

<<城市社会学文选>>

图书基本信息

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前言

本书为西方城市理论文选，除少数文献发表于本世纪，绝大部分文献产生于过去不久的世纪，反映西方城市理论过去一百年的主要学派、源流和分析范式。

本书可作为城市社会学、城市管理、城市规划、城市设计、城市社区发展、建筑学等专业本科生与研究生的英语教材，并可作为一种城市经典读本，适于一切与城市发展、管理、规划及城市文化有关的专业人士。

一、欧洲社会的城市化与城市社会学的兴起 城市并非现代现象，人类最早的城市比任何有文字记载的历史更为久远。

城市与人类文明历史相伴随，文明（civilization）一词的拉丁词源（civis）的意思就是市民或城市的居住者。

中东两河流域之间被称作“新月沃地”的充足可靠的水源为定居农业提供了适宜的环境，进而分化出手工业和贸易，由此孕育出最初的城市。

古代几大文明都有其代表性的伟大城市，但其主体并非城市，城市文明至多可说是被汪洋大海的农业文明包围的孤岛。

罗马帝国晚期的民族大迁徙到处摧毁古代的一城市，城市文明大大倒退，直到中世纪中晚期，旧城市再见积极和活跃，新城市复如雨后春笋勃然而兴。

文明的城市化是现代进程，而城市社会理论也是地道的现代性学问。

吉登斯认定欧洲社会学诞生的背景是18世纪末的法国政治革命和英国的产业革命这两大革命，欧洲社会学的基本概念，是对旧制度因遭工业文明和民主政治的打击而崩溃所产生的秩序问题的各种反应

。工业文明与民主政治乃是现代城市的两大核心制度，分别代表了新的经济形态和新的政治架构，可以说现代社会学的兴起实源于近代城市化运动。

在此意义上，社会学理论实在是以现代城市研究为主要内容和向度，美国社会学的第一个本土传统“芝加哥学派”就是美国的城市社会学。

这虽然是一个特殊例子，但证诸滕尼斯、西美尔、涂尔干等古典社会学家的的工作，其“Gemeinschaft”（礼俗社会）和“Gesellschaft”（法理社会）、“都市及精神生活”、“社会分工”与“失范”等概念，无不与城市现象与城市过程密切相关，便知现代社会学研究的“城市社会学化”并非偶然现象。

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内容概要

本书为西方城市理论文选，选录了过去 100 年欧美最重要的城市理论流派和分析范式，按学科史进程，包括第一个经典的城市社会学芝加哥学派、主要发源于欧洲的城市政治经济学学派、兴起于全球化时代的洛杉矶学派等。

按研究领域，涉及城市生活方式、城市规划、城市社会问题、城市空间设计、城市可持续发展等。所选文献既有城市社会学的奠基之作、马克思主义传统的经典文本、各式典范的建筑与规划学说，还包括新近十年来正大领风骚的种种新潮学说。

本文选旨在为中国的城市研究提供“他山之石”，进而对中国城市的规划和建设发挥积极功用。

本书可作为城市社会学、城市管理、城市规划、城市设计、城市社区发展、建筑学等专业本科生与研究生的英语教材，并可作为一种城市经典读本，适于一切与城市发展、管理、规划及城市文化有关的专业人士。

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From this standpoint, we have to take very seriously the notion.., that space and time are not simply constituted by but are also constitutive of social processes. This is also true for the urban. The urban and the city are not simply constituted by social processes, they are constitutive of them. We have to understand that dialectic in order to appreciate how urbanization is constructed and produces all of these thing-like configurations which we call cities -- with political organization, social organization and physical structures. We have to appreciate better the centrality of that moment of urban construction, which is fundamental to how the social process operates. In exactly the same way, we have to take seriously the idea of that moment of construction of spatio-temporality, which then defines how the system itself will operate. From this standpoint, it is possible to reposition the urban as fundamental in contemporary debates. At the same time we transform our notion of urbanization. We would abandon the view of the urban as simply a site or a container of social action in favour of the idea that it is, in itself, a set of conflictual heterogeneous processes which are producing spatio-temporalities as well as producing things, structures and permanencies in ways which constrain the nature of the social process. Social processes, in giving rise to things, create the things which then enhance the nature of those particular social processes. One outcome may be that we find ourselves stuck for a very long time with a particular kind of social process. An example would be nuclear power. Once nuclear power stations exist all sorts of things follow. If a nuclear power station goes on the blink, can you imagine calling a town meeting to discuss democratically what to do about it? The answer is no, you cant. In these circumstances, we are immediately driven back to the realms of expert knowledge and expert decision-making. So a thing has been created which for as long as it lasts -- which is going to be a very long time -- is by its very nature going to be basically undemocratic in terms of the sort of social process that supports it. Here is a social process that has defined a certain spatio- temporality for the next 10,000 years, which in tum implies perpetuation of a certain kind of social order if it is not to unravel in highly destructive ways.

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