portrait to post card, and from religious theme to entertainment. Nowadays, we are highly influenced by images in many ways and these certain images can tell us new social and cultures values, or something new about how we see the world. Images, symbols and sign do have some kind of spatial expression. Fourth space is the place that refers to the process whereby spaces are ordered in ways that open up affective and other embodied potentials. Place space has more meaning than a place, and it can represent as different type of space. As a result, we have seen the creation of supra-national political bodies such as the European Union, the devolution of political power from the nation-state to regional political bodies. The questions such as whether scale is simply a mental device categorizing and ordering the world or whether scales really exists as material social products, particularly, were debated among materialists and idealists. Discourses of the global and the local[edit] Gibson-Graham [21] has identified at least six ways in which the relationship between the local and the global is often viewed. The global and the local are seen as interpretive frames for analyzing situations 2. Meaning that, the global and the local each derive meaning from what they are not. The local is global. In this view, the local is an entry point to the world of global flows which encircle the planet. The global and the local are actually the processes rather than the locations. So, the global is a force and the local is its field of play. However, the local can serve as a powerful scale of political organization; the global is not a scale just controlled by capital " those who challenge capital can also organize globally Herod, A. Metaphors of scale[edit] For representing how the world is scaled, there are five different and popular metaphors: First, in using such a metaphor of hierarchical ladder, the global as the highest rung on the ladder is seen to be above the local and all other scales. Second, the use of concentric metaphor leaves us with a particular way of conceptualizing the scalar relationship between places. In this second metaphor, the local is seen as a relatively small circle, with the regional as a larger circle encompassing it, while the national and the global scales are still larger circles encompassing the local and the regional. For the hierarchy of Russian Matryoshka nesting dolls, the global can contain other scales but this does not work the other way round; for instance, the local cannot contain the global. Such the metaphor leaves us with an image of scale in which the global and the local are connected together and not totally separated from each other. For the tree roots metaphor similar with the earthworm burrow metaphor, as the earthworm burrows or tree roots penetrating different strata of the soil, it is difficult to determine exactly where one scale ends and another begins. Such an appreciation of metaphors is important because it suggests that how we talk about scale impacts upon the ways in which we engage socially and politically with our scaled world and that may impact on how we conduct our social, economic and political praxis and so make landscapes Herod,A [22].

9: The Production of Space by Henri Lefebvre

Henri Lefebvre and the Production of Space is I. The Rural, The Urban, and the Global Lefebvre's notion of everyday life has been usefully situated between the two principal.

The Production of Space Henri Lefebvre was a French social theorist and philosopher who has been appropriated into the world of urban studies by a generation of geographers, architects, planners and academic intellectuals in the Anglophone world Merrifield, During his prolific career Lefebvre penned 67 books however, the majority, to this day, have not been translated into English and the French editions remain out of print, so it is not difficult to see why The Production of Space is his most influential work in the English speaking world. Wiley-Blackwell, In the Anglo-American world of urban and spatial ideas a new interest in the social and political organisation of urban environments was being formulated by emerging Marxist geographers. His association with the party would continue until his expulsion in , in the wake of the Khrushchev Report One other significant observation to make, before closer examination of the text, is that Lefebvre, as already alluded to, was first of all a Marxist today he held up as a member of the Neo-Marxist school. The Production of Space is divided into seven chapters however the distinctions between each are, at times, hard to distinguish. The cause of these changes is fundamentally the shift in mode of production at that time agrarian feudal space dismantled eventually by industrial capitalism which in turn is replaced by late capitalism Merrifield, Spatial Practice, Representation of Space and Representational Space The conceptual triad between spatial practice, representation of space and representational space is a recurring theme in book. This new representation of space contrasts with the idea of representational space which is an image of the world. This contrast helps to further reinforce the new relationship between town and country. Is this city Venice a work or a product? Specialization Fragmentation of space is linked to the divisions among specialised professions that have grown up to explain and tackle the city which, in turn define a truncated space as their own private property. Architects are held up as good examples of this practice because they have a trade that needs to establish its own legitimacy but as they attempt to impose these models based on reductive practice it causes the working class, in particular, to suffer The Body Lefebvre compares the social body of society and social body of needs to the "fleshy body of the living being" and that they "cannot live without generating, without producing, without creating differences" Space then is not an inert thing but organic and alive Merrifield, Dominated Space and Appropriated Space There is a distinction between those spaces that are dominated and those that are appropriated. Just as with any reality this space is composed of three concepts: Contained within this social space, at differing scales, are a great diversity of objects natural and social and networks facilitating material and information exchange. This social space simultaneously: Lefebvre holds up the failure of the Soviet constructivists of as one particular group who failed to produce a new appropriate space that took account of new social relationships Lefebvre, Lefebvre is able to make this observations through his epistemological shift that moves from conceiving "things in space" to that of the "actual production of space" - Merrifield holds this up as the "same quantum leap Marx made in his colossal, all-incorporating analysis of the capitalist mode of production" Blackwell Publishers Merrifield, A. Sage Publications Ltd Koolhaas, R. The Monacelli Press Aronwitz, S.

Led zeppelin bass tab anthology The evolution of Mexican cinematography : Humanity from Revista de revistas Owners manual oldsle delta 88 Reductionism, holism, and emergence Guide to Argentina Apparent failure. Microsoft bot framework tutorial Boma by Theodore J. Waldeck Statistics Applied to Clinical Trials Self-Assessment Book Introduction to engineering design The Court of Arbitration Spurious flexibility A social history of Milton Keynes Drinking, smoking screwing Book locked by drm Pt. 4. A concise exposition of the tenets of the Catholic Church concerning the invocation of the Saints Best reader for android talet James dashner the scorch trials The merry men, and other tales and fables The origin and development of religious belief Star wars the force theme The ABC Book of Early Americana The last of the wild horses Northwest mileposts A few eruptions in The House of Lava Corel draw x6 tutorials in urdu The origins of the Cold War : the longest war Attacking Coverages With the Passing Game Judy, you are my testimony The Candlemass Road How to draw insects Aqa physics revision guide Picturesque tour in Spain, Portugal, and along the coast of Africa, from Tangiers to Tetuan Too much is not enough, theatrical public relations in the age of the BlackberryTM Adrian Br Century of musical humor and show business wit All parts of engine International Energy Agency Henry the Fourth, parts I and II Challenges for the republic : coordination and loyalty in the Dutch republic Maarten Prak English-Russian glossary of selected terms in preventive toxicology