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And The Paris Commune
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Yet it was the moment of two significant
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brief existence on the Paris Commune — the construction of the revolutionary urban space. Arguing that space, as a social fact, is always political and strategic, Kristin Ross has written a book that is at once a history and geography of the Commune — its anarchist culture — its political language and social relations, its values, strategies, and stances.

The Emergence of Social Space: Rimbaud and the Paris ...

Yet it was the moment of two significant spatial events: France — expansion on a global scale, and, in the spring of 1871, the brief existence of the Paris Commune - the construction of revolutionary urban space. Arguing that space, as. The 1870s in France - Rimbaud — moment, and the subject of this book - is a decade virtually ignored in most standard histories of France.

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About The Emergence of Social Space

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The Emergence of Social Space by Kristin
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The Emergence of Social Space: Rimbaud
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Kristin Ross: Edition: illustrated:
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University of Minnesota Press

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In *The Emergence of Social Space*, Kristin
Ross examines the cultural movement in
and on the peripheries of the Paris
Commune — an oppositional culture that
consists of political language, postures,
values and strategies.

Kristin Ross, *The Emergence of Social
Space: Rimbaud and ...*

Although previous work has focused on
social spacing (Simon et al., 2012; Burg et
al., 2013) and modelling social interaction
networks (SINs) (Schneider et al., 2012) in

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Drosophila, the mechanisms by which social clusters are formed remain unclear. To clarify this question, we developed an improved behavioural paradigm enabling the distribution of flies in a two-dimensional space to be ...

Emergence of social cluster by collective pairwise ...

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The Emergence of Social Space : Kristin
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The combined use and perception of space by distinct social groups, as opposed to personal space. [Social space is produced by societies according to the spatial practices that exist within the society. The produced space is a set of relations between objects within the space] (Carter (2004) Am. Ass. Geogrs, Mid. Atlantic Div. Annual Meeting). Social space provides an environmental framework for the behaviour of the group; it is flexible/networked (Peck and Tickell (2002) Antipode 34, 3 ...

Social space - Oxford Reference

Voluntary social space is the complement to obligatory social space, and without it a backlash results. People who can experience public space only as a place where they are forced to interact with other people will ultimately seek a means of retreat. The mixed use development of

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Mueller in Austin, Texas, transformed a sea of asphalt that was once

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The 1870s in France — Rimbaud's moment, and the subject of this book — is a decade virtually ignored in most standard histories in France. Yet it was the moment of two significant spatial events: France's expansion on a global scale, and, in the spring of 1871, the brief existence on the Paris Commune — the construction of the revolutionary urban space. Arguing that

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space, as a social fact, is always political and strategic, Kristin Ross has written a book that is at once a history and geography of the Commune's anarchist culture — its political language and social relations, its values, strategies, and stances. Central to her analysis of the Commune as a social space and oppositional culture is a close textual reading of Arthur Rimbaud's poetry. His poems — a common thread running through the book — are one set of documents among many in Ross's recreation of the Communard experience. Rimbaud, Paul Lafargue, and the social geographer Élisée Reclus serve as emblematic figures moving within and on the periphery of the Commune; in their resistance to the logic and economy of the capitalist conception of work, in their challenge to work itself as a term of identity, all three posed a threat to the existing order. Ross looks at these

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and other emancipatory notions as aspects of Communard life, each with an analogous strategy in Rimbaud's poetry. Applying contemporary theory, to a wealth of little-known archival material, she has written a fresh, persuasive, and original book.

The role of aerial photography in the evolution of the concept of social space—and its impact on French urban planning in the mid-twentieth century. In mid-twentieth century France, the term “social space” (l'espace social)—the idea that spatial form and social life are inextricably linked—emerged in a variety of social science disciplines. Taken up by the French New Left, it also came to inform the practice of urban planning. In *The View from Above*, Jeanne Haffner traces

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the evolution of the science of social space from the interwar period to the 1970s, illuminating in particular the role of aerial photography in this new way of conceptualizing socio-spatial relations. As early as the 1930s, the view from above served for Marcel Griaule and other anthropologists as a means of connecting the social and the spatial. Just a few decades later, the Marxist urban sociologist Henri Lefebvre called the perspective enabled by aerial photography "a technique closely associated with the French colonial state and military—the space of state control." Lefebvre and others nevertheless used the notion of social space to recast the problem of massive modernist housing projects (grands ensembles) to encompass the modern suburb (banlieue) itself—a critique that has contemporary resonance in light of the banlieue riots of 2005 and

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2007. Haffner shows how such "views" permitted new ways of conceptualizing the old problem of housing to emerge. She also points to broader issues, including the influence of the colonies on the metropole, the application of sociological expertise to the study of the built environment, and the development of a spatially oriented critique of capitalism.

This guide provides an overview of the thematic areas, analytical aspects, and avenues of research which, together, form a broader conversation around doing spatial history. Spatial history is not a field with clearly delineated boundaries. For the most part, it lacks a distinct, unambiguous scholarly identity. It can only be thought of in relation to other, typically more established fields. Indeed, one of the most valuable utilities of spatial history is its capacity to facilitate conversations across

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those fields. Consequently, it must be discussed in relation to a variety of historiographical contexts. Each of these have their own intellectual genealogies, institutional settings, and conceptual path dependencies. With this in mind, this guide surveys the following areas: territoriality, infrastructure, and borders; nature, environment, and landscape; city and home; social space and political protest; spaces of knowledge; spatial imaginaries; cartographic representations; and historical GIS research.

Social spaces for language learning, places where learners can come together in order to learn with and from each other, have an important role to play in foreign language acquisition and L2 identity development. In this book, sixteen students, teachers and administrators tell how they experience the L-café, a social language learning space

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located on the campus of a Japanese university. As part of a narrative inquiry, their unabridged stories are framed by background information on the study and an in-depth analysis informed by theories of space and place, and complex dynamic systems. Addressing practical as well as theoretical concerns, this book provides advice for language professionals developing and managing social language learning spaces, pedagogical insights for teachers exploring their role in out-of-class learning, and direction for researchers examining the various facets of language learning beyond the classroom.

Henri Lefebvre's Critical Theory of Space offers a rigorous analysis and revival of Lefebvre's works and the context in which he produced them. Biagi traces the historical-critical time-frame of Lefebvre's intellectual investigations, bringing to

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light a theoretical constellation in which historical methods intersect with philosophical and sociological issues: from Marxist political philosophy to the birth of urban sociology; from rural studies to urban and everyday life studies in the context of capitalism. Examining Lefebvre's extended investigations into the urban sphere as well as highlighting his goal of developing a "general political theory of space" and of innovating Marxist thought, and clarifying the various (more or less accurate) meanings attributed to Lefebvre's concept of the "right to the city" (analysed in the context of the French and international sociological and philosophical-political debate), Henri Lefebvre's *Critical Theory of Space* ultimately brings the contours of Lefebvre's innovative perspective—itsself developed at the end of the "short twentieth century"—back into view in all its

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richness and complexity.
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Recent terms such as globalisation, virtual reality, and cyberspace indicate that the traditional notion of the geographic and the social space is changing. New Transnational Social Spaces illustrates the contemporary relationship between the social and the spatial which has emerged with new communication and transportation technologies, alongside the massive transnational movement of people.

If today students of social theory read Jurgen Habermas, Michael Foucault and Anthony Giddens, then proper regard to the question of culture means that they should also read Raymond Williams, Julia Kristeva and Slavoj Zizek. The second edition of the Routledge Handbook of Social and Cultural Theory is fully revised

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and updated to provide students, teachers and researchers with a comprehensive, critical guide to the major traditions of thought in social and cultural theory, as well as tracing the complex intellectual connections between these distinct but related approaches to understanding society and culture. The Handbook, edited by acclaimed sociologist Anthony Elliott, develops a powerful argument for bringing together social and cultural theory more systematically than ever before. Key social and cultural theories, ranging from classical approaches to postmodern, psychoanalytic and post-feminist approaches, are drawn together and critically appraised. There are also new chapters on mobilities and migrations, as well as posthumanism. The Handbook, written in a clear and direct style will appeal to a wide audience of students and scholars. The extensive references and

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sources will direct students to areas of further study.

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Modern-day Namibian history has largely been shaped by three major eras: German colonial rule, South African apartheid occupation, and the Liberation Struggle. It was, however, not only military conquest that laid the cornerstone for the colony, but also how the colony was imagined, the "dream" of this colony. As a tool of discursive worldmaking, literature has played a major role in providing a framework in which to "dream" Namibia, first from outside its borders, and then from within. In *Fictioning Namibia as a Space of Desire*, Renzo Baas employs Henri Lefebvre's city/countryside dialectic and reworks it in order to uncover how fictional texts played an integral part in the violent acquisition of a foreign territory. Through the production of myths

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around whiteness, German and South African authors designed a literary space in which control, destruction, and the dehumanisation of African peoples are understood as a natural order, one that is dictated by history and its linear continuation. These European texts are offset by Namibia's first novel by an African, offering a counter-narrative to the colonial invention that was (German) South West Africa.

In *Uneven Development*, a classic in its field, Neil Smith offers the first full theory of uneven geographical development, entwining theories of space and nature with a critique of capitalist development. Featuring pathbreaking analyses of the production of nature and the politics of scale, Smith's work anticipated many of the uneven contours that now mark neoliberal globalization. This third edition

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features an afterword updating the analysis
for the present day.

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