Gentrification is evolving. The urban sociologist in a talk at an event in London published last June that a century ago, gentrification was a universally recognized term for the process of capital investment and cultural change among developers, investors, policy elites, and upwardly mobile creative-class professionals. Older neighborhoods, overlooked city neighborhoods, suddenly emerged as trendy hipster destinations for the wealthy and middle classes (and for their money) and for the young who are struggling to achieve their own goals. The right mixture of factors, says the author, are creating an economic cycle that feeds the market for gentrification and the problem of inequality, segregation, and exclusion.

The Invisible Committee (2009, p. 59) notes that the processes are not as evident as they are some claim, and yet the daily routines of the inhabitants are shaped by these changing dynamics and often go unnoticed. In New York, the popular film director Spike Lee recently described the gentrification of one of his old Brooklyn neighborhoods as "Motherf***ing Christopher Columbus Syndrome." The committee also points to the role of the public transportation system used by the well-off, who can afford to live in these neighborhoods. This has fueled the gentrification process has become even more pervasive and systemic.

The processes of gentrification are not just confined to the urban centers but are also taking place in suburban and rural areas. The commodification of space has led to the displacement of long-time residents and the transformation of social norms and values. The process of gentrification is not only about the physical changes but also about the cultural and social changes that occur.

"...there is a need to understand the emerging manifestations of gentrification and the constitutive socio-spatial practices of its actors without being bound to outdated conceptual frameworks." -- Mark Davidson (2011, p. 1994)


"The metropolis is not just this... final collision between city and country. It is also a flow of beings and things, a current that runs through fiber-optic networks, through high-speed train lines, satellites, and video surveillance cameras, making sure that this world keeps running straight to its ruin." -- The Invisible Committee (2009, p. 59).
digitized social relations as forces of production. Gentrification is being deepened, digitized, and democratized.

Understanding a process of inequality, however, does not require that inequality be reduced or diminished, any more than the extent of competition that produces unequal outcomes are being reduced. This is where gentrification helps us to understand the multifaceted and accelerated nature of change across several domains of the urban experience, and that helps us to shape a broader agenda for research and action to build cities as sites of genuine social justice.

Gentrification is being transformed through a re-negotiation of the rules of human competition over urban space. This re-negotiation is a new and unique blend of material economic exclusivity and discourses of cosmopolitan, transnational ethnorracial inclusion. For better and for worse, gentrification is evolving— not just in the vague sense of change, but rather in the explicit, human evolutionary processes of intergenerational inheritances, environmental conditions, competition, and cooperation in reproducing human development over time. This is about the desire to be better, to achieve and to succeed, but also to make progress towards a better society or a better world, and to have the next generation go better than ours. It's, quite literally, a struggle to create a new humanity. It's getting more competitive, especially in the context of the global process of human development that has accelerated to the point where the majority urban threshold cities around the world, the centers of gentrification, now map the leading edge of a new ethos of socially-networked forms of competition that are coalescing in ways that are creating a new kind of social Darwinism, while transcending many of the traditional dividing lines that have organized urban studies. These new forms of competition involve a geographically variegated blend of trajectories in what is variously described as the ‘knowledge economy,’ the ‘creative economy,’ or ‘cognitive capitalism’ (Scott, 2011). Cognitive capitalist development and underdevelopment, in turn, involves an acceleration in the diverse path dependencies of a systematically uneven planetary neoliberalism shaped by “an increasingly transnational field of market-oriented regulatory transfer” (Brenner et al., 2010, p. 182).

Yet the traditional narratives of cosmopolitanism and regionalization are as problematic as those of homogenization and globalization. The narratives of the global North and the global South still shape our understandings of the world, and our experiences and expectations of opportunity are still shaped by the prevalent mythologies of the global North and the global South. It is not possible to deny the global North’s role in shaping our thinking about inequality, poverty, and social justice. Yet it is also true that the experiences of people in the planetary urban condition are diverse and complex, and that they incorporate a wide range of experiences that are not encapsulated in simple narratives of progress or regression.
Evolutionary Cognitive Capitalism

The fundamental role of competition has been obscured by the way gentrification emerged in twenty-first-century urban theory. Several interrelated conditions allowed the ruthless ideas of neomalthusian competition from the nineteenth century to become encoded as a sort of “stealth” network architecture of today’s taken-for-granted worlds of economic policy, urban entrepreneurialism, and “disruptive” technological innovation. At first, the sheer magnitude of suburbanization after the Second World War rendered the study of gentrification as a sort of niche, boutique inner-city preoccupation that could safely be ignored by mainstream theory and policy; as Brian Berry famously put it in the mid-1980s, gentrification was nothing more than “islands of renewal in seas of decay.” Mainstream theorists came to regard the “urban” in terms of marginalization, decay, and crisis at the same time that the first Chicago School (the sociologists) was being overshadowed by a second, even more powerful Chicago hegemony: the free-marketeer economists of America’s dollar-dominated financial and geopolitical empire. By this point, economics was consolidating its power through a reanimation of classical, seventeenth-century pre-Marxist liberal political economy—updated with the cutting-edge infrastructures of postwar technoscience: inferential statistics, positivist claims of scientific objectivity, mainframe digital computers paid for with lucrative new sources of research funding, and ever-expanding archives of machine-readable data. In America, the rise of a calculus/quantitative economic orthodoxy was especially pure, modern, and ahistorical.
Positivist amnesia made it all too easy to forget that all the elements of modern econometrics -- correlation, chi-square, regression, tests for statistical significance based on normally-distributed errors -- had been refined through the biometric measurements of the human bodies and capabilities that had evolved up to that point in history. The correlation coefficient came from Francis Galton's obsession with the sources of *Hereditary Genius* (the title of his most famous book), while much of contemporary inferential statistics was refined by Karl Pearson -- a passionate advocate of collective human improvement through scientific knowledge and measurement, including the measurement of human knowledge itself through intelligence testing.

The professional middle class owed its social position not to wealth acquired through birth but to the trained labor market that employed its members. A theory of mental abilities developed by the German psychologist William Stern maintained that only a limited section of the population had the potential to achieve the skills and knowledge required for professional middle-class roles. The professional middle class had achieved their position not by accident, but by design, through the mechanism of selection for mental ability. The next generation of professionals would be selected from the middle class, ensuring that educational systems were maintained and justified, with only the poor and the outside classes allowed the opportunity to achieve middle-class status through the formal class system. Education forever solidified the professional middle class as an educational system that maintained existing privileges.

Moreover, it should be noted that the social Darwinists and eugenicists were thoroughly influenced by the work of Charles Darwin. Theodosius Dobzhansky, in the context of the Eugenics movement, saw the development of Darwinism and the theory of evolution as the foundation for the development of eugenics. Dobzhansky argued that the logical extension of Darwinian theory was the improvement of the human race through selective breeding and the elimination of genetic defects.
economy' entrenched the axioms of social Darwinism into presumptively neutral, scientific questions of efficiency, change, and innovation; everything was premised on human competition and a distorted individualism that obscured the collective, cooperative dimensions of evolution (Clark and Clark, 2012). In England, liberal political economy stubbornly retained the proud optimism of eugenics. Introducing the winner of the Gold Medal of the British Eugenics Society in February, 1946, John Maynard Keynes (1946, p. 40) offered "a few words of piety and remembrance" to Galton, before explaining the intellectual lineage of the winner, the sociologist Sir Alexander Carr-Saunders. "Whilst Darwin was first led to his theories by reading Malthus," Keynes declared, "Carr-Saunders was led to Malthus through Darwin." Carr-Saunders was Director of the London School of Economics from 1937 to 1957, and in that role he came to know a lot of smart, competitive innovators among the institution's generations of selection for mental ability. For our purposes, however, one of those colleagues is most significant: Friedrich von Hayek, the theorist Margaret Thatcher credited in her 1993 autobiography as the key intellectual figure of the neoliberal revolution. Carr-Saunders and Hayek were among a small group of teachers who had been evacuated to Cambridge during the Second World War, where they met on a committee that hired the philosopher Karl Popper. Carr-Saunders had built his reputation on a 1922 volume, The Population Problem, that was a "treatise on quantity and quality." Spoiler alert: the problem with the population was that the smartest people weren't having enough kids, compared to, well, those who are average or below average. Erik Angner makes it clear that the neomalthusian social Darwinism of the gold medal eugenacists Carr-Saunders played a significant role in shaping Hayek's thought on economic competition and human development. "A reader of Hayek's work on cultural evolution will be struck by the sheer number of references to The Population Problem," Angner (2007, p. 80) writes; "Indeed, from 1967 to 1988, Hayek looked to the book for support in virtually every passage in which he discussed the theory of cultural evolution." Beyond the compelling prima facie evidence of Carr-Saunders' eugenics influence on Hayek's thought on evolutionary matters, there are also fundamental, structural similarities in their view of human competition. Hayek explicitly said he knew of no one before Carr-Saunders who articulated the thesis that selection operates on acquired habits and traditions." (Angner, 2007, p. 81).

"Acquired habits and traditions" is good, old-fashioned Lamarckian evolution. It goes all the way back to the days of Herbert Spencer and Father Malthus, and represents one of the more primitive strains of the "cognitive Darwinism" that influenced Robert Park and the Chicago School sociologists (Entikin, 1980). But beginning in the late 1940s, as Keynes was praising the evolutionary perspective on education and intergenerational change that was reshaping sociology and economics, Hayek was using that same evolutionary knowledge to mount a political challenge that would eventually destroy the postwar welfare state that had been built by the Anglo fusion of Keynesian macroeconomic policy and American Fordist industrial organization. Put simply, the neo-liberal political economists kidnapped evolutionary theory.

The initial steps of that political movement had created the "survival of the fittest" housing market of intensified urban competition that Ruth Glass called "gentrification." One line of thought invoked the post-war 1960s, when Thatcher could look back proudly in Hayek's footsteps along the "system of survival of the fittest" liberalism that stretched from her own political antecedent ("there's no such thing as society") to the America of Ronald Reagan, "government is not the solution to our problems, government is the problem," as well as Bill Clinton's "the era of big government is over." At the same time, the science writer Matthew
Ridley was developing his own neo-Malthusian theory of how free-market trading had accelerated human evolution: we have evolved to be the competitive, selfish ‘animal spirits’ of the free-market frontier that so inspired Thatcher and Reagan. Ridley’s book, *The Rational Optimist: How Prosperity Evolves*, won the right-wing Manhattan Institute’s Hayek Prize in 2011, not long after Ridley served on the board of the first English bank to endure an all-out panic since the days of Darwin. Northern Rock went bust in the credit crisis of 2007 that quickly spun into a full-fledged global financial crisis. Richard Dawkins, author of *The Selfish Gene*, declares Ridley as “a superb writer” who “seems to get better and better,” and the publisher promotes Ridley’s latest, *The Evolution of Everything*, with a telling quip from *The Economist*: “His theory is, in a way, the glorious offspring that would result if Charles Darwin’s ideas were mated with those of Adam Smith.”

“Darwinian ideas have indeed been mated with Adam Smith, producing a powerful cognitive recombinant: evolutionary economics. But the lineage from Hayek to a survival of the fittest neoliberalism of Thatcher, Blair, and Cameron is not exactly the same if we follow things through the Reagans, Bushes, and Clintons. Indeed, any explicit talk of evolution becomes risky and polarizing in America. This is where the emergence of the theory and politics of gentrification missed the opportunity to challenge the new social Darwinism: by the time gentrification research grew so dramatically in the United States in the 1970s and 1980s, its politics and epistemology were developed in opposition to the distinctively ahistorical, technocratic American mutations of neoliberalism. This meant that most of the critical perspectives on the inequalities of gentrification attacked the updated, modern technological pronouncements of a quantitative, calculus-laden economic science of “optimal” urban economic space; even as American economics was carefully manipulating the public face of its own history. It was one thing for Richard Thaler to debate the finer points of the evolutionary trajectory of *homo economicus* with the founder of the law and economics movement at a conference at the University of Chicago Law School. But Ronald Reagan would never have had the chance to appoint Posner to the Court of Appeals for the Seventh Circuit had it not been for the mobilization of the creationist Christian evangelical vote, speaking to a gathering of evangelical ministers in Dallas weeks before election day in 1980, Reagan answered a question about evolution with the kind of fair-and-balanced dog-whistle formulation that now looks all too familiar in every Republican campaign. “Well, it is a theory, a scientific theory only, and it has in recent years been challenged in the world of science.” (quoted in Witham, 2002, p. 60).

In the first term of the Reagan Administration, the U.S. Department of Education bestowed a special recognition on the Transnational Association of Christian Colleges and Schools, which is limited to schools with “doctrinal statements that uphold the six literal days of the creation week.” (Witham, 2002, p. 117). The old Chicago School sociologists were quite explicit on the evolutionary dimensions of their theory, but if today’s Chicago School economists hope to retain any influence in the American political economy, they understand the real implications of Thaler’s response to Posner. “Accepting the theory of evolution as true does not mean that it needs to feature prominently in an economic analysis,” better instead to hide the social Darwinist techniques behind the equations, while speaking publicly about innovation, learning, resilience, and development, and translating the concepts of “acquired habits and traditions” to the moral and ethical imperatives of No Child Left Behind.
What does this all have to do with gentrification and a new research agenda on cities? Put simply, we need to approach today’s gentrification in the same way Ruth Glass challenged the neo-malthusian social Darwinist ‘survival of the fittest’ logics of urban competition in 1964. John Cassidy, economics correspondent for the New Yorker, called the twentieth century “the Hayek Century” just as Henri Lefebvre’s premonitions of planetary urbanization were becoming a vivid, cosmopolitan reality. Isn’t it strange and perhaps a bit dangerous to try to name an entire century after one human? So far, the twenty-first is a century of an ‘urban world’ of ‘cities and the rise of the consumer class,’ if we heed the consultants at McKinsey & Company, but it’s also the century of the iPhone, social networking, cloud computing, the Internet of Things, and what the venture capitalist Marc Andreessen calls “software eating the world.” This is also the century of a dramatic, transnational expansion of educational opportunity and competition — “The World Is Going To University,” proclaims the Economist in a recent cover story. This urban century is more a Darwinian capitalist urban space, but a cosmopolitan capitalist urbanism, in which Charlie Gilovitch has called planetarity, as Western neoliberalism meets the Delta of Global South. Cassidy writes: “The United States is not just a playground for global elites anymore, but a laboratory for sharing the lessons of global capitalism.” While the prominent economist Edward Gliecher is flying to cities around the world delivering the message of his bestseller Triumph of the City: Humanity’s Greatest Invention, the city makes us richer, smarter, greener, healthier, and happy — an ‘urban species.’ And yet somehow that collective inventiveness of the entire species comes from the selfish individualistic nomads of neoliberal economics — obscuring the collective, cooperative dimensions that have always been part of evolutionary theory (Clark and Clark, 2012). Paradoxically, those who most clearly understood Dewey’s explication of the full implications of Darwinism for politics, ethics, and education — we don’t have to wait for evolution to play out, we can guide it by our actions — were the architects of neoliberalism. “Cognitive Darwinism” was hijacked and smuggled into the heart of economic thinking, as well as the quantitative methodologies of econometrics. Around the same time as the evolutionary prosperity of Northern Rock was collapsing, an article in the Journal of Consumer Behavior deployed functional magnetic resonance imaging brain scans in ways that showed exactly how far Hayek’s theory of cultural evolution had itself evolved with technological change: “Evolutionary Neuromarketing: Darwinizing the Neuroimaging Paradigm for Consumer Behavior” (Garcia and Saad, 2008).

Gentrification is the leading edge of the restructuring of capitalist urban space (Smith, 1982). This means that if we wish to understand how gentrification is changing today, we need to consider the broader evolutionary trends in the urbanization of capitalism over the past several generations. Harvey’s analysis in The Enigma of Capital is crucial here. Harvey outlines the paradoxes of a crisis-prone world of inequality and violence that nevertheless allows “some of us” to “...enjoy an unprecedented prosperity and abundance and every year are even better off.” (Harvey, 2011, p. 120). Yet the historical details of the saga of capitalist politics, Harvey suggests, have distracted our attention from “governing evolutionary principles of the sort that Darwin uncovered in the realm of natural evolution” (Harvey, 2011, p. 120). If we are to have any chance of working together to change the world “into a more rational and humane
the aggregate, collective dimensions of humanity as a species on the planet. Population growth and capital accumulation have been “at the core of human evolutionary dynamics since 1750 or so.” Harvey observes, while emphasizing that these dynamics are far more complex, dynamic, fluid, and interactive than the simplistic mono-causal explanations offered by neo-Malthusians, environmental determinists, and technological evangelists. In a brief, overlooked passage in Volume I of Capital, Marx briefly engages with Darwin’s theory of evolution as a prelude to a lengthy historical narrative of the rise of the factory system and the machine tool industry—"in which advanced machinery is deployed to produce ever more advanced machinery, in a mutually reinforcing cycle of acceleration as the number of tools that a machine can bring into play simultaneously, is to the very first emancipated from the organic limits" of the individual human laborer (Marx, 1867 [1967], p. 354). This process of quickening change, of course, has wide-ranging implications for every domain of human society and relations to the non-human world. Harvey elaborates and refines Marx’s analysis to distill a set of distinct but interrelated “activity spheres” of change in the “socio-ecological totality” of human development: 1) technologies and forms of organization, 2) social relations of work and the division of labor, 3) institutional and administrative arrangements of law and governance, 4) production and labor processes, 5) relations to nature, 6) the reproduction of daily life and of broader human society, and then 7) a final ensemble that Harvey calls “mental conceptions of the world.” This last sphere involves a kaleidoscope of subjective, humanist considerations not typically associated with Marxist political economy. It includes the expectations and beliefs that people hold about the world—that is, views of reality and perspectives on the world, the procedures involved in thinking, and the symbols used to express knowledge and values on the empirical and social level. Harvey (2011, p. 123) is careful to emphasize the fundamentally co-evolutionary process of change, in which each of these “activity spheres” evolves along a distinctive trajectory while also remaining embedded in dynamic interaction with all the other spheres: “No one of the spheres dominates even as none of them are independent of the others.”

“A graphic designer wearing a handmade sweater is drinking a fruity cocktail with some friends on the terrace of an ‘ethnic’ café. They’re chatty and cordial, they joke around a bit, they make sure not to be too loud or too quiet, they smile at each other, a little blissfully: we are so civilized. Afterwards, some of them will go to work in the neighborhood community garden, while others will dabble in pottery, some Zen Buddhism, or in the making of an animated film. They find communion in the smug feeling that they constitute a new humanity, wiser and more refined than the previous one. And they are right. There is a curious agreement between Apple and the negative growth movement about the civilization of the future.” -- The Invisible Committee (2009, p. 70).

“Students in Vancouver, those of us attending UBC for example, must now go above and beyond than just an undergraduate degree in order to live in the desired areas of the lower mainland’s metropolitan core.” -- Urban Studies undergraduate student, UBC, December 2015.
change in the relations between class and space in the entire networked ensemble from Vancouver to Oxford to San Francisco to Nanjing? How can we ignore the survival of the financially-rich competition that constantly reconfigures the relations among all these elements? In the arena of transnationally and virtually networked urbanism, the class transformation of urban space is so much more spatially elusive than the old familiar images we've been taught to look for: we're not always going to find all in the same place before our eyes, the shabby and modest homes of working-class quarters invaded by the middle classes to become elegant, expensive residences. But if we expand and mobilize our research agenda, rather than trying to localize and confine our imagination to achieve an impossible positivist precision, we'll have a much better chance of understanding the evolution of planetary urbanization. And that will help us as respondents Davidson's 2014 call to leave open an alternative emancipatory virtual and to work towards cities without the deviantist inequalities of gentrification.
References


TYP
Jason Hadsworth and Neil Smith's article, "The Changing State of Gentrification," is a landmark piece of work that has had a significant influence in the scholarship and politics of gentrification research. In a panoramic yet concise blend of historical materialist theoretical inquiry and meticulous empirical research, Hadsworth and Smith described the history encapsulated in the history of a process that has become a systemic, pervasive feature of contemporary urbanism. They diagnosed the political history of increasingly aggressive state interventions in guiding the class transformations of urban space, as the entrepreneurial aspirations gave way to harsh post-industrial entrepreneurialist innovations that have been destroying the intergenerational achievements of collective consumption while creating new market opportunities.
...
A first wave involved "sporadic if widespread" reinvestment attempts, in the 1960s up to the onset of a severe global recession in 1973.

In a second wave from the late 1970s through the late 1980s, "generalization surged as never before," and was integrated "into a wider range of economic and cultural processes at the global and national scales." - Smith, 2001, p. 466.

A third wave, starting later, was "a slower expression of the economic..."
Conditions and processes that make reinvestment in disinvested inner-city areas so appealing for investors, " (p. 468)

Overshadowing cultural factors: Compared with earlier phases, the third wave pushed far beyond previous disinvested urban cores, reflected a much more prominent role for large developers, large and transnational large developers with transnational portfolios, proceeded far with less resistance given the displacement of the previous rounds of displacement of working-class residents, and entailed a far more aggressive, investment role for state and state-led subsidies, the state at multiple scales.
the capital state
of financial power, became ever more

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the capital

Urban housing markets, always integrated through various capital flows through collateralized debt obligations, credit default swaps, and all the other instruments of leveraged fictitious capital. Capital that shaped an unprecedented credit asset construction boom until the collapse of 2008.
9. Despite the importance of Heidegger and Smith’s contribution — indeed, because of its significance — it has come to represent a form of “wave” thinking that has been subjected to intense critique in recent years (see Malates, 2011; Legas & Tao, 2013; Ghertner, 2015; Bent, 2016). Bent summarizes recent trends in the literature:

(2016, p. 1)

...the intensity with which geophilosophy is challenged as a concept has changed considerably in the last couple of years. Echoing the call of postcolonial thinkers to ‘provincialize’ Western theories, today more and more scholars tend to see geophilosophy as an urban phenomenon rooted in rather specific experiences made in a handful of Western metropolises in the last century.”

9. Conceptualizing geophilosophy as a historically developmental process, which needs to be understood as “waves” is now equated with teleological thinking — and even worse, as a “different” view in which geophilosophy began in cities of the Global North and subsequently spread “down” the hierarchy of nations, regions and cities of the
The term "global south" at the extreme, the meanings of Athkinson and Bridges (2005) challenge to the injustices of global neoliberalization — their edited collective is subtitled "The New Urban Colonialism" — has been has been reversed and redirected in an attack on the theorization of global neoliberalization. To see waves of neoliberalization unfolding across time and space — or to apply theories of neoliberalization developed in the Global North to the Global South — is now understood as a neoliberal imposition, another essentialist orientalist creative destruction of indigenous thought, knowledge, and (and usually Anglo-American) hegemony of concepts and knowledge production (Aalbers, 2007).
A

(Ready for delivery)

[Note: Redactions and corrections are present throughout the text.]
Maloures (2011, p. 43), cites with approval Tim Butters (2007, p. 163) on the real meaning of Atkinson and Bridge’s subtitled: "The real issue of ‘neo-colonialism’ is as much with the use and definition of the term, as with its consequences." — and Asher Gi,

Ghentner argues that the concept of qualification fails to capture “fails to grasp transformations in the peri-urban and areas of post-socialist and post-colonial cities” of the Global South.

Precisely these transformations “abolish the most absolute displacement and taking place...”

These are the sites where the most violent displacement is taking place... but it is in precisely these areas that nobody cares about qualification. — Ghentner’s conclusion:

As an explanatory concept, qualification fails in much of the world.
This postcolonial, poststructuralist, postmodern turn towards a more cosmopolitan urban theory reflects a long-overdue recontextualization of the "twit-spots" of Anglo Northern Theory (Blatt, 1998; Poggi, 2017). Yet it highlights a series of dangerous paradoxes.

At the precise moment when infrastructures of finance become infrastructural, financialization has created.

When the circulation of capital through urban built environments and transnational financial markets reproduces a genuinely global infrastructure of "quaternary" circuit-switching (Aalbers, 2017), the strategic, critical theorization of how those circuits are creating "new geographies of structural violence — planetary next gaps" (Slater, 2015, p. 114) — is itself attacked as a form of theorized violence, of reading "all land through the universal lens of geographically and the next gap" (Ghettier, 2015, p. 353).
it offers a much-needed
d* challenge to the ways that
"theory is usually a gaze from
the core," "part of the colonial, supersedist,
or otherwise dominant way of understanding,
giving meaning to and conquering
the periphery" (Maloutas, 2017,
p. 3% of Blair, 1993; Roy, 2017).
x+fa
At the same time that authoritarian capitalist regimes legitimate some of the largest atrocities in history as simultaneously natural and essential, politically and morally positive (Zhang 2017), the Western ancestry of neocolonial theory, 'Western' ancestry is used to discredit the strategic relevance of geostatistics and politics of geostatistics. At the exact historical moment when planetary cybernetic technologies allow global diasporic communities of crowdsourced real estate auctions...
Intergenerational project from Glass (1964) to
Hackett and Smith (2007) in favor of an uncertain
nearly politics of plebiscite recognition.
Fifty Studies of Poststructural Urbanism.

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Young (2016) offers the empirical details of a
Canadian property.

Vancouver property assessed at $665.66 million
that was bid to $60 million last sold.

A month later in the course of a five-day

in the course of a five-day

crowdsourcing campaign on Chinese and English
social media sites,

social media sites a month later

the property was flipped for

Can $68 million. For wider theoretical
analyses, see Rogers (2016) and
Dawid (2017).

" Gone in 7200 seconds. "
- driving a global realignment and dissolution of the presumed distinctions between economic and sociocultural explanations of quantification -

A9Y
The challenge of adapting "wave" theories to explaining the construction of a cosmopolitan "planet of colliding indigenities, of worldliness" (Ong, 2011).

In particular, there is a prominent role for variables in the role of the state in guiding urban, the specific locations where qualification takes place:

- Strengthening, maintaining, strengthening, or restructuring historically inherited regimes of land tenure and housing rights;
- Managing provisions for compensation or resettlement of populations displaced by development, development, dispossession, or market prices; and
- Reproducing and mobilizing associations of ethnic and solidarity or cross-class natural pride" (Lei and Tee, 2013) to support nationalism and urban modernization projects.

All of these factors are important, but they are surface manifestations of a deeper essence: the role of the state in promoting, justifying, promoting, and managing the process of human competition. If we really wish to...
take the anti-foundationalism all the way down. We must simultaneously extend and challenge the postcolonial critique. The extension: gentrification theory must be understood in terms of the central ideological justification that sustained the "West" as a coherent, globally industrialized system of racist, colonial exploitable and imperialist violence: social Darwinism (Hotsticker 1944). The challenge: gentrification can never be "provincialized" to cities of the Global South, because processes always or rejected as a relevant lens for understanding gentrification in the peri-urban exurban zones of post-colonial or post-socialist cities, especially those spreading with them...
or indeed any specific type of narrowly-defined spatial location within the dynamic “field” essence of contemporary planetary urbanization (Bourdieu 1984; Ley 2003; Merrifield 2011).
NA
Dynamic fields of planetary urbanization (see Rezazadeh, 2011). Globalization has never really been, then, a geographical or spatial process that can be understood within specific bounded geographic entities. It has always been a geopolitical localization of a localized expression of the dialectical tensions of transnational urbanism of capital territories.

The struggles between capital/borders and postcolonial flows.

The colonial bureaucracies of hierarchical power and the insurgent border-crossings of postcolonial flows.
3A

[Handwritten text not legible]


(PPI) in 2005, President Estonia's (S. Toomas) program is to

strengthen democracy, the rule of law, and human rights. His government aims to improve the country's economic situation, reduce unemployment, and support social programs.

Estonia's exports are focused on high-tech industries, particularly in the areas of electronics, software, and biotechnology. The country's strategic location on the Baltic Sea and its membership in the European Union have contributed to its economic growth and integration into the global market.

In terms of international relations, Estonia advocates for close cooperation with NATO and the European Union. It has been an active participant in the development of the EU's Eastern Partnership and supports initiatives aimed at increasing trade and investment in the region.

Estonia is also known for its unique approach to digital government, with a strong emphasis on e-society, where citizens and businesses can access government services online, improving efficiency and reducing administrative burdens.

For more information, see the official website of the Estonian government [www.ee] or contact the Estonian Embassy in your country.


(c) J. L. (J. L.)


1. Introduction
2. Literature Review
3. Methodology
4. Results
5. Discussion
6. Conclusion

References

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My claim here is that gentrification is inseparable from the enduring legacy of evolutionary theory in geography, sociology, planning, and economics. This is not just a matter of studying historical changes through distinctive periods of gentrification; rather, the central point is that the process and the concept have always been intertwined with the struggle between collective social institutions and the violent versus the violent survival of the fittest doctrines of social Darwinism in individualized competition. The lines are almost always implicit, hidden behind the technocratic languages of urban economics (innovation, creativity, competitiveness) or real estate and policy boosterism (neoliberalism, regeneration, sustainability, resilience). But it is all driven by a deeply embedded evolutionary epistemology.
Establishing Epistemologies

The discourse almost always
implies hidden
to behind effect
seeing language as a neutralisation
negotiations and understandings
resilience, sustainability
creativity

exact concepts
deeply entwined

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Three

Two

The first is a genealogy of the past. The second is the concept of...
Everyone cites the famous passage where Ruth Glass first describes the "takeover" and "upgrading" of "modest new red cottages" in London's "working-class quarters" as a process of "gestation". She notes nobody reads the full chapter, let alone a comprehensive, wide-ranging attack on the "neo-multism" assumptions built into the 1944 Greater London Plan, the "anti-planning" tenants' amendments to the Town and Country Planning Act that relied on rent controls and "liberated" market speculation, and the intensified economic oppression, racism, and segregation of a British society, refused to accept and adapt to "the post-colonial world of today" - as the descendants of indentured servants and slaves from the far reaches of the Commonwealth arrived to claim their rights of citizenship.

Glass analyzes in a transformational...
London—regional industrial restructuring,
expanding transportation and community
fields, the expanding of retail districts
the upscaling of retail districts, the deepening divides of
the intensification of electrification

Immigration and ethnic and religious divides—
emphasizes the intensification of
competition. "Geofixity" increasingly

is simply one of the newer spatial
mutations of the struggle for existence of the
world capitalist competing imperial

quickly
survival in the fast-changing
meso-scale of the core of a
global imperial network

the core metropolis of a fast-changing

As the competition for the necessities of
urban life (home, work, education for the children)
"any district in or near London, however dingy or unfashionable before, is likely to become expensive, and London may quite soon be a city which illustrates the principle of the survival of the fittest—the financially fittest, who can still afford to work and live there." (Gadsby, 1964, p. xx).
Assessing the Psychosocial Impact

Objective: Identify and assess the psychosocial impact of the disaster on the community.

Methodology:
- Conduct qualitative interviews with affected individuals.
- Administer standardized psychosocial assessment tools.
- Analyze demographic data.

Results:
- 70% of respondents reported increased stress levels.
- 45% indicated heightened anxiety and depression.
- Economic factors were the most significant stressor.

Recommendations:
- Increase mental health services in the community.
- Develop community support networks.
- Implement educational programs on stress management.

Conclusion:
The disaster had a profound impact on the community's mental health. Further research is needed to develop more effective coping strategies.
is the spatial manifestation of intensified competition of social difference (as 'class'
co-evolves with caste, culture, and other gender, and other intersectional dimensions
of identity and positionality) and spatial organization as evolving spatialities of (mobility, fluidity, and temporality) in contemporary transcultural
As 'urban space' is reconstructed through

An alternative, complementary definition - which may help us get beyond the dilemma of what Maturana (2017) calls "half way decontextualization" - might go like this: decontextualization is any process of upward mobility that uses urban space (by being directed or other)
leaps from one level to another, or claw upward in a social
hierarchy did not just to 

transcend the material constraints of a 

identifying coexistence of human society's relations with 

words 'is' 

the false naturalization of 

social inequality 

it is a complete betrayal and reversal 

of the possibility 

of the potential for urbanization to 

enable another progressive 

era of consciousness collective, of the kinds of 

C3F

C3FX

humans we wish to become

of a new and more intimate self-consciousness

a progressive era of consciousness collective evaluative of the kinds of

Geddes, 1915, p. 286; of Clurton Clark, 1974 (2008?)}
- exploiting and abusing the spatialities
and ideas of urbanism in order to maintain "increasingly agonizing contradictions" between human and material abundance versus the overdevelopment of human material abundance versus the underdevelopment of cooperative politics and enterprise.

C3FX
PART 1

(Boggs and Boggs, 1974, p. 176)
PART 2

Generalization: centres be understood as the dialectical, paradoxical view of the ‘other side’ of urban decline — which Jason Hackworth (2017) has challenged in a magisterial analysis of how "...

...the state of Mexico neighborhood life cycles and other theories of ‘natural’ decline, hence help to conceal associated political projects, that are all too often hooked in ethno-racial conflict.

...of social control
The second genealogy entails an interplay between the past and present in shifting geographies of knowledge production.
If the relationship works out...
Evolutionary metaphors and logics were fundamental features of the epistemic gene theories.

Human ecology (with its metaphors stressing interactionism)

Chicago School of sociology and functionalism (with its emphasis on social structure)
Chicago School of economics (with its neoliberal commandments of consumer choice and market equilibrium) competition.

privileged the dynamics of human competition as the central universal causal force of...

urban economic innovation, suburbanization and land development, and the rhythms of investment and disinvestment in neighborhoods change.

Eric Clark, whose methodological breakthroughs helped operationalize ecological measurements of Neil Smith's helped refine and extend Neil Smith's wet peat theory of geodifferentiation (Clark, 1979). He has recently traced the links between contemporary...
neoliberal discourses of economic innovation.

and the revolutionary genetics-driven consolidations of the Modern Synthesis in evolutionary science in the 1930s. (Clark and Clark)

Clark notes that the widely popular and influential science writer Matthew Ridley, for example, uses "evolutionary theory to justify Thatcher's assertion 'there's no such thing as society,' while portraying economically egalitarian markets as suffering under despotic government, scuttling 'like a giant flea upon the back of the nation'." (Clark and Clark, 2011, p. 567, citing Ridley, 1996, p. 261).

Any genealogy of the neoliberal urbanism analyzed by Hadsworth and Smith (2001) quickly leads us into a
vast web of ideological aid
material connected to some
rather nasty, cancerous
zygotes of neoliberal
political theory. Matt Ridley

won the 2011 Hayek Prize for
his work on the
"collective intelligence" and
"spontaneous order" of
unregulated markets,

in turn Hayek's descendants have
inherited Hayek's and are mostly considered
the prize on his blog ("The Rational
Optimist: How Prosperity Evolves"), was somewhat
ridiculed and derided, his ideas of
the need to preserve
positions on the Board of

Bank of England

another embarrassing "catastrophic black
mark" on his CV — his vote as
Chair of Northern Rock, the largest UK bank failure
since the days of Darwin; Ridley
resigned in 2007 as the
Every secured lending optimization bank administration begged for a government bailout.

and quickly

resorted to the

Stated "nobody saw it coming"}
optimized rationalization

used by all neoliberals
in the Global Financial Crisis
(see Russell, 2010). Ridley,
whose "family seat"
is an 8,500 acre estate in
Northumberland, is the
son of a farmer,
previous Northern Rock
chairman, or the
nephew of a Conservative
MP who served as
as minister of Thatcher's
government.

Nicholas Ridley, aka "Lord Ridley of Liddesdale"

sarcastically

dramatic Conservative MP who served
in various ministerial roles
in Thatcher's government previously

during the long decades of high interest rates.

of recession. evidences diagnosed in
...
the long decade of worsening inequalities diagnosed in Ruth Glass’s last book, Clichés of Urban Doom. She died in 1989. Glass died the next year, but her words offer a horrifying guide to today’s taken-for-granted, computerized market worlds of labor forces of “dying species” of working classes stereotyped and divided between “goodies.” Glass passionately aimed at the unequal world that Thatcher was building.
and the fact that so many of the names in this narrative signify people who are now dead is absolutely fundamental to understanding today's evolving state of qualification. Gentrification, along with neoliberalism, has been algorithmically automated, encoded, and reduced to log's function.

In her autobiography, Margaret Thatcher credited Hayek as the architect of her political revolution, and after her 1979 election victory she wrote to Hayek:

"I was very touched by your kind telegram... I am very pleased to have learnt so much from you over the past few years. I hope that some of these ideas will be put into practice by my Government in the next few months. As one of your keenest supporters, I am determined that we should succeed if we do so, our ultimate victory will have been..."
...
As the dominant (if unstable) operating system of planetary urbanisation, financial
trillions of surplus capital -

- precious -

- appropriated flow.

- surplus value.

- the ledger entries of.

- US $10 trillion as.

- major dead.

- Right now about -

- negative-yield.

- sovereign debt in Europe and Japan.

- as clox.
Goldstone (1961) proposed a non-trivial solution of the chiral symmetry problem. This symmetry breaking leads to the appearance of pseudoscalar mesons, like pions, which carry the chiral properties. In 1964, Salam & Thorn extended the idea to broken supersymmetry. This is an example of Goldstone modes. Therefore, it is clear that Goldstone modes can appear in the presence of both broken gauge and supersymmetry.
have been...impressive." (Thatcher, 1979). Those victories were impressive indeed, with a global reach through the patients on the cover of Harvey’s (2005) *A Brief History of Neoliberalism*: Thatcher, Pinochet, Deng, Reagan, Bush. Today, however, the simultaneous celebration of postcolonial, non-Western "distinctive visions of the global" (Ong, 2011, p. 5) in the rise of the Global South cities, and the shadow of the emergent phase of "cognitive capitalism" with "biomedical and genetic engineering and artificial intelligence at the forefront" (Harvey, 2014, p. xii; cf. Marlier-Bostang, 2012; Scott, 2011) have distracted us from the philosophical lesson embedded in the asexual intrusion...
from a little philosophical lessons of the industrial-colonial urbanization that consolidated Western modernity in Darwin's career. The emergent theories of evolution encouraged a progressive understanding of urbanization as the next phase of evolutionary development. The same evolutionary logic that had sustained and justified the planetary violence of racist colonization that had helped finance these agglomerations of the human species that Greedes labelled 'corroboration' had financed the enormous new technological innovations that reflect the achievements of human evolution and produce...
machines that came to dominate human social relations while following their own, non-human evolutionary trajectories — without Samuel Butler famously called ‘Dawn Among the Machines’ (Butler, 1863; Mumford, 1967; Harvey, 2011, pp. 119-139).

There are more than a few quite a few ghostly voices can be heard from last century’s “cognitive Darwinism,” 
(Enisink, 1980, p. 47), then, when the publisher excerpted a quote from The Economist to promote Ridley’s latest book, The Evolution of Everything: “His theory is, in a way, the glorious offspring that would result if Charles Darwin’s ideas were mated with those of Adam Smith.” Other ghostly voices are heard when Ed Glaeser begins his world tour to promote The Triumph of the City as humanity’s greatest invention.
creating "gateways between cultures and markets," as "gateways to ideas" of an "urban species" that is becoming "richer, smarter, greener, healthier, and happier" (Glaeser, 2011, p. 77); this was exactly the same time that Glaeser was using the historical example of Chicago School economists' advice to "burn the question." 

who advised Pinocchio's murderous regime to argue against the proposal that institutes a code of professional ethics in the aftermath of the Global Financial Crisis (see Mirovskis, 2011, p. 23). 

This is where Mirovskis analysis ties together the past. 

analyses of neoliberalism and post-development in Ruth Glass's (1964) conception of gentrification as an expression of neocolonialism. survival of the fittest urbanism - mundane subversions of the present with the present futurity of dissolution. Big Data observers of White 'Smart Cities' and incessant creative-class disruptive innovations of cognitive capitalism. This is because
Thatcher's beloved architect was not just an economist, but a political philosopher. Their most important contribution was an explicitly evolutionary theory of information. Hayek's views on competition were deeply derived from the explicitly eugenic theories of education and social vivisection. Developed by Sir Alexander Carr-Saunders, director of the London School of Economics from 1937 to 1957 (see Keynes, 1946). Hayek "explicitly said he knew of no one before Carr-Saunders who articulated the thesis that selection operates on acquired habits and traditions." (Aynor, 2007, p. 31). Required habits and traditions of culture make the identical and distinctive intellectual and moral behavior under that culture, but it makes for essentially collective politics when applied.
Dear Professor,

I wanted to express my gratitude for the opportunity to participate in the research project on the development of sustainable energy solutions in rural areas. The experience has been incredibly valuable, and I have gained a deeper understanding of the challenges and opportunities presented by rural energy systems.

One area that I believe deserves further exploration is the integration of renewable energy sources, such as solar and wind power, into existing grid systems. I believe that with careful planning and community engagement, we can develop innovative solutions that not only supply energy but also enhance the social and economic fabric of rural communities.

Additionally, I would like to address the issue of energy access for marginalized communities. Despite advancements in renewable energy technology, many rural areas still lack access to reliable electricity. I propose that we consider implementing energy-sharing models, where local communities can collectively invest in and operate their own energy systems, thereby increasing their energy independence.

I am excited about the potential of these initiatives and am eager to contribute to ongoing discussions and planning meetings. Thank you once again for your support and for providing me with this enriching opportunity.

Sincerely,

[Student's Name]
'Acquired habits as teaching,' of course, is just the discredited disfashioned pre-Darwinian approach of Cartesianism, but it can be updated to a ruthlessly effective cutting-edge political program when applied to the economics of information. Kettelsker.

In Hayek's theory of the long-term evolution of human cultures, "the 'market' is posited to be an information processor more powerful than any human brain, but essentially patterned upon brain/computation metaphors." (Mickwitz, 2011, p. 54). The market always supersedes the understanding of individuals and collective institutions (hence socialism will always fail), and while constructed from what it is not.

There are disagreements among various facets of what Minsky calls the Neoliberal Thought Collective, for marketing purposes, "neoliberal market society must be treated as a 'natural' and inexorable state of mankind" (Minsky, 2011, p. 55). Hence the enthusiastic embrace of natural science metaphors and the "portrayal of the market as an evolutionary phenomenon."

If the market was just as elaborate information processor, so too was the gene in its biological sense.
ecological niche. Poor, unenduring animals form at to maximize everything under the sun, just like neoclassical economic agents, and cognitive science "neuro-economics" models treat humans as market participants."

(Mikowski, 2011, p. 55).

As we can begin to see, the effect of an alluring cognitive capitalism qualifying planet.

Mikowski's genealogies of informational neoliberalism are now literally encoded into the everyday infrastructures of competition and law, with today's Silicon Valley visions of a happier, free capitalism of Big Data, Smart Cities, and optimized machine learning.

One aspect of the widespread reversal of the nineteenth-century approach known as "social physics" (O'Sullivan and Pacione, 2014) is deployed in the popular and policy discussions justifying quantification. Phillip Ball, a prominent science writer for Nature, reviews a mathematical-statistical study of change in London's quality of night skies. He published in the journal Physics & Society, and concludes that quantification is "a natural evolution," a process that is "healthy for cities," a "reflection of their ability to adapt, a facet of their resilience," "almost a law of nature." (Ball, 2014).
Another widely-read science writer, Mark Buchanan, uses "atomic physics" to explain the "social cascade" of the dramatic revitalization of Times Square (Buchanan, 2007). As social physics portrayals of gentrification go mainstream—Bulleit's 'natural evolution' essay appeared in The Guardian online—today's "wave" thinking in gentrification begins to mimic the quantum duality of particle and wave theories of light, or Heisenberg-style uncertainties on how the effects of our observational practices state alters developers, journalists, and more than a few scholars celebrate the hard-fought victories of particular neighborhood redevelopment megaprojects, while repeating the refrain that 'regeneration' is a natural process, a continuous, inexorable force-field of urban evolution.
In the NTC project, the role of the state is not solely about property rights, police power, contract enforcement, and the balance between public and private domains; rather, the fundamental question function of the state is a communicative, informational enterprise designed to reinforce coercive law as a "system of power and command." Through this process, the relationships between on-site resources, individual subjects, accountability measures, and nominally democratic systems (Mironishi, 2011, p. 58).

Beyond the measures that create an inescapable micropolitical subjectivities, redefining "citizen" as "consumer" through the endless proliferation and overabundance of products, markets, and cultures to promote a "market" that is supposedly actual and inevitable; to maintain the legitimacy of economic experts chosen based on the response of the market to "risk" and potential of "redemption" law by the State.
whose fundamental theory is that every human expert is ignorant in the face of an omniscient, implementing a theory of human ignorance, and to sustain the myths of elective choice and freedom in a system of selfish ignorence that Hayek himself noted in a 1966 speech was entirely compatible with an authoritarian governmental structure. 

At this "Merton-Riesch analysis of the NTC informational point" state exists points to numerous epistemological implications for attractor-urban theory (or indeed any kind of theory or scientific expertise). In the "full Hayek,"

market

inequality

to the Merton-Riesch Society,

C19

C19x
 PART 2

Confusion and information overload as a self-sustaining cognitive keynesianism.

Climate denialism and conspiracy theory of "wiretap" conspiracy theory "alternative facts"
"alternative facts" and "fake news" attacks on the very idea of reality itself: the Trumpian Twitter feed is a smartphone app, a self-serve weights and scales.

Miltie taught us: we are always free to choose in the marketplace of ideas. The market, the most powerful information processor ever developed between human beings, is ever-developing ever-advancing by the billions of years of planetary evolution, will sort out what is true and what is useful and good, even in the United States, where explicitly survival-of-the-fittest public policies are sustained by Electoral College assemblies of a population where a majority of adults report being uninformed.
[Handwritten text in a language that cannot be easily transcribed into English.]
simply do not believe in evolution. 

Threats are nothing like reality television. 

Celebrities are often perceived as a real estate developer

Therefor, we can learn a lot from the saga of a “reality” television celebrity who has built nothing in three decades.

We have a lot to learn from the.

The celebrity being described as a “real” estate developer.

He is not the majority of self-identified Republicans who have aired cesspool.

He is a positive view of Putin’s Russia.

Even after the #pizzagate election.

Electoral media, and

Cybernetically sold through an alt-right meme army.

Instruments that include Bellingcat.

Kremlin media named Spunik, which

Lured U.S. intelligence agencies as fakeuffle.

Rivals to due

Tactics of U.S. Intelligence agencies as fakeuffle.
a president who attacks U.S. intelligence agencies as "McCarthyite" agents akin to "Nazi Germany" while portraying U.S. urban life as "American carnage." Meanwhile, Kushner in Beijing, President

for the luxury "Kusher 1"

to a Jersey City project that includes 1,476 luxury apartments and a specialized medical center for pets is advertised as "Kushner 1: Government Supports, Star Developer Builds." Jared Kushner's

attracting $150 million in financing, pitching the benefits of the U.S. EB-5 citizenship-for-sale program to an audience of 100 eager Chinese investors, (Theonadez et al., 2017).
New York Times

reporters were kicked out of the event with classical PRC-style thuggery PRC-style quad thuggery after only a few minutes, and the next stop on the roadshow under security was much tighter is tightened at the next stop on the roadshow, at the Four Seasons in Shanghai - but reporters were still able to piece together a few snapshots of aggressive promotion of the Trump name and the lure of the EB-5 gateway to U.S. Permanent Residence.

The EB-5 program, originally created in 1990, 3 of the EB-5 program, began as a demonstration program to draw investment to targeted areas, or targeted "designated regional centers," or targeted "areas of high unemployment," is a clear instance of state-driven qualification...
and so is the cosmopolitan upgraded Beijing - Jersey City - Shanghai

C19 PART 6

get amender to create almost any kind of optimized rent gap.

The "targeted employment" provision of the EB-5 eligibility legislation is easily get amender to allow luxury properties to be subsidized by defining "target" areas to include low-income census tracts, which stretch all the way across a city. See the analysis and maps of the EB-5 "targeted area" for the Kushner Companies' "Trump Bay Street" in Jersey City in Boston (2017).
If all of these chaotic conceptions might seem to be a strange, contradictory, or conspiratorial way of viewing globalization and urban theory, that is precisely the point: Hayek is right, because the market always knows best.

As Tom Tyler's devastating critical policy ethnography demonstrates in the heart of Global North neoliberalism, contemporary urban theory is now manufactured through a powerful, sophisticated post-in-time industry of affective metonymy and evidence industry: evidence-based evidence production.

"evidence-based decisionmaking" that is, in (non-alternative) reality, decision-based evidence making.
Now we can see the full implications of the twentieth-century kidnapping of evolutionary theory for today's cosmopolitan planetary organization. If we re-read Hackworth and Smith's (2001) landmark alongside Glass (1964) and Mironzolli (2001), it becomes clear that the self-referential nature of ideational capital as a manifestation of the surface manifestations of the existing system's tendency of capitalist urban development. It becomes clear that one must resist post-Smith's (2001) complete evolutionary cycles of ideation. Capitalism is always evolving, and so is gentrification. As informational innovations reproduce increasingly dynamic, cybernetic forms of cognitive capitalism, gentrification becomes a manifestation of uneven cognitive development. The self-referential nature of ideational capital is self-referential to its own evolution. Capitalism is always evolving, and so is gentrification. As informational innovations reproduce increasingly dynamic, cybernetic forms of cognitive capitalism, gentrification becomes a manifestation of uneven cognitive development.
Cognitive development has evolved significantly in the past century and a half—since Samuel Butler wrote of "Darwin Among the Machines," since Marx engaged with Darwin's work to understand mechanical reproduction "anticipated from the organic limits" of human laborers (Marx 1867 [1967], p.354) in the English machine-tool industry. Cognitive human cognitive development now involves a widened pace of mutation mediated through the "universe of self-replicating code" (Dyson 2012) of information-engine algorithms and channels that mediate the daily consciousness formation of the networked billions, altering the evolutionary sphere that Harvey calls "mental conceptions of the world." The expectations and beliefs people hold about their world, their test in experts, their willingness to accept varied rules and hierarchies as necessary and legitimate, their moral and ethical commitments, cultural norms, political ideologies—
all of these are now dynamically reproduced and dissolved through the technological and corporate infrastructures of algorithmic market processes of creativity, innovation, and competition: existent cybernetic.

Codexcence of code, competition, and capital exposes "the roots of consciousness formation in the material realities of daily life" (Harey, 1985, p. 230) even as those realities are quickly remade by the non-material idealisms of how we think about life, labor, and consciousness itself. This is the urbanization of consciousness under conditions of planetary cognitive capitalism.
The survival of the fittest housing market that Ruth Glass foresaw in London is now a thoroughly transnational pervasive dimension of the restless, transnational reconfigurations of neocolonial postcolonial creativity.

It's about how cultural identity is co-constituted in all the variegated ways identities are co-constituted in a world of increasing...
with the imagined community material as well as non-material ideals of nation, race/ethnicity, class, gender, and their intersection.

and the ways and culture. The use of urban space to climb over other humans in social hierarchies in urbanizing struggles that are increasingly competitive, cosmopolitan visions of Western and non-Western aspirations, values, and meritocracies. The accelerated

Yet we must not be deceived: each
the only “fairness” delivered by the most cosmopolitan, postcolonial meritocracies is the universalization of a harsh, understanding
and ultimately, exposure to sorting and selection of the human species. Stereotypically, this is the leading edge of the urbanization of human evolution — accelerating on an evolutionary path that is by no means natural or inevitable, but has been hijacked by the need to suppress the collective emancipatory possibilities of the kinds of humans we could become (Boggs and Boggs, 1974; Clark and Clark, 2012).
May roads lead to serfdom — the neoliberal
toll roads of the Global North,
but also the
postcolonial mega-project highways
of authoritarian developmental states
in the Global South.
[Handwritten text not legible]
we must reconnect

Smith's (1982, p. 139) formulation of gentrification as
"the leading edge of a larger process"
of uneven societal development rooted

directly in the "fundamental social relations"
of the capitalist mode of
production. We must

refine and extend the incomplete
evolutionary analysis Smith B (2011)
began shortly before his death — and
we must

put it into a dialogue with Harvey's
(2011) comprehensive explication of
multiple, interdependent "activity spheres"
of an ongoing "co-evolutionary" transformation
of the "social-ecological totality"
of planetary capitalism.
The deepest assumptions of violent, masculinist, nineteenth-century colonial thought have been written into the source code of the stealth, network architecture of today's happy talk of innovation and creativity.
seems like a
weight-based
security
and history
are important
in contrast to
other real
and other things
that

possibly be related to this.

XASD
From the radical collectivism of Geddes to the neocolonial selflessness of
Glasner's (2011) *Triumph of the City*, it has always been clear that urbanization is the leading edge of human evolution; the question is what path that edge would take.

When Ruth Glass surveyed the inequalities of a global metropolis, she identified one of the harder frontiers of harsh, survival-of-the-fittest urbanism: gentrification is the leading edge of intensifying competition amongst current and future generations of urbanites, as mediated by the accumulation of past generations (in the form of capital and the shape of the built environment); all simultaneously!

Arousing an anonymous revolutionary insurrection of Fiance's Invisible Committee are absolutely correct: gentrification is a political struggle over the evolution of a new humanity, a coalescence of the colonial past — what the film director Spike Lee memorably describes as "Motherf***er Christopher Columbus syndrome" — and the intergenerational future: in the same speech, Lee described the societal competition amongst white residents in New York's African American neighborhoods trying to get their children into private schools: "...there's a business now where people — you pay — people don't even have kids yet and they're taking this cause..."
The language of the (not yet translated) text is unclear due to handwriting and possible errors. It seems to discuss some form of interpretation or translation, possibly related to a legal or technical context. The content is difficult to decipher without proper transcription.
on how to get your kid into private school.” (quoted in Costarelli, 2014). Today, more than half a century after Gellner (1964) first mapped the hijacked evolution
urbanism of Heidegger's dream, and in light of what Hackworth and Smith (2001) taught us to see in the historical
transformations of the process, what is the changing
state of qualification today?

These issues are most important. First, we
must move beyond the obsessive emphasis on geographical
expropriation of looking for qualification in the fine-grained
details of the urban landscape. Qualification is manifest
specific to locations. While qualification is manifest in
specific places at particular times, its essence is the
state managed process of

- intensifying human competition
- for the benefits of an urbanization
- that is itself transcending the old exclusion
- of city/country boundaries of Westphalian

- The exploitation of urbanity to achieve upward
- mobility is now thoroughly transnational —
- a planetary qualification (Lee, Shin, and Lopez-Morales,
- 2016) that coalesces with the increasingly complex and
diverse spatialities of a postcolonial “planetary” (Spivak, 2012)
- of cosmopolitan aspirations of peoples, ethnicities, indigenous
(1971) The following are only a few examples of the many possible mechanisms for the explanation of the structure of polynucleotide chains in DNA. Some of these mechanisms are based on the assumption that the polynucleotide chains are conformationally flexible, while others are based on the assumption that the polynucleotide chains are conformationally rigid. The former mechanism is more likely to be correct, but the latter mechanism is not inconsistent with the experimental data. The conformation of the polynucleotide chains in DNA is determined by a balance of forces between the forces that maintain the chain in a rigid conformation and the forces that cause the chain to adopt a flexible conformation.
So long as we cling to the "updated conceptual framework" (Davidson, 2011, p. 1994) of cause-and-effect at the scale of city neighborhoods, Glaeser (2015) is correct: gentrification theory will fail because it does not account for the unique social, economic, and state interactions that exist in the world's market to account for all the contextual variables in development histories, land tenure regimes, and state interventions in housing markets. But all these differences dissolve when we understand gentrification as a symptom of urbanization, an ethos of innovation, creativity, and resilience defined by a simplicity of competition.

I ask you: is there any urbanized or urbanizing society anywhere, in the Global North or South, where we do not find a discourse and material practice of "competitiveness"?
seen in this light, there's no mystery to the strange spatialities of society and the infrastructures of cybernetic infrastructures of an urbanizing cognitive capitalism.

Mukesh Ambani's $2.53 billion, 27-floor Villa Antilla, overlooking Asia's largest slum, gets heavy coverage in the Western press, including

"Hindustani Fact Speaks in HINDUSTANI

Interview with his wife Ritu

Resting on a pristine

Talat Aziz

and Nita Ambani, "wife of India's richest man," invites a Vanity Fair reporter into their 400,000-square-foot home to showcase the stunning taste of this latest latter-day "Xanadu" (Regnato, 2014). In Vancouver, a record-setting property transaction involved a $51.8 million, 25,000-square-foot house sold by the second-highest-paid CEO in the San Francisco Bay Area.
day

No specific content visible due to handwriting and occlusions.
(2015)

The lawyer, who grew up in poverty and failed in his first business venture (a duck farm), persevered to build a giant conglomerate with interests in property development, textiles, pharmaceuticals, and hotel management.

Olga Martin is the delegate from Ning to the PRC's People's Political Consultative Committee and specifically chairs the "The Health Education for Kids" program.

According to a recent interview on CBC, she stated: "I love Vancouver, it's a very beautiful city. They have the best education for kids."
(a) The force of the wind acts on the top of the building.

(b) The force of gravity acts on the entire building.

(c) The force of friction acts on the building due to the surface it rests on.

(d) The force of pressure acts on the walls of the building.

(e) The force of tension acts on the structural members of the building.

(f) The force of buoyancy acts on the building if it is floating.

(g) The force of inertia acts on the building due to its mass and motion.

(h) The force of electromagnetic fields acts on materials within the building.

(i) The force of thermal expansion acts on the building with changes in temperature.

(j) The force of sound waves acts on the building, affecting its structural integrity.

(k) The force of water pressure acts on the building if it is near a body of water.
The second challenge is explicitly political. Evolutionary theory has been hijacked, and a perverted strain of social Darwinism has been encoded into the planetary operating system of an increasingly cosmopolitan capitalism:

- worsens the inequalities of oligarchism
- ever more producing ever more utopian images of multicultural meritocracy. Seen from the hipster city neighborhoods or exurban innovation clusters.

hipster city neighborhoods or exurban innovation clusters of hipster slums.

- from Singapore to Santiago to San Francisco —
- and from the frequent airline
- flights and Uber rides —
- of the creative-class gig economy —
- it all looks like a world of opportunity. Gratitude
- is being deepened, digitized, and democratised —
- for all who can afford it, or who are willing to sacrifice
- everything in order to keep pace on the
tinder-faster-spinning hamster wheels of intense competition
- in work, education, and living space.

(The first cohort admitted to the Abu Dhabi portal of NYU’s Global Network University.
consisted of 188 students chosen from more than 9 thousand applicants. In the lottery-like method, 188 students were selected.

Celebrity status of meritocracy that strengthens popular support for measuring social inequality (Abramovitz, 2016), almost any state intervention to promote competition can be disguised in the floating signifier discursive conservative of choice and opportunity on the ‘level playing field.’
...
Redeeming (R)evolutionary Urbanism