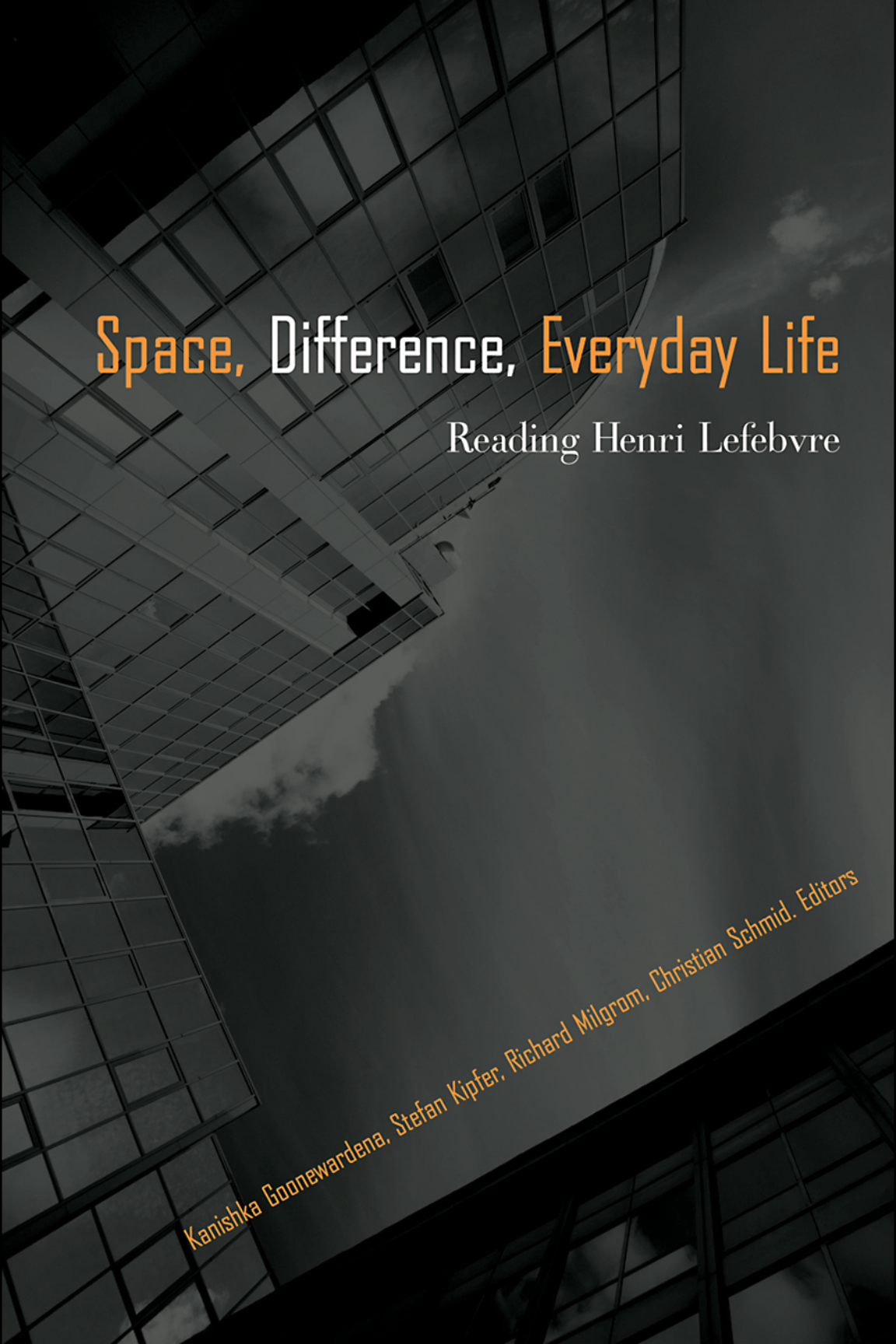
Space, Difference, Everyday Life
Reading Henri Lefebvre
Kanishka Goonewardena, Stefan Kipfer, Richard Milgrom, Christian Schmid, Editors

SPACE, DIFFERENCE, EVERYDAY LIFE

Space, Difference, Everyday Life presents a state-of-the-art collection of essays engaging Henri Lefebvre's oeuvre, explicating this inimitable French Marxist's longstanding commitment to "urbanize revolutionary theory and revolutionize urban theory." Belatedly, Lefebvre's reputation has grown exponentially as a leading figure in European philosophy and social theory; and his pioneering works on space, everyday life, and global urbanization have revitalized urban theory, geography, planning, architecture, and cultural studies. In this context, this volume breaks new ground in spatial disciplines as well as critical theory: first, by bridging "spatial" Lefebvre discussions with broader reflections on his contributions to radical thought; second, by comparing influential Anglo-American explorations on Lefebvre's work with those of the Continental—especially French and German—traditions; and, third, by proposing a new "third wave" of Lefebvre scholarship, going beyond both urban "political-economic" critiques and "postmodern-geographical" appropriations, to propose new trajectories for reading Lefebvre today. A highly nuanced, heterodox and provocative Lefebvre emerges in these pages–creatively involved in postwar intellectual debates, while offering us various strategies to intervene usefully in contemporary questions concerning space, time, difference, urbanization, state, colonizaton, and radical politics.

Kanishka Goonewardena was trained as an architect in Sri Lanka and now teaches urban design and critical theory at the University of Toronto. He is working on two books, *The Future of Planning at the "End of History"* (Routledge forthcoming) and *The Urban Sensorium: Space, Ideology and the Aestheticization of Politics*, exploring the making of cities, capitalism, and ideology.

Stefan Kipfer teaches urbanization, urban politics, and planning in the Faculty of Environmental Studies, York University, Toronto. Informed by urban social theory, especially Henri Lefebvre, Frantz Fanon, and Antonio Gramsci, his research is focused on comparative politics, restructuring, and colonization in metropolitan regions.

Richard Milgrom teaches community design and urban planning processes in the Department of City Planning at the University of Manitoba. Based on his experiences as an architect and social justice activist, his courses encourage direct involvement with communities. His research focuses on participatory design in culturally diverse environments.

Christian Schmid teaches urban sociology in the Department of Architecture at ETH Zurich and is senior researcher at ETH Studio Basel, Switzerland. He is the author of *Stadt, Raum und Gesellschaft: Henri Lefebvre und die Produktion des Raumes*, a leading work on Henri Lefebvre, as well as numerous publications on urban development, social movements, regulation theory, and urban social theory.

SPACE, DIFFERENCE, EVERYDAY LIFE

Reading Henri Lefebvre

Edited by
Kanishka Goonewardena
Stefan Kipfer
Richard Milgrom
Christian Schmid

Routledge
Taylor & Francis Group
NEW YORK AND LONDON

First published 2008
by Routledge
270 Madison Ave, New York, NY 10016

Simultaneously published in the UK
by Routledge
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

This edition published in the Taylor & Francis e-Library, 2008.

"To purchase your own copy of this or any of Taylor & Francis or Routledge's collection of thousands of eBooks please go to www.eBookstore.tandf.co.uk."

Routledge is an imprint of the Taylor & Francis Group, an informa business

Library of Congress Cataloging in Publication Data
Lefebvre, Henri, 1901–1991.
Space, difference, everyday life : reading Henri Lefebvre/edited by Kanishka Goonewardena . . . [*et al*.].
p. cm.
Includes bibliographical references.
1. Lefebvre, Henri, 1901–1991. 2. Social sciences—Philosophy.
3. Space and time. 4. Cities and towns. I. Goonewardena, Kanishka.
II. Title.
H61.15.L44 2008
307.7601—dc22 2007027484

ISBN 0-203-93321-4 Master e-book ISBN

ISBN10: 0–415–95459–2 (hbk)
ISBN10: 0–415–95460–6 (pbk)
ISBN10: 0–203–93321–4 (ebk)

ISBN13: 978–0–415–95459–4 (hbk)
ISBN13: 978–0–415–95460–0 (pbk)
ISBN13: 978–0–203–93321–3 (ebk)

Contents

List of figures

Contributors

Neil Brenner is Professor of Sociology and Metropolitan Studies at New York University. His research on state theory, space, scale, and neoliberal urban governance has appeared in *New State Spaces: Urban Governance and the Rescaling of Statehood* (2004), *State/Space: A Reader* (2003), and *Spaces of Neoliberalism: Urban Restructuring in Western Europe and North America* (2002).

Mustafa Dikeç is Lecturer in Human Geography, Royal Holloway, University of London. His research focuses on space, politics and democracy, with particular emphasis on French urban policy, exile, and asylum-seekers in Paris. He is the author of *Badlands of the Republic* (2007).

Stuart Elden is Professor of Political Geography at Durham University and the author of *Speaking Against Number: Heidegger, Language and the Politics of Calculation* (2005), *Understanding Henri Lefebvre: Theory and the Possible* (2006), *Mapping the Present: Heidegger, Foucault and the Project of a Spatial History* (2001) as well as co-editor of Henri Lefebvre, *Key Writings* (2003). He is currently working on a history of the concept of territory.

Liette Gilbert is Associate Professor in the Faculty of Environmental Studies, York University, Toronto. Her research focuses on identity, citizenship, migration, urban movements, and regional planning in Montreal, Toronto and Southern California. She is working on a book on Ontario's "Green Belt."

Kanishka Goonewardena was trained as an architect in Sri Lanka and now teaches urban design and critical theory at the University of Toronto. He is working on two books, *The Future of Planning at the "End of History"* and *The Urban Sensorium: Space, Ideology and the Aestheticization of Politics*, exploring cities, imperialism, and ideology.

Stefan Kipfer teaches urbanization, urban politics, and planning in the Faculty of Environmental Studies, York University, Toronto. Informed by urban social theory, especially Henri Lefebvre, Frantz Fanon, and Antonio Gramsci, his research is focused on comparative politics, restructuring and colonization in metropolitan regions.

Andy Merrifield is a writer on Marxism and urbanism now living in France. His most recent books include *Guy Debord* (2006), *Henri Lefebvre: A Critical Introduction* (2006), *Metromarxism: A Marxist Tale of the City* (2002), and *Dialectical Urbanism: Social Struggles in the Capitalist City* (2002).

Kurt Meyer is a philosopher and published one of the earliest and most influential monographs on Henri Lefebvre in German, *Henri Lefebvre, ein romantischer Revolutionär* (1973). He has just published a new book on Lefebvre: *Von der Stadt zur urbanen Gesellschaft – Jacob Burckhardt und Henri Lefebvre* (2007).

Richard Milgrom teaches community design and urban planning processes in the Department of City Planning at the University of Manitoba. Based on his experiences as an architect and social justice activist, his courses encourage direct involvement with communities. His research focuses on participatory design in culturally diverse environments.

Sara Nadal-Melsió is Assistant Professor of Romance Languages at the University of Pennsylvania, specializing in contemporary Peninsular culture, literature, and philosophy, and critical theory. She is the co-author of a book on the role of the "periphery" as a social space in architecture's political imagination, *Alrededor de: periferias* (2002). She is currently at work on a book entitled *For Realism: On the Question of Ontological Transfer*.

Walter Prigge teaches philosophy, social theory, and design at the Bauhaus in Dessau. He has written and published extensively on urbanity, urbanism, and urban theory. He is author of *Urbanität und Intellektualität im 20. Jahrhundert* (1996), and editor of *Peripherie ist Überall* (1998) and *Bauhaus Brasilia Auschwitz Hiroshim. Weltkulturerbe im 20. Jahrhundert: Modernität und Barbarei* (2003).

Klaus Ronneberger is a well-known independent urban researcher in Frankfurt, Germany. Informed by decades of experience in urban social movements, he has edited and authored numerous articles and books on urban theory, regional restructuring, local politics, and law and order, including *Die Stadt als Beute* (1999).

Christian Schmid teaches urban sociology in the Department of Architecture at ETH Zurich and is Senior Researcher at ETH Studio Basel, Switzerland. He is the author of *Stadt, Raum und Gesellschaft: Henri Lefebvre und die Produktion des Raumes*, a leading work on Lefebvre, as well as numerous publications on urban development, social movements, regulation theory, and urban social theory.

Andrew Shmuely was trained as an anthropologist at Concordia University in Montreal and is currently a graduate student in the Department of Geography at the University of Toronto. His research interests include critical theory and the politics of space.

Łukasz Stanek is an architect, philosopher, and doctoral student at the Department of Architectural Theory, Technical University, Delft, Netherlands. His research interests in Henri Lefebvre straddle philosophy, planning, and architecture. He has published articles on city building, mass media, and the production of space in former state-socialist cities like Nowa Huta, Poland.

Geoffrey Waite is Associate Professor of German Studies and the Field of Comparative Literature at Cornell University. He is the author of *Nietzsche's Corps/e: Aesthetics, Politics, Prophecy, or, The Spectacular Technoculture of Everyday Life* (1996), and is currently finishing *Heidegger: The Question of Esoteric Political Ontology*.

Preface and acknowledgments

This book has a long history. The editors have worked on, with, and beyond Henri Lefebvre's work for a considerable length of time, in some cases since the 1980s. Indeed, some contributors encountered Lefebvre as far back as the 1960s. Our readings of him have been strongly influenced by social struggles and political engagements in the various cities the editors have inhabited: youth revolt and squatter movements in the Zürich of the 1980s; anti-Olympic protests, labor-community mobilizations, housing activism, anti-globalization, anti-war and anti-racist politics in the Toronto of the 1990s and early 2000s; struggles over slums and neoliberalism in Colombo; the 1992 uprising in Los Angeles; and a number of urban struggles in Paris.

Around the mid-1990s, our different paths started to overlap. For some of us, this occurred at the annual meetings and during various publication projects of the International Network of Urban Research and Action (INURA), an international, predominantly European-based grouping of researchers and activists that breaches the walls of academic institutions. Another node for collective discussions was the Toronto editorial group of the journal *Capitalism, Nature, Socialism*.

We would like to acknowledge the many friends and comrades who helped shape the collective contexts which themselves have informed at least indirectly how we made sense of Lefebvre's relevance. They are too numerous to list individually here.

More concrete ideas for a common publication project with a Lefebvrean theme were first generated in discussions during a series of academic meetings. The first of these involved Christian Schmid, Neil Brenner, Stefan Kipfer, and Roger Keil during the annual meeting of Research Committee 21 of the International Sociological Association in Berlin, 1997. Explorations were also undertaken by Elizabeth Lebas, Julie-Anne Boudreau, Nathan Sayre, Richard Milgrom, and Stefan Kipfer during and after a panel on Lefebvre at the World Congress of Sociology in Montreal in 1998. Ideas published in some of the articles in this volume were first presented at a series of Lefebvre or Lefebvre-related sessions at the annual conferences of the American Association of Geographers in New York City (2001), Los Angeles (2002),

Philadelphia (2004), and Denver (2005), and at the Studies in Political Economy Conference on scale in Toronto in 2005. Organizers and contributors to these panels included Eleonore Kofman, Kanishka Goonewardena, Ute Lehrer, Rob Shields, Neil Brenner, Neil Smith, Stuart Elden, Nathan Sayre, Joe Painter, Roger Keil, Stefan Kipfer, Richard Milgrom, and Christian Schmid. Ideas about the relevance of Lefebvre for research on colonization and imperialism were first presented by Kipfer and Goonewardena at the Denver conference, a workshop on "urbicide" in Durham, UK in the fall of 2006, and in publications for *Canadian Dimension*, *New Formations* and *Theory and Event*. For support and critical comments on these writings, we are grateful to Greg Albo, David Campbell, Deborah Cowan, Priyamvada Gopal, Neil Lazarus, Stephen Graham, and Daniel Bertrand Monk.

Different versions and fragments of the chapters by Liette Gilbert and Mustafa Dikeç, Stefan Kipfer, Richard Milgrom, and Klaus Ronneberger were first published in a special issue on Lefebvre edited by Kipfer and Milgrom for the Toronto editorial group of *Capitalism, Nature, Socialism* (CNS) 13 (June 2002), for which thanks are due to Barbara Laurence at *CNS* and the various reviewers who offered insightful comments and precious editorial assistance. This *CNS* special issue was preceded by "Rhubarb Pie," a *CNS* public forum in the spring of 2001. Organized by Roger Keil and Harriet Friedmann and moderated by Sue Ruddick, the forum included presentations by Russ Janzen, Liette Gilbert and Mustafa Dikeç, Kanishka Goonewardena, Stefan Kipfer, and Richard Milgrom. Neil Brenner's contribution to this book is based in part on ideas first published for a special issue on Lefebvre edited by Brenner and Stuart Elden of *Antipode* 33 (2001). Walter Prigge's contribution is translated from the German original published by Campus and edited by Martin Wentz in a 1991 collection entitled *Stadt-Räume*.

We thank David McBride, Steve Rutter, and Anne Horowitz at Routledge for their support and enthusiasm for this project. Translations from the German originals were done by Bandulasena Goonewardena (for Kurt Meyer, Walter Prigge, and Christian Schmid) and Stefan Kipfer and Neil Brenner (Klaus Ronneberger). These translations were made possible with financial support from the Faculty of Environmental Studies (York University, Toronto) and the Social Sciences and Humanities Research Council of Canada. Thanks to Ahmed Allahwala, doctoral candidate, Department of Political Science, York University, for his help with the index and Amy Siciliano, doctoral candidate, Department of Geography, University of Toronto, for editorial assistance, including work on the index. Last but by no means least, we would like to thank our various partners and family members for their invaluable patience, crucial intellectual stimulus, and loving support: Leah Birnbaum, Anik and Leo Gunawardena, Chantal, Ernst and Stefi Kipfer, Yves Périllard, Karen and Felix Wirsig, and Sarah Dooling. Without all of you, this book would never have seen the light of day.

1

ON THE PRODUCTION OF HENRI LEFEBVRE

Stefan Kipfer, Kanishka Goonewardena,
Christian Schmid, Richard Milgrom

SPACE, DIFFERENCE, EVERYDAY LIFE

The deepest troubles of the planet today do not lie only with geopolitical conflicts and world-economic ravages. They are also brewing in the metropolitan centers, as we saw most recently and clearly in the "French" suburban uprising of fall 2005, led by not quite so *post*-colonial subjects. Yet what happened in France in this case remains to be properly understood, especially by students of politics engaged with critical theory. After all, a few radical exponents of the latter joined the struggles against the conditions that spectacularly engulfed *les banlieues* in flames, placing them on a spatio-temporal axis aligned with the events of 1848, 1871, and 1968: Alain Badiou advocating for *sans-papiers*, Pierre Bourdieu denouncing neoliberalism, and Étienne Balibar arguing for the "right to the city" against neo-racism.[1] Even Jacques Derrida's post-9/11 book *Rogues*[2] may be extended with a little imagination to touch on the formidable forces bearing down on the predominantly North and Black Africans now living in the formerly "red" rings of French working-class suburbs, while being subjected to the worst deprivations registered in vivid detail by Bourdieu and his colleagues.[3] But an adequate account of *les banlieues* should exceed the work of any one of these critical thinkers. It demands a historical perspective capable of articulating spatial forms with social relations at various levels of our new global reality—from the quotidian, through the urban, to the global. Moving

through these levels of analysis to make sense of rebellious actions, and their mediation by emerging relations between cities and world order, now requires a critique sharply focused on three key terms: *space*, *difference*, and *everyday life*.

Henri Lefebvre springs to our minds when we think of these terms with necessary reference to each other as well as the world in which we live, given how he elaborated them in a remarkably supple oeuvre of idiosyncratic marxist thought intent on the revolutionary transformation of his own times and spaces. Of course, his work will have to be considerably adapted—globalized, even—to do justice to the transnational realities of contemporary metropolitan life, in France as much as elsewhere. For Lefebvre lived the adventure of the twentieth century, not the twenty-first, to play with the title of Rémi Hess's biography.[4] He wrote over sixty books and numerous other publications, covering an astonishingly wide range of subjects, including philosophy, political theory, sociology, literature, music, linguistics, and urban studies, in formats that vary from popular tomes on marxism to difficult, meandering writings that escape conventional academic protocols. Having helped introduce Hegel and Marx's early work into French debates, he developed his original heterodox marxism through a series of critical engagements with French phenomenology, existentialism, structuralism, and the surrealist, dadaist, and situationist avant-gardes. His most striking contributions include a critique of everyday life and studies of urbanization, space, and state—alongside studies of various prominent strands of French left intellectual discourse and a series of conjunctural meditations on such vital political moments as May 1968. Lefebvre was also a lifelong proponent of left-communist politics. Following his stint as an active member of the French Communist Party (PCF) from 1928 to his expulsion in 1958, he became an important exponent of the new left, contributing seminally to debates on self-management (*autogestion*). In addition, he directed research at the Centre National de la Recherche Scientifique (CNRS) (1949–61) and enjoyed a career as a charismatic university professor in Strasbourg (1961–5), where he collaborated with situationists, and Nanterre (1965–73), the hotbed of the 1968 student rebellion.

To contextualize Lefebvre's reception, here we want to look at how certain Anglo-American academic circles have influentially "produced" Lefebvre, as it were. Although Lefebvre receives passing mention in various anthologies of Western Marxism, his influence in the field of critical theory broadly understood pales in comparison to the considerable attention still commanded by, say, Theodor Adorno and Louis Althusser. But matters are different in some fields of academic inquiry with which we have working relationships, ranging from architecture through urban studies to radical geography, where Lefebvre enjoys some celebrity status. Spirited but limited work in these fields, however, is beginning to make its mark in critical theory at large, especially with help from the recent publication of two quite different studies of Lefebvre by Stuart Elden and Andy Merrifield.[5]

Briefly, such is the backdrop against which we hope to lay here the interpretative ground for a "third" constellation of Lefebvre readings, one different from the two major interpretations of his work that have invariably dominated the last three decades of English-speaking "space" debates: the "postmodern" appropriations led by Edward Soja that followed the "urban political-economic" renderings centered on David Harvey. Hardly any contribution to the present volume can be adequately captured by these two avowedly spatial lines of interpretation. We contend that Lefebvre's own view of the terms "space," "difference," and "everyday life" was significantly different from, if not altogether incompatible with, the particular uses of these terms in those two readings. As such, the Lefebvre that has been typically available for consumption in the Anglo-American academy amounted to a significant abstraction from Lefebvre's self-understanding of his own interventions in revolutionary theory and practice, suitably packaged for the postmodern *Zeitgeist*. With the waning fortunes of the latter,[6] however, subjective and objective conditions are now at hand for more fruitful examinations of Lefebvre.

The "third" wave of Lefebvre readings we propose links urban-spatial debates more persistently and substantively with an open-minded appropriation of his metaphilosophical epistemology shaped by continental philosophy and Western Marxism. In so doing, it also rejects the debilitating dualism between "political economy" and "cultural studies" that in effect marked the distinction between the "first" and "second" waves of Lefebvre studies, making it impossible for us to return to a simply updated or expanded earlier school of thought on Lefebvre. Indeed, one of the legacies of the debates within and on "post" theory of the 1980s and early 1990s was an often acute bifurcation of theoretical debate that identifies marxism with studies of material social relations, class, and political economy while relegating considerations of subjectivity, identity, difference, and culture to poststructuralist versions of cultural studies.[7]

Certainly, this bifurcation of theory profoundly influenced how key intellectuals—Walter Benjamin, Antonio Gramsci, Frantz Fanon, and others—were received within contemporary academic debates. This volume joins interpretive efforts on these authors by those who attempt to overcome the divide between culturalism and economism in a substantive way. We have in mind interpreters who have reignited supposedly "postmodern" problems—difference, identity, language, body, and the like—in "outdated" if not forgotten materialist, dialectical, and marxist theoretical contexts, instead of joining theoretically disparate and politically distinct strands of cultural studies and political economy.[8] What emerges from such a reinscription in Lefebvre's case is a heterodox and open-ended historical materialism that is committed to an embodied, passionately engaged, and politically charged form of critical knowledge. Within this context, his writings about everyday life and the city are not to be understood simply as sociological extensions of his oeuvre attractive only to specialists of "space": urban sociologists, geographers, planners,

and architects. For it was precisely through his concrete contributions to these fields that Lefebvre worked out his overall political and theoretical orientation. In that sense, we hope to demonstrate that Lefebvre's urban and spatial writings are of more general interest for radical social and political theory. In turn, we intend to show that his adventures in French Marxism shed much-needed light on his pioneering work on space, difference, and everyday life.

THE ECONOMIC GEOGRAPHY OF LEFEBVRE STUDIES

In 1951, an exiled Theodor Adorno noted the prevalence of the commodity form in shaping knowledge production and complained about how the disarmingly practical but hierarchically ordered procedures encouraged in intellectual work fostered a servile "departmentalization of mind" that was ready to be used for whatever practical purpose power had for it.[9] This departmentalization obtained under administered mass production in the postwar period has now been partly superseded, to be sure, but only with even more intense forms of instrumentalization and commodification. After-Fordist conditions in the academy herald less a new level of creativity than an intensified pressure to produce innovatively. The analogy between industrial practice and knowledge production indicates that university work even of the critical variety now mimics the commodity form more clearly than ever. What matters above all for those in the running for academic employment and recognition is to maximize output measured largely in quantitative terms; supplement regular university resources with external research grants that are increasingly tied to state and corporate interests; and establish hyper-specialized niches of innovation that facilitate the "branding" of one's professional identity along with what is left of critical inquiry. This pressure for "ceaseless intellectual innovation is symptomatic of academic capitalism."[10] Entrepreneurial scholarship approximates the time-space of fashion, where the commodity fetish establishes itself through the worship of the marginally new but structurally repetitive.[11] This situation invites all manner of intellectual cannibalism, involving opportunistic combinations and permutations of pre-existing knowledge fragments. Translated into postmodern culture, this yields the technique that represents the reformatting of modernist parody after the deletion of its subversive intent: *pastiche*.[12]

Publishing a new book on Lefebvre inevitably risks adding more of the same to at least some such trends. After all, references to his work have become increasingly commonplace in Anglo-American academic circles over the last fifteen years, mostly but not exclusively in the spatial disciplines, following the 1991 translation of *The Production of Space*. Since the issue of this challenging but apparently popular book, there followed a steady stream of English translations of his writings on everyday life, modernity, the city, rhythmanalysis; special issues of journals; conference papers; a reader; and three book-length studies of Lefebvre.[13] Such an array of translations

and a sizeable secondary literature means that citing Lefebvre's triadic notion of social space and his insistence on the "political" nature of space is now *de rigueur* for anyone trained with even a homeopathic dose of critical theory in geography, planning, or architecture. For better or worse, an academic industry on Lefebvre has developed. His increasing popularity, especially in the New World, was undoubtedly part and parcel of the prestige enjoyed by "French theory" (liberal adaptations of Derrida, Lacan, Foucault, Lyotard, Guattari) in the English-speaking academy and its transnational outposts.[14]

Until recently, Anglo-American interest in Lefebvre has stood in contrast to his intellectual marginalization in some other contexts.[15] In France itself, Lefebvre was relegated to the margins of intellectual life after the early 1970s.[16] As Gilbert and Dikeç remind us in this volume, some of his concepts of the urban such as "centrality" and "festival" were taken up in French urban policy circles during the 1980s, but only in highly coopted forms.[17] Otherwise, Lefebvre remained unpopular for refusing to follow the fashions of structuralism, post-structuralism, and the subsequent wave of media-savvy *nouveaux philosophes* intent on expunging "totalitarianism" (read: marxism and the new left) from French thought to turn France into a bastion of (neo-)liberalism.[18] Since the mid-1990s, however, he has resurfaced from obscurity in his native country. Under the initiative of "old" Lefebvreans, including his biographer Rémi Hess, and, ironically, intellectuals close to the PCF, a broad range of Lefebvre's books have been reissued by French publishers.[19] University students familiarize themselves with his work. Conferences and symposia have been stimulated by his work. In some instances, such as *Espaces et Sociétés* (1994), this meant reimporting Lefebvre from the Anglo-American scene in a form reminiscent of the recent fate of "French theory" in France itself.[20] All this has led some to suggest, optimistically, that the intellectual pendulum in French intellectual life is swinging back towards a more favorable consideration of Lefebvre's work.[21]

In the German-speaking context, too, Lefebvre has been a rather marginal figure within critical or radical intellectual circles. As Klaus Ronneberger argues in this volume, Lefebvre's work, particularly his critique of everyday life, acquired "underground status" among the West German new left in the 1970s. At that time, he inspired debates about alienation, critical theory, and the culture of postwar capitalism. Swiss-based Kurt Meyer, whose recent article on rhythmanalysis we have the privilege of publishing here, was a leading contributor to the debates at that time with his book *Henri Lefebvre: Ein romantischer Revolutionär* published in 1973. But Lefebvre largely disappeared from the radar screen of critical theory after the mid-1970s, only resurfacing occasionally in philosophical debates in the 1990s.[22] His influence on critical urbanism in the German-speaking world remained restricted to two small critical intellectual milieus in Frankfurt[23] and Zürich.[24] This work drew extensively on Lefebvre to understand the role of intellectual practice, everyday life, and social movements in the dynamics of urban conflict and restructuring. With a few

exceptions, including Schmid's and Prigge's contributions here, it remains unfortunately untranslated. Epitomized in the works of Prigge and Schmid, these intellectual milieus have produced some of the most exemplary and judicious studies of Lefebvre to date.

THE MANY LIVES OF HENRI LEFEBVRE

The lay of the Lefebvre land in the English-speaking academy can be characterized as specialist, dualist, and historicist: *specialist* insofar as many Lefebvre scholars are concentrated in geography, urban studies, planning, and architecture, and associated with the spatial turn in social and cultural theory in conjunction with the linguistic turn of what the French call human sciences, suggesting in effect that "doing Lefebvre" means "doing space" and "being postmodern"; *dualist*, as noted earlier, to the extent that Lefebvre has been read especially in Anglo-America through the often mutually exclusive lenses of urban political economy and postmodern cultural studies, both essentially blind to his involvement in earlier debates concerning postwar marxism in particular and French intellectual life more generally; and *historicist*, in a related sense, because, in spite of considerable evidence to the contrary, Lefebvre exhibited the uncanny habit of appearing as a "forerunner" for various projects—an ultimately disappointing one for urban political economy[25] but a very good one, a postmodernist *avant la lettre*,[26] for a certain brand of urban-cultural studies. Taken as readings of Lefebvre, all of these dominant tendencies are inadequate, but they do provide us with some coordinates for locating the two most influential appropriations of his work in Anglo-America. Sustained and admirable attempts to read Lefebvre differently (neither as urban political economist nor as an embryonic postmodernist) have been made, but with little impact.[27]

Lefebvre first figured prominently in the pioneering marxist attempts to theorize urbanization—or, more specifically, the role of urbanization in the accumulation and reproduction of capital—especially in the invaluable body of work produced by David Harvey since the publication of his urban political economy classic *Social Justice and the City* in 1973. Lefebvre's positive influence in this context stood in stark contrast to the hostile reaction his work faced from structuralist marxists, especially Manuel Castells, who in *The Urban Question* (first published in France in 1972) saw the city as a mere product of abstractly conceived instances of the social formation rather than as a contradictory mediation between everyday life and the social order, as Lefebvre did. Castells accordingly labeled Lefebvre as a left-wing exponent of mainstream urban sociology.[28] Although he subsequently revised his position,[29] his critique contributed to Lefebvre's marginalization in France and in English-speaking urban sociology.[30] Harvey, on the other hand, has never hidden his admiration for Lefebvre, and acknowledged the Frenchman's role in politicizing and radicalizing him.[31] Harboring no sympathies for Althusserian Marxism, he was particularly taken

by the utopian dimensions of Lefebvre's urban writings and accepted urbanization not as a thing in itself but as a strategic entry point to understand and revolutionize the capitalist mode of production as a whole.

Harvey probed Lefebvre for an alternative to the "counter-revolutionary" mainstream in geography, looking for a rigorous account of urbanization in relation to the crisis-ridden dynamics of capitalist accumulation. He was intrigued by Lefebvre's notion in *The Urban Revolution* (1970) that in the process of urbanization, a secondary circuit of real estate investment becomes increasingly important in advanced capitalism, producing the distinct patterns of spatial homogenization and differentiation so characteristic of postwar metropolitan areas. Yet Harvey conceived the ascendance of this secondary circuit not as a secular trend that was gradually becoming more influential than the primary industrial circuit of capital, as Lefebvre suggested, but as a cyclical process of expansion and contraction synchronized with the pattern of capitalist growth and crisis. Even as Harvey glimpsed the profound implications of Lefebvre's fundamental thesis, he found it not sufficiently rigorous in terms of economic theory.[32] In one sense Harvey was correct: Lefebvre offered no finished theory of urban political economy. Along similar lines, Neil Smith is also factually correct to announce his disappointment at Lefebvre's failure to produce a satisfactory theory of uneven development, the production of nature, and scale.[33] Both are mistaken, however, to assume that Lefebvre's life-long ambition was to produce a political-economic theory of space or scale. With his contributions to debates on the state, self-management, alienation, and everyday life, rather, Lefebvre proposed a *critique* of political economy:

> How much time is it going to take to recognize that the subtitle of *Capital* (*Critique of Political Economy*) had to be taken literally? Despite the subtitle, *Capital* was considered as a treatise of the economy for more than a half-century. After that, it was interpreted as a critique of bourgeois political economy that contained the premise for a political economy called "socialist." Yet *Capital* must be taken as a critique of all political economy: of the economic as a separate sphere, a narrow field of science that morphs into a restraining device, of the "discipline" which fixes and immobilizes momentary relations by elevating them to the rank of scientific truths. In the same way, the critique of the State does not just include a critique of the Hegelian state, the bourgeois state, but also of democracy, of the supposedly democratic and socialist State: of every State (as form of power).[34]

Notwithstanding such pleas, Harvey's engagement with Lefebvre was ultimately circumscribed by the political-economic parameters of a neoclassical marxism. He contributed immensely to the visibility of this French marxist in the Anglo-American world, aside from spawning the most powerful and prodigious current of radical

urban theory.[35] But the Lefebvre that survived in this tradition was also radically reduced, barely recognizable as the prolific philosopher who theorized everyday life while drinking with Guy Debord and wrestling with continental social and political thought. This has had serious conceptual consequences. First, Harvey treats everyday life in a derivative way, as a repository of larger processes rather than a semi-autonomous and contradictory level of totality, and an ultimate yardstick of revolution, as Lefebvre did. As a result of the ensuing difficulty to deal with the "lived experiences of people in history,"[36] Harvey has exhibited impatience with Lefebvre's open-ended, three-dimensional notion of the production of space, privileging the production of material (perceived) over ideological-institutional (conceived) and lived-symbolic (experienced) space.[37] As Schmid puts it, "while Lefebvre promoted the development of a comprehensive theory of the production of space, Harvey pursued a more narrow project: a political economy of space."[38] Finally, Harvey's neoclassical marxism tends to shrink problematics of difference to an effect of political economies of spatial differentiation. In response to postmodern critics, his fundamentally political-economic conception of uneven geographical development comes to underwrite the dialectic of identity and difference, within which the autonomous and subjective aspects of everyday life remain undertheorized and devalued.[39] This is not only in contrast to Derrida's notion of *différance* mobilized by postmodern critics. It also differs from Lefebvre's primarily political understanding of the urban revolution as a dialectical transformation of minimal into maximal difference (described in *Le manifeste différentialiste*, *The Production of Space*, and the third volume of *The Critique of Everyday Life*).[40] This transformation can be achieved only by social struggles for political self-determination and a new spatial centrality, which help liberate difference from the alienating social constraints produced by capital, state, and patriarchy.

In the 1980s, Soja's early explorations into the role of space in critical social theory promised a broader engagement with Lefebvre. Shifting from urban political economy to wider debates, he readily acknowledged Lefebvre's continental philosophical heritage and political pedigree, noting a "flexible, open, cautionary, eclectic Marxism" influenced by Hegel, the early Marx, and the surrealists that gestured towards a holistically spatialized marxism.[41] Everyday life, lived space, and difference figured prominently in this perspective, even though these terms were ultimately deployed very differently by Soja than in Lefebvre's own work. Soja's extremely influential book *Postmodern Geographies* thus offered much hope for critical theory, and was warmly welcomed by no less an authority on marxist cultural theory than Fredric Jameson, for placing the "new spatiality implicit in the postmodern . . . on the agenda in so eloquent and timely a fashion."[42] This generous feeling, however, was not mutual. For already in *Postmodern Geographies*, Soja had provided a sweeping and generic indictment of "historicism" (of which Jameson must appear as a chief proponent) and mobilizes Lefebvre alongside Foucault for a veritable

ontology of space:[43] a less than dialectical conception of the relationship between space and society, which are treated as ontologically distinct categories.[44]

Lefebvre did not privilege space at the expense of time, or vice versa.[45] While committed to rectifying the undertheorization of space in marxist traditions, he wrote a great deal on precisely the deplorable consequences of *spatializing* time into a series of measurable instants.[46] As he himself once said, "time may have been promoted to the level of ontology by the philosophers, but it has been murdered by society."[47] This pervasive tendency of modern society that also disturbed Benjamin, Debord, and E. P. Thompson[48] offers Lefebvre no cause for postmodern celebration, but rather the occasion to demonstrate his commitment to temporal and historical categories—moments, rhythms, events—within his inquiries into space, and this with a persistent reluctance to ontologize space, time, or anything else.[49] The emphasis lay for him not on space as an a priori or ontological entity, but on the processes and strategies of producing space, which are by definition historical. For *ontologizing* space and spatiality symptomatically replicates, in the realm of thought, the domination of linear time over lived time already occurring more generally in modern society, inscribing the alienation of the rhythms of everyday life in what Lefebvre called "abstract space."[50] It was not for nothing that the book that started all this was entitled *The Production of Space*.

How did Soja get so lost looking for Lefebvre in the prison-house of spatial ontology? At least a partial explanation must lie with his decision to treat Lefebvre as a forerunner of postmodernism, a strategy begun in *Postmodern Geographies* and completed, under pressure from his critics, in *ThirdSpace*.[51] One now finds Soja's Lefebvre in "third space," which lies at the end of a road named post-structuralism here and postmodernism there, after going through not only the spatial but the cultural and linguistic turns. Drawing eclectically on bell hooks's "margins," Gloria Anzaldua's "borderlands," Michel Foucault's "heterotopia," and, most importantly, Homi Bhabha's own third space, Soja's subsumes lived space under the "new cultural politics of identity and difference" located in thirdspace.[52] Within his misleadingly ontologizing "epistemological trialectics" of space,[53] thirdspace signals, in contrast to Lefebvre, an epistemological and linguistic principle of non-representability. Closely resembling Bhabha,[54] Soja's thirdspace is an anti-representational site of "radical openness," "otherness," "margins," and "hybridity," where "*everything* comes together" in a place of "all-inclusive simultaneity."[55] What is not allowed in here is any sense that, in Lefebvre, difference and everyday life are categories of dialectical critique, such that lived space entails a contradictory realm of alienation and liberation. For Lefebvre, to extricate the promising aspects from this contradictory realm of lived space required reassembling and transforming fragments of urban life, not reifying existing separations of modernity as forms of absolute simultaneity or separate spatialities.[56] Such transformative assembly is possible only

with an open-ended (but not postmodern) search for totality as revolutionary possibility.

LEFEBVRE AND WESTERN MARXISM

The postmodern and neoclassical political-economic appropriations of Lefebvre—epitomized by Soja and Harvey—patently fail to do justice to his work spanning space, difference, and everyday life. While Lefebvre shared concerns with both traditions, he pursued neither an urban political economy (which includes a geographic theory of differentiation but treats everyday life as a passive site) nor an ontology of spatiality (where difference and everyday life are at one with the play of signifiers in deconstructive linguistic theory). "Sharing concerns does not mean shared analyses or conclusions," aptly note Eleanore Kofman and Elizabeth Lebas.[57]

This holds most clearly for the post-structuralist appropriation of him and its strictures against subjectivity, alienation, dialectics, and totality.[58] The latter remain central concepts in Lefebvre[59] and his insightful explorations into such issues as language, body, space, time, difference, and everyday life, which are typically assumed to be postmodern terrain. As demonstrated by David McNally, a radical approach to language such as Mikhail Bakhtin's and Benjamin's cannot abstract it, as do structuralism and post-structuralism, from the "historical bodies" theorized by Marx, Darwin, and Freud and their material practices.[60] Lefebvre, though not discussed by McNally, understood this when he refused Foucault's notion of the body as the "effect" of discursive practices and declined the invitations of Ferdinand de Saussure or Derrida into a "world of signs" followed by an "erasure of referentials." For him, the abstraction and self-referentiality of the linguistic turn in social theory represented not so much a critique as an alienated symptom of profoundly modern-capitalist phenomena: the instrumentalization of knowledge, the universalization of commodification, and the coronation of exchange-value.[61] In addition, while Lefebvre's dealings with Nietzsche are questionable,[62] they are meant to qualify and extend, not undermine Hegel and Marx.[63] Lefebvre has no use for Nietzsche's mythical *identity* of knowledge and the Will to Power, which one can also detect in the neo-Nietzschean formations of post-theory.[64]

How then does Lefebvre fare in studies of Western Marxism? In much of the literature surveying the latter, one finds him either missing altogether or mentioned only in passing. This should seem surprising, given the crucial import accorded to space in the prodigious theorization of postmodernism as the cultural logic of late capitalism by Jameson, the leading representative of this tradition today. Yet the fleeting references to Lefebvre in his work are more allusive than substantive.[65] Lefebvre plays no role at all in Jameson's most original contributions to marxist theory.[66] Neither does he appear in Terry Eagleton's popular and pioneering studies.[67] Martin Jay devotes a chapter to him in *Marxism and Totality*, the quality of which stands

in negative contrast to the breadth and depth of his treatment of George Lukács, Jean-Paul Sartre, and the Frankfurt School thinkers in the same book.[68] Lefebvre also features only superficially in the studies and anthologies of Roger Gottlieb, Russell Jacoby, Tony Judt, Leszek Kolakowski, George Lichtheim, Bertell Ollman, and other surveyors of marxism.[69]

With some justification, one may submit that Lefebvre's enigmatic absence from literatures on Western Marxism in particular (and continental philosophy more generally)[70] can be explained by his occasional intellectual imprecision and political opportunism, evidenced in disappointing relations to the ideological vagaries of the PCF.[71] But not everyone has taken these limitations as an excuse to bypass Lefebvre. An especially noteworthy early contribution is late Frankfurt School scholar Alfred Schmidt's sketch of Lefebvre's anti-ontological marxism, a prophetic counterpoint to postmodern reifications of his thought on space.[72] Sticking close to the orbit of French communism, Michael Kelly traces Lefebvre's often subterranean contributions to debates on materialism and idealism within the *Philosophies* group and the PCF.[73] Lefebvre also plays a leading part in Bud Burkhard, who provides the most detailed treatment of his interwar activities, intellectual and political, and stresses his crucial role in introducing and popularizing marxism in France, especially by means of the short-lived journal *Revue Marxiste* (1929–30).[74] In this context, Burkhard discusses, above all, the co-authored (with Norbert Guterman) introductions to *Morceaux choisis de Marx* (1934), *Morceaux choisis de Hegel* (1938), *Cahiers sur la dialectique de Hegel* (1938), and *Conscience mystifiée* (1936), as well as *Dialectical Materialism* (1939) and *Nietzsche* (1939).

The most nuanced theoretical treatment of Lefebvre's relationship to marxism in this period can be found in Kevin Anderson's excellent study on the importance and historical journey of Lenin's 1914–15 *Hegel Notebooks*. In *Cahiers sur la dialectique*, *Dialectical Materialism*, *Logique formelle, logique dialectique* (1947), and *Pour connaître la pensée de Lénine* (1957) Lefebvre appears as the main and controversial defender of Lenin's Hegelianism in France.[75] Finally, Mark Poster's account of the convergence of existentialism and marxism in postwar France considers at some length Lefebvre's trajectory from early existentialism in the 1920s through Hegelian Marxism in the 1930s to his prominent role in the *Arguments* group (1956–62).[76] Next to Lefebvre's central role in the French new left,[77] he pays particular attention to his shifting relationship to Sartre and his comprehensive critique of structuralism.[78] Together, these interventions testify, first, to Lefebvre's crucial role in explicating a dialectical and humanist version of marxism in France critically rooted in Hegel and the early Marx and, second, his strategic place in the non-structuralist marxist side of the new left after 1956.

Despite these promising forays, only a few students of Lefebvre have seriously linked his heterodox European philosophy and Western Marxism to his writing about space, everyday life, and difference. With regard to the critique everyday life,

Lefebvre has been appearing more regularly and systematically in an expanding literature on this concept. Here, he is compared and contrasted to a range of political and cultural forces (dada, surrealism, communism, situationism) and a wide variety of individual contributors: Boris Arvatov, Bakhtin, Benjamin, Michel de Certeau, Debord, Gramsci, Martin Heidegger, Agnes Heller, Tosaka Jun, Lukács, and Dorothy Smith.[79] The most philosophically ambitious exponent in this recent literature is John Roberts, whose *Philosophizing the Everyday* offers a poignant contrast to postmodern readings of Lefebvre and traces the radical politics of the quotidian in marxism from the early Soviet debates through Lukács and Benjamin to Lefebvre and the situationists.[80] This brief but powerful study ranks among the few rewarding inquiries into Lefebvre's thought in the tradition of Western Marxism. It also offers a fine complement to Harry Harootunian's comparative account of modernity, where Lefebvre appears alongside Japanese marxist Jun,[81] and Peter Osborne's penetrating *The Politics of Time*, which includes the most theoretically advanced comparison to date between the concepts of everyday life developed by Heidegger and Lefebvre.[82]

What about the links between Lefebvre's meta-philosophy, his critique of everyday life, and his urban and spatial analyses? While Poster's aforementioned work appropriately mentions the importance of these links, they are explored and developed in an exemplary fashion in Kristin Ross's *Fast Cars, Clean Bodies*.[83] Lefebvre's anti-structuralist romantic-revolutionary claim for a new subjectivity is superbly discussed here in ways that highlight its essential connections to a critique of everyday life that is itself decisively refracted through an urban lens. In the footsteps of her earlier intriguing book on revolutionary culture leading up to the Commune,[84] Ross weaves Lefebvre's critique of everyday life (and Fanon's anti-colonial writing) into a feminist excavation of postwar culture in France. In so doing, she clearly demonstrates that Lefebvre's meta-philosophical orientation and dialectical critique of everyday life are fused organically with his urban and spatial analyses. In this regard, Ross's insight is powerfully confirmed by Andy Merrifield's monograph *Henri Lefebvre: A Critical Introduction*, where Lefebvre's overall politico-theoretical orientation is integral to both his urban and spatial writings and his fully lived critique of everyday life.[85] Ross and Merrifield leave us with a clear sense that Lefebvre's dialectical critique of everyday life reached its most explosive potential when his attention shifted to "the urban."

A THIRD CONSTELLATION OF LEFEBVRE READINGS

This collection of essays follows the lead of Ross, Merrifield, and a number of other authors[86] who have taken Lefebvre out of the confines of the so-far dominant specialist, dualist, and historicist readings in the Anglo-American spatial debate. The contributions to this volume share a number of commonalities. First, they hope to

provide well-founded treatments of Lefebvre while paying careful attention to the overall orientation and historical context of his work. They are committed to an undogmatic reading of Lefebvre and are thus more precise and open than many previous attempts. Second, they consider Lefebvre as a point of departure. They make an effort to think with and beyond his texts and theories by incorporating them into contemporary contexts and making them work for reflections and analyses that reach beyond Lefebvre himself. Third, they emphasize the role of Lefebvre's conception of space, time, and the urban in his overall (meta-)philosophical approach, and vice versa. Fourth, many of the essays make Lefebvre useful for purposes of a type of empirical research that does not only cite Lefebvre's work but incorporates his theories and concepts into the very heart of the investigation itself.

It is possible to discern from our contributions the rough contours of a "third" wave of Lefebvre. This does not imply a unified approach, nor does it mean agreement on all aspects of Lefebvre's work, of course. There is no consensus among authors about the precise nature and conceptual importance of his marxism. And not everyone is on the same page as far as the centrality of the urban is concerned for Lefebvre's other preoccupations. With their contributions to the links between Lefebvre, Kostas Axelos, Gaston Bachelard, Balibar, Fernand Braudel, André Breton, Debord, Gramsci, Heidegger, Jameson, Lukács, Lucien Kroll, Maurice Merleau-Ponty, Raymond Williams, and some others, the authors in this volume substantively extend our knowledge of Lefebvre's heterodox, open-ended and broadly conceived form of marxism, however. We also think it is possible to identify with this volume a loose constellation of Lefebvre scholarship that is rooted in attempts to expand on the explosive political implications that follow from the links between Lefebvre's peculiar meta-philosophical orientation and his observations on space, time, and the urban.

With respect to space, Christian Schmid and Łukasz Stanek explicate the philosophical sources informing Lefebvre's theory of the production of space. Stanek demonstrates that Lefebvre's notion of space as concrete abstraction can be traced to Hegel's concept of the concrete universal and Marx's elaboration of it in *Grundrisse* and *Capital*. Schmid points out that Lefebvre's three-dimensional dialectical theory of the production of space is best understood with reference to, first, the trinity of Hegel, Marx, and Nietzsche; second, his three-pronged treatment of linguistic theory; and, finally, a materialist adaptation of French phenomenologists Merleau-Ponty and Bachelard. As his careful theoretical reconstruction indicates,[87] and as Walter Prigge also forcefully argues, Lefebvre's writing about space is not simply a concretization of broader theoretical (philosophical or sociological) concerns. It is definitive and productive of his overall theoretical orientation. For Prigge, this shows that urban research has epistemological implications not only for sub-disciplinary investigations but for our understanding of modernity as a whole. Therein lies the materiality of the urban.[88]

Left unresolved in these opening contributions is the role of Heidegger in Lefebvre. Both Stuart Elden and Geoff Waite affirm Heidegger's presence in words Lefebvre uses: *mondialisation/mondialité*, dwelling/inhabiting, and several others. They radically disagree on how to make proper sense of this presence, though. Elden extends his own elaborate study[89] with a careful review of Lefebvre's relationship to Kostas Axelos, the exiled resistance fighter and former Communist Party member from Greece who translated Heidegger and Lukács, and worked closely with Lefebvre as the editor of *Arguments* from 1957 to 1962. He argues that Axelos was an influential source behind Lefebvre's use of the word *mondialisation*, which as a philosophical category must be distinguished from analytical or instrumental ways of grasping processes of globalization. The Heideggerian currents that come together in the Axelos and Lefebvre pairing are subjected to exacting scrutiny by Waite, a pioneering critic of Nietzsche and Heidegger.[90] He insists that "left-Heideggerian" attempts to marry Marx with Heidegger are doomed to fail: they are "philologically incompetent" and "philosophically incoherent." Waite takes to task not only contemporary authors as distinct as Elden and Harvey but Lefebvre himself for failing to recognize this. Lefebvre may have avoided Heidegger's darkly disturbing "jargon of authenticity,"[91] but he read Heidegger too carelessly to understand the dangers that inhere in Heidegger's esoteric style.

Lefebvre's spatial writing emerged, of course, from a response to processes of "modernizing the city" and "urbanizing space" (Prigge), which culminated in the fully fledged crystallization of abstract space in the middle of the twentieth century (Stanek). As Ronneberger reminds us in his discussion of Lefebvre's presence in Germany, Lefebvre gave considerable weight to the materiality of the urban with his distinction between three levels of the social totality: G ("global," meaning general), M (mixed, urban), and P (private, everyday). This analytical device integrates instead of separates urban questions from other levels of totality: the macro-order of society and the micro-realities of everyday life, as is highlighted also by Kanishka Goonewardena and Stefan Kipfer. In his sharp treatment of the subject, Goonewardena takes us back all the way to Marx and Engels's *German Ideology* and suggests that Lefebvre's own vital contribution to the problematic of everyday life compares best with Benjamin, Gramsci, Debord, and the mature Lukács but differs clearly from Heidegger, Adorno, Horkheimer, and de Certeau. Nothing less than the benchmark of success for marxist theory, everyday life captures the contradictions of reality and possibility within the very interstices of advanced capitalism. Goonewardena's chapter resonates well with Sara Nadal-Melsió's insightful comparison between Lefebvre and the surrealists (Breton) and Merrifield's witty portrait of the multifaceted relationship between Debord and Lefebvre. While Nadal-Melsió underscores the importance of art as everyday poetic practice for Lefebvre's view of philosophy, the aesthetic, and the city, Merrifield holds that Debord

(Mephistopheles) and Lefebvre (Faust) are both necessary poles in a dialectical and militant urban marxism.

If, for Lefebvre, considerations of space are closely tied to (rather than ontologically distinct from) those of time, this is particularly clear at the level of everyday life, which can also be understood as a confluence of multiple rhythms. Meyer describes the emphasis Lefebvre placed on the interplay of linear and cyclical rhythms in Mediterrenean cities as well as in metropolitan Paris and Los Angeles. Borrowing from Brazilian philosopher Pinheiro dos Santos and Bachelard, Lefebvre's *Rhythmanalysis* rearticulates his own critique of everyday life and includes important implications for our understanding of urban nature. Meyer also detects resonances with Braudel's conception of history as an interplay of multiple rhythms as well as the artistic echoes of writers, painters, and musicians like Calvino, de Maupassant, Hodler, and Jaques-Dalcroze. As Nadal-Melsió and Merrifield note, the polyrhythmicity of everyday life can be explosive. In their contributions, we learn that Lefebvre's notions of "moment" (in close dialogue with Debord's more spatial "situation") and "event" highlight temporalities which conflict with linear-repetitive time either within the residualized habits of daily life or in intense periods of political struggle. In Nadal-Melsió's terms, it is through such events as "1968" that the city becomes a moment-ary work of art which promises to sublate philosophy and disalienate the aesthetic from the purview of specialized activity.

Subversive moments and revolutionary events are also key to liberate fragments of modern life from their separate existence within the confines of abstract space. There is thus a particularly differential aspect to his critique of lived space and daily temporalities. Within this context, Lefebvre's distinction between minimal/induced and maximal/produced difference is particularly important, as Kipfer, Richard Milgrom, and Andrew Shmuely point out. It is key to understanding his open-ended concept of totality as well as the fate of hegemonic projects of producing space. Kipfer discusses this with respect to Lefebvre's critique and urbanized appropriation of Gramsci. In a similar vein, Shmuely offers an intriguing comparison between Lefebvre and Williams's Gramsci-inspired differentiation between dominant, residual, and emergent social formations. Complementing Stanek, Milgrom brings Lefebvre's differential insight to bear on urban design practice, notably the situationist architecture of Lucien Kroll. In clearly demonstrating the implication of Lefebvre's differential method for projects to produce differential space, he joins others who have elaborated on Lefebvre's interest in situationists like Constant Nieuwenhuys and helped us understand his dialectical critique of modernist urbanism.[92]

These insights lead us to questions of political analysis in the more specific sense of the term. Lefebvre's differential critique of everyday life is of immediate consequence for his approach to the state and his critique of statism, the epistemological implications of which took him beyond Gramsci, according to

Kipfer, but remain to be explored with respect to his relationship to Poulantzas, as Neil Brenner indicates. Building on his path-breaking research on state, scale and globalization,[93] Brenner's chapter shows how Lefebvre's analysis of the "state mode of production" ushers in a critique of both social democratic and neoliberal versions of state productivism in the France of the late 1970s. These are counterposed to *autogestion* (territorial and industrial self-management), which, in contrast to those who turned it into a business management model, Lefebvre saw not as a static institutional form but an ongoing dialectically utopian practice of transforming everyday life in all its aspects. One may add that such far-reaching democratic transformations are central to realizing difference in post-capitalist urban society. They will have to take into account the socio-spatial unevenness of everyday life in ways that go beyond Lefebvre.[94] In this spirit, Liette Gilbert and Mustafa Dikeç draw on Étienne Balibar to extend Lefebvre's late work on citizenship (with the Groupe de Navarrenx) into analyses of migrant struggles against exclusion, segregation, and criminalization in the United States and France. They trace the relevance of Lefebvre to citizenship studies to his earlier comments about the role of immigrant workers in claims to the right to the city as the right to difference in the 1960s and 1970s. We will resume this theme in our conclusion.

NOTES

1. Alain Badiou, *Ethics*, trans. P. Hallward (London: Verso, 2001 [1998]), 96–105; Pierre Bourdieu, *Acts of Resistance: Against the Tyranny of the Market*, trans. R. Nice (New York: The New Press, 1998) and *Firing Back: Against the Tyranny of the Market 2*, trans. L. Wacquant (New York: The New Press, 2003 [2001]); Étienne Balibar, "*Droit de cité* or Apartheid," in *We, the People of Europe: Reflections on Transnational Citizenship*, trans. J. Swenson (Princeton: Princeton University Press, 2004 [2001]), 31–50.
2. Jacques Derrida, *Rogues: Two Essays on Reason*, trans. P.-A. Brault and M. Naas (Stanford: Stanford University Press, 2005 [2003]).
3. Pierre Bourdieu *et al*., *The Weight of the World: Social Suffering in Contemporary Society*, trans. P. Parkhurst Ferguson *et al*. (Stanford: Stanford University Press, 1999 [1993]).
4. Rémi Hess, *Henri Lefebvre et l'aventure du siècle* (Paris: Metailie, 1988).
5. Stuart Elden, *Understanding Henri Lefebvre: Theory and the Possible* (London: Continuum, 2004), and Andy Merrifield, *Henri Lefebvre: A Critical Introduction* (New York: Routledge, 2006).
6. Terry Eagleton, *After Theory* (London: Allen Lane, 2003). An indication of this fizzling are debates looking for "new" avenues to reinvigorate post-theory. See Judith Butler, John Guillory, Kendall Thomas, eds., *What's Left of Theory? New Work on the Politics of Literary Theory* (New York: Routledge, 1998); Deborah P. Dixon and John Paul Jones III, "Guest Editorial: What Next?," *Environment and Planning A* 36 (2004): 381–90.
7. Himani Bannerji, *Thinking Through: Essays on Feminism, Marxism and Anti-Racism* (Toronto: Women's Press, 1995), 18.
8. *Ibid*.; Ato Sekyi-Otu, *Fanon's Dialectic of Experience* (Cambridge, MA: Harvard University Press 1996); Esteve Morera, "Gramsci's Critical Modernity," *Rethinking Marxism* 12,

no.1 (2000): 16–46; Rosemary Hennessy, *Profit and Pleasure: Sexual Identities in Late Capitalism* (New York: Routledge, 2000); David McNally, *Bodies of Meaning: Studies on Language, Labor, and Liberation* (Albany: State University of New York Press, 2001).

9. Theodor W. Adorno, *Minima Moralia: Reflections from Damaged Life*, trans. E. F. N. Jephcott (London: Verso, 1974 [1951]), 21.
10. Noel Castree and Thomas MacMillan, "Old News: Representation and Academic Novelty," *Environment and Planning A* 36 (2004): 470.
11. Walter Benjamin, "Convolut B," in *The Arcades Project*, trans. H. Eiland and K. McLaughlin (Cambridge: Belknap, 1999), 62–81.
12. Fredric Jameson, *The Cultural Turn: Selected Writings on the Postmodern* (London: Verso, 1998), 4–5, 7–10.
13. Since 1991, translations have been made of all three volumes of *La Critique de la vie quotidienne; Introduction à la modernity; Le Droit à la ville; Espaces et politiques*; *La révolution urbaine*; and *Éléments de rythmanalyse*. A cross-section of philosophical and sociological texts can be found in Stuart Elden, Elizabeth Lebas, and Eleonore Kofman eds., *Henri Lefebvre: Key Texts* (New York: Continuum, 2003). Recently translated fragments on the state include a chapter from the fourth volume of *De l'État*, a short article and a forthcoming collected volume "Space and the State," trans. A. Kowalski-Hodges, N. Brenner, A. Passell, and B. Jessop in *State/Space*, ed. N. Brenner, B. Jessop, M. Jones, and G. MacLeod (Oxford: Blackwell, 2003), 84–100; "Comments on a New State Form," trans. Neil Brenner and Stuart Elden, *Antipode* 33, no. 5 (2001): 783–808; and Neil Brenner and Stuart Elden eds., *Henri Lefebvre: State, Space, World* (Minneapolis: University of Minnesota Press, forthcoming). Special issues were edited by Brenner and Elden in *Antipode* (January 2002) and Stefan Kipfer and Richard Milgrom in *Capitalism, Nature, Socialism* (June 2002). The three English monographs on Lefebvre are Elden, *Understanding*, Merrifield, *Henri Lefebvre*, and Rob Shields, *Lefebvre, Love, and Struggle: Spatial Dialectics* (London and New York: Routledge, 1999).
14. François Cusset, *French Theory: Foucault, Derrida, Deleuze et cie. et les mutations de la vie intellectuelle aux États-Unis* (Paris: La Découverte, 2005).
15. Even though Lefebvre is well known in some circles in countries like Brazil, our comments are restricted to France and Germany. Linguistic limitations and time constraints made it inadvisable for us to pursue Lefebvre's traces in the Spanish, Portuguese, Japanese, Serbo-Croat, Italian and Arabic literatures, where multiple translations of his works are available.
16. Monique Coornaert and Jean-Pierre Garnier, "Présentation: actualités de Henri Lefebvre," *Espaces et Sociétés* 76 (1994): 5–11.
17. Roland Castro, *Civilisation urbaine ou barbarie* (Paris: Plon, 1994); Jean-Pierre Garnier, "La Vision urbaine de Henri Lefebvre: des prévisions aux révisions," *Espaces et Sociétés* 76 (1994): 123–45; Eleonore Kofman and Elizabeth Lebas, "Lost in Transposition—Time, Space, and the City," in Henri Lefebvre, *Writings on Cities*, ed., trans. and introduction by E. Kofman and E. Lebas (Oxford: Blackwell, 1996), 35–6.
18. Peter Dews, "The 'New Philosophers' and the End of Leftism," in *Radical Philosophy Reader*, ed. R. Edgley and P. Osborne (London: Verso, 1985), 361–84, and "The *Nouvelle Philosophie* and Foucault," *Economy and Society* 8, no. 2 (1979): 127–71; Perry Anderson, *In the Tracks of Historical Materialism* (Chicago: University of Chicago Press, 1984), 27–31 as well as "Dégringolade" and "Union Sucrée," *London Review of Books* 26, no. 17 (2 September 2004), and 26, no.18 (23 September 2004). Available at: <http://www.lrb.co.uk>.

19. Among them are *Métaphilosophie*; *Nietzsche*; *L'irruption*; *La conscience mystifiée*; *Le nationalisme contre les nations*; *Rabelais; La production de l'espace*; *Espace et Politique*; *La survie du capitalisme*; *Contribution à l'esthétique*; *L'existentialisme*; *La fin d'histoire*; and *Méthodologie des sciences*.
20. Cusset, *French Theory*, 353–7.
21. Georges Labica, "Marxisme et poésie," preface to Henri Lefebvre, *Métaphilosophie* (Paris: Syllepse, 1997), 6.
22. Hajo Schmidt, *Sozialphilosophie des Krieges: Staat- und Subjekttheoretische Untersuchungen zu Henri Lefebvre und Georges Bataille* (Essen: Klartext, 1990); Ulrich Müller-Scholl, *Das System und der Rest. Kritische Theorie in der Perspektive Henri Lefebvres* (Mössingen-Talheim: Talheimer, 1999).
23. Walter Prigge, *Die Materialität des Städtischen* (Basel: Birkhäuser, 1987) and *Urbanität und Intellektualität im 20. Jahrhundert. Wien 1900, Frankfurt, 1930, Paris, 1960* (Frankfurt and New York: Campus, 1996).
24. Rudolf M. Lüscher, *Einbruch in den Gewöhnlichen Ablauf der Ereignisse* (Zürich: Limmat, 1984); Roger Hartmann *et al*., *Theorien zur Stadtentwicklung* (Oldenburg: Geographische Hochschulmanuskripte, 1986); Hansruedi Hitz *et al*. eds., *Capitales Fatales: Urbanisierung und Politik in den Finanzmetropolen Frankfurt und Zürich* (Zürich: Rotpunkt, 1995); Christian Schmid, "The Dialectics of Urbanisation in Zurich: Global-City Formation and Urban Social Movements," in *Possible Urban Worlds: Urban Strategies at the End of the 20th Century*, ed. INURA (Basel: Birkhäuser, 1998), 216–25; "Raum und Regulation: Henri Lefebvre und der Regulationsansatz," in *Fit für den Postfordismus? Theoretisch-politischePerspektiven des Regulationsansatzes*, ed. U. Brand and W. Raza (Münster: Westfälisches Dampfboot, 2003), 217–42; and *Stadt, Raum und Gesellschaft: Henri Lefebvre und die Theorie der Produktion des Raumes* (München: Franz Steiner, 2005); Christian Schmid, "Theory," in *Switzerland – an Urban Portrait*, ed. R. Diener *et al*. (Basel: Birkhäuser, 2005), 163–222.
25. David Harvey, *Social Justice and the City* (Oxford: Basil Blackwell, 1988).
26. Michael Dear, *The Postmodern Urban Condition* (Oxford: Blackwell, 2000), 51, and "Les Aspects Postmodernes de Henri Lefebvre," *Espaces et Sociétés* 76 (1994): 34; Pierre Hamel and Claire Poitras, "Henri Lefebvre, penseur de la postmodernite," *Espaces et Sociétés* 76 (1994): 41–55; Michael Keith and Steve Pile, "Introduction Part 1" and "Introduction Part 2," in *Place and the Politics of Identity*, ed. M. Keith and S. Pile (London: Routledge, 1993), 24–5; Edward Soja and Barbara Hooper, "The Spaces that Difference Makes: Some Notes on the Geographical Margins of the New Cultural Politics," in *Place and the Politics of Identity*, 183–205; Barbara Hooper, "The Poem of Male Desires: Female Bodies, Modernity, and 'Paris Capital of the Nineteenth Century,'" in *Making the Invisible Visible*, ed. L. Sandercock (Berkeley: University of California Press, 1998), 230–1; Edward Soja, *Thirdspace: Journeys to Los Angeles and Other Real-and-Imagined Places* (Oxford: Basil Blackwell, 1996).
27. Mark Gottdiener, "A Marx for Our Time: Henri Lefebvre and the Production of Space," *Sociological Theory* 11, no. 1 (1993): 129–34; and *The Social Production of Urban Space* (Austin: University of Texas Press, 1985).
28. *The Urban Question: A Marxist Approach* (London: Edward Arnold, 1977), 86–94. Castells's early objections are one-sidedly echoed in Ira Katznelson's more recent *Marxism and the City* (Oxford: Clarendon, 1993), 101, 290, 306.
29. In the afterword to the 1975 edition of *The Urban Question* (438–65), and his after-marxist *City and the Grassroots* (Berkeley: UCLA Press, 1983), 15–6, 296.

30. Chris Pickvance, *Urban Sociology: Critical Essays* (London: Methuen, 1976); Michael Harloe ed., *Captive Cities* (London: Wiley, 1977).
31. For a fascinating interview with Perry Anderson on Harvey's contributions to marxism and geography, see David Harvey, "Reinventing Geography," *New Left Review* 4 (2000): 75–97.
32. Harvey, *Social Justice*, 73, 149–52, 303–12; *The Urbanization of Capital* (Oxford: Basil Blackwell, 1985), 62, 64, 82, 88; *The Urban Experience* (Oxford: Basil Blackwell,1989), 53–4, 177–8, 230.
33. Neil Smith, *Uneven Development: Nature, Capital and the Production of Space* (London: Basil Blackwell, 1984), 90–3, 100; Foreword in Henri Lefebvre, *The Urban Revolution*, trans. R. Bononno (Minneapolis: University of Minnesota Press, 2003), xix; "Space and Substance in Geography," in *Envisioning Human Geographies*, ed. P. Cloke, P. Crang, and M. Goodwin (New York: Edward Arnold, 2004), 11–29.
34. Henri Lefebvre, *La pensée marxiste et la ville* (Paris: Casterman, 1972), 70 (translated by Stefan Kipfer).
35. This is evident in influential debates on such crucial matters as uneven development, suburbanization, gentrification, public space, urban political ecology, scale, state, and imperialism. Within these debates, Lefebvre is occasionally deployed in a stimulating fashion. See Erik Swyngedouw, "The City as a Hybrid: On Nature, Society, and Cyborg Urbanization," *Capitalism, Nature, Socialism* 7, no. 2 (1996): 65–81; Neil Brenner, "Global, Fragmented, Hierarchical: Henri Lefebvre's Geographies of Globalization," *Public Culture* 10, no. 1 (1997): 137–69; and "The Urban Question as Scale Question: Reflections on Henri Lefebvre, Urban Theory and the Politics of Scale," *International Journal of Urban and Regional Research* 24, no. 2. (2000): 361–78; Don Mitchell, *The Right to the City: Social Justice and the Fight for Public Space* (New York: Guildford, 2003).
36. Noel Castree "On Theory's Subject and Subject's Theory: Harvey, Capital, and the Limits to Classical Marxism," *Environment and Planning D: Society and Space* 27 (1995): 269–97.
37. Harvey, *The Urban Experience*, 263. Lived space never becomes a central category in his work, despite later qualifications to his earlier determinist reading of Lefebvre's triad of the production of space. See for example *Justice, Nature, and the Geography of Difference* (Oxford: Basil Blackwell, 1996), 322; "Space as a Keyword," in *David Harvey: A Critical Reader*, ed. N. Castree and D. Gregory (New York: Routledge, 2006), 279.
38. Schmid, *Stadt*, 41.
39. Some of the harshest criticisms to which Harvey's *The Condition of Postmodernity* (Oxford: Basil Blackwell, 1989) was subjected during the heyday of postmodernism owe something to this derivative status of everyday life and difference in his work, although some of these critics overshot their target, following the temptations of the day, to attack marxism *in toto*; see Doreen Massey, "Flexible Sexism," *Environment and Planning D: Society and Space* 9, no. 1(1991): 31–57; Rosalyn Deutsche, *Eviction: Art and Spatial Politics* (Cambridge, MA: The MIT Press, 1996); Meaghan Morris, "The Man in the Mirror," *Theory, Culture, and Society* 9 (1992): 253–79. Harvey's response to these critics, which can be found in *Justice, Nature*, are not fully satisfactory. His limitations, most notoriously expressed in his recurrent tendency to reduce non-class movements to postmodern commodity culture, are noted clearly even by those feminists open to marxist projects: see Melissa Wright, "Differences that Matter," and Nancy Hartsock, "Globalization and Primitive Accumulation," in *David Harvey: A Critical Reader*, 80–101, 167–90.

40. Lefebvre, *Le manifeste differentialiste* (Paris: Gallimard, 1970); *The Production of Space*, trans. D. Nicholson-Smith (Oxford: Basil Blackwell, 1991); *Critique of Everyday Life, Volume III: From Modernity to Modernism* (*Towards a Metaphilosophy of Daily Life*), trans. G. Elliott (London: Verso, 2005 [1981]).
41. Edward W. Soja, *Postmodern Geographies: The Reassertion of Space in Critical Social Theory* (London/New York: Verso, 1989), 47–50, 90–2.
42. Fredric Jameson, *Postmodernism, or, The Cultural Logic of Late Capitalism* (Durham, N.C.: Duke University Press, 1991), 418.
43. Soja, *Postmodern Geographies*, 3, 119, 127.
44. *Ibid*., 69–71, 76–8, 81.
45. Kofman and Lebas, "Lost in Transposition."
46. Henri Lefebvre, *Rhythmanalysis: Space, Time, and Everyday Life*, trans. S. Elden and G. Moore (London: Continuum, 2004). A close accord with Lefebvre is evident in Guy Debord's forceful formulations on the spatialization of time in *The Society of the Spectacle*, trans. K. Knabb (Berkeley: Bureau of Public Secrets, 2002 [1967]). See <http://www.bopsecrets.org/SI/debord/>.
47. Henri Lefebvre, *Production of Space*, 96.
48. Benjamin, *Arcades Project*; E. P. Thompson, "Time, Work-Discipline and Industrial Capitalism," *Past and Present* 38 (1967): 56–97.
49. Alfred Schmidt, "Henri Lefebvre and Contemporary Interpretations of Marx," trans. J. Heckmann, in *The Unknown Dimension: European Marxism since Lenin*, ed. D. Howard and K. E. Klare (New York: Basic Books, 1972), 322–41.
50. Lefebvre, *Production of Space*, 83–5, 98, 278, 281.
51. Massey, "Flexible Sexism"; Deutsche, *Eviction*; Dear, *Postmodern Urban Condition*, ch. 3; Derek Gregory, *Geographical Imaginations* (Oxford and Cambridge: Basil Blackwell, 1994), 289; Soja, *Thirdspace*, 38.
52. *Ibid*., 52.
53. Noting the recurrent use of conceptual triads in Lefebvre, Soja reifies them into "trialectics" (*sic*) of ontology (spatiality, historicity, sociality) and epistemology (first, second, third space) (*ibid*., 70–3, 78–81). In Soja, Lefebvre's triad of the production of space is transformed into an "epistemological trialectics" of objectivist (first), subjectivist (second), and lived (third) space. This overlooks that, for Lefebvre, the third term in a triad is not an expression of trialectics but a product of three-dimensional dialectical transformation (Lefebvre, "Twelve Theses on Logic and Dialectic," *Key Writings*, 58; Schmid, this volume).
54. Homi Bhabha, *The Location of Culture* (London: Routledge, 1994), 36–7, 50.
55. *Ibid*., 12–14, 56, 57. This simultaneity Soja found in the "bubbly, postmodern complexity" of Southern California's Orange County (*Thirdspace*, 247).
56. Henri Lefebvre, *Writings on Cities*, 222; see also Nadal-Melsió, this volume.
57. Kofman and Lebas, "Lost in Transposition," 44.
58. See Martin Jay, *Marxism and Totality: The Adventures of a Concept from Lukács to Habermas* (Berkeley: University of California Press, 1984); Robert Albritton, *Dialectics and Deconstruction in Political Economy* (New York: St. Martin's Press, 1999); Perry Anderson, *Tracks*.
59. See, above all, Norbert Guterman and Henri Lefebvre, *La conscience mystifiée* (Paris: Syllepse, 1999); Henri Lefebvre, *Dialectical Materialism*, trans. J. Sturrock (London: Jonathan Cape, 1968); *La somme et le reste* (Paris: Bélibaste, 1973), and *Métaphilosophie* (Paris: Syllepse, 1997).