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Critique of everyday life I Henri Lefebvre: translated by John Moore: with a preface by Michel Trebitsch. p. em. Translation of the 2nd ed. of: Critique de la vie quotidienne. Includes index.

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Henri Lefebvre (/ l e f v e r / l?-FEV-r?, French: [??i l?f?v?];

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Henri Lefebvre (16 June 1901 – 29 June 1991) was a French Marxist philosopher and sociologist, best known for pioneering the critique of everyday life, for introducing the concepts of the right to the city and the production of social space, and for his work on dialectics, alienation, and criticism of Stalinism, existentialism, and structuralism.

Henri Lefebvre - Wikipedia

The Critique of Everyday Life is perhaps the richest, most prescient work by one of the twentieth century's greatest philosophers. A historian and sociologist, Lefebvre developed his ideas over seven decades through intellectual confrontation with figures as diverse as Bergson, Breton, Sartre, Debord and Althusser.

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Speaking on Sophy Ridge on Sunday, he said: "We are going to review it on Dec 2 but we are driven by the data. "On the basis of

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Henri Lefebvre's magnum opus: a monumental exploration of contemporary society. Henri Lefebvre's three-volume Critique of Everyday Life is perhaps the richest, most prescient work by one of the twentieth century's greatest philosophers. Written at the birth of post-war consumerism, the Critique was a philosophical inspiration for the 1968 student revolution in France and is considered to be the founding text of all that we know as cultural studies, as well as a major influence on the fields of contemporary philosophy, geography, sociology, architecture, political theory and urbanism. A work of enormous range and subtlety, Lefebvre takes as his starting-

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point and guide the “trivial” details of quotidian experience: an experience colonized by the commodity, shadowed by inauthenticity, yet one which remains the only source of resistance and change. This is an enduringly radical text, untimely today only in its intransigence and optimism.

Henri Lefebvre's three-volume Critique of Everyday Life is perhaps the richest, most prescient work by one of the twentieth century's greatest philosophers.

Henri Lefebvre's three-volume Critique of Everyday Life is perhaps the richest, most prescient work by one of the twentieth century's greatest philosophers. The first volume presented an introduction to the concept of everyday life. Written twenty years later, this second

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volume attempts to establish the necessary formal instruments for analysis, and outlines a series of theoretical categories within everyday life such as the theory of the semantic field and the theory of moments. The moment at which the book appeared—1961—was significant both for France and for Lefebvre himself: he was just beginning his career as a lecturer in sociology at Strasbourg, and then at Nanterre, and many of the ideas which were influential in the events leading up to 1968 are to be found in this critique. In its impetuous, often undisciplined prose, the reader may catch a glimpse of how charismatic a lecturer Lefebvre must have been.

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Rhythmanalysis displays all the characteristics which made Lefebvre one of the most important Marxist thinkers of the twentieth century. In the analysis of rhythms -- both biological and social -- Lefebvre shows the interrelation of space and time in the understanding of everyday life. With dazzling skills, Lefebvre moves between discussions of music, the commodity, measurement, the media and the city. In doing so he shows how a non-linear conception of time and history balanced his famous rethinking of the question of space. This volume also includes his earlier essays on "The Rhythmanalysis Project" and "Attempt at the Rhythmanalysis of Mediterranean Towns."

Making the political aspect of Lefebvre's work available in English

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For the first time, this book contains essays on philosophy, political theory, state formation, spatial planning, and globalization, as well as provocative reflections on the possibilities and limits of grassroots democracy under advanced capitalism.

The great French Marxist philosopher weighs up the contributions of the three major critics of modernity. With the translation of Lefebvre's philosophical writings, his stature in the English-speaking world continues to grow. Though certainly within the Marxist tradition, he consistently saw Marx as an 'unavoidable, necessary, but insufficient starting point'. Unsurprisingly, Lefebvre always insisted on the importance of Hegel to understanding Marx. But the imposing Metaphilosophy also suggested the significance he ascribed to Nietzsche, in the 'realm of shadows' through which

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philosophy seeks to think the world. Lefebvre proposes here that the modern world is at the same time Hegelian in terms of the state; Marxist in terms of the social and society; and Nietzschean in terms of civilization and its values. As early as 1939, Lefebvre pioneered a French reading of Nietzsche that rejected the philosopher's appropriation by fascism, bringing out the tragic implications of Nietzsche's proclamation that 'God is dead' long before this approach was followed by such later writers as Foucault, Derrida and Deleuze. Forty years later, in the last of his philosophical writings, Lefebvre juxtaposes the contributions of the three great thinkers, in a text whose themes remain surprisingly relevant today.

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Recent years have witnessed a burgeoning interest in the study of everyday life within the social sciences and humanities. In *Critiques of Everyday Life* Michael Gardiner proposes that there exists a counter-tradition within everyday life theorising. This counter-tradition has sought not merely to describe lived experience, but to transform it by elevating our understanding of the everyday to the status of a critical knowledge. In his analysis Gardiner engages with the work of a number of significant theorists and approaches that have been marginalized by mainstream academe, including: *The French tradition of everyday life theorising, from the surrealists to Henri Lefebvre, and from the Situationist International to Michel de Certeau *Agnes Heller and the relationship between the everyday, rationality and ethics *Carnival, prosaics and intersubjectivity in the work of Mikhail Bakhtin *Dorothy E. Smith's feminist perspective

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on everyday life. Critiques of Everyday Life demonstrates the importance of an alternative, multidisciplinary everyday life paradigm and offers a myriad of new possibilities for critical social and cultural theorising and empirical research.

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