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And Society In The

In anthropology,
a house society

is a society
where kinship
and political
relations are
organized around
membership in co
rporately-
organized
dwellings rather
than around

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descent groups
or lineages, as
in the "House of
Windsor". The
concept was
originally
proposed by
Claude Lévi-
Strauss who
called them
"sociétés à
maison". The
concept has been
applied to

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understand the organization of societies from Mesoamerica and the Moluccas to North Africa and medieval Europe. The House society is a ...

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assumptions
about the nature
of social
relationships in
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during the
Classical and
Hellenistic
periods,...

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The house at
this time was
occupied by
Colonel Henri
Tronchin
(1794-1865), who
served as the
president of the
Evangelical

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Geneva from
1834-39. The
Tronchin family
had long had
associations
with Voltaire
that could be
traced back to
the 18 th
century.

*Voltaire's
Prediction,*
Page 17/103

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*Home, and the
Bible Society:
Truth . . .*

The house at
this time was
occupied by
Colonel Henri
Tronchin
(1794-1865), who
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Society of
Geneva from

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1834-39. The Tronchin family had long had associations with Voltaire that could be traced back to the 18 th century.

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Bible Society:*

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Prices, Plans,
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The Pemberville
Opera House is
the crown jewel
in properties
restored and
maintained by
the Pemberville
Historical
Society. The
Opera House is a
'Theatre on the

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Second Floor.”

Built in 1892
and completely
restored in
1999, it is one
of the oldest
operating opera
houses in the
State of Ohio.

*Pemberville
Opera House &
Historical
Society -*

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Village of The

The Chippewa
County

Historical

Society has

operated the

Swensson Farm

site as a museum

for the public

since 1967. The

22-room house

built by Olof

Swensson and his

daughter from

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1901-1903 and
the ...
Ancient Greek

*Architects to
help Chippewa
County*

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Mango Street is
set in a Latino
community in
Chicago, and on
one level it is

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about building a cultural identity in a society where Latinos are seen as foreign.

Throughout the book, Esperanza must struggle against the feelings of shame and isolation that come with living

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in the barrio –
she is ashamed
of her shabby
house and how
her classmates
see her as
“different.”

*Foreignness and
Society Theme in
The House on
Mango Street ...
The Theme of the
Individual vs*

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Society in A
Doll's House and
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Individual vs
Society in A
Doll's House and
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George Brandes
once insisted
that the only
way literature
could be made

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into a vital and living piece of art would be by "subjecting problems to debate" Indeed, it was the 'problem' at the heart of Henrik Ibsen's plays that caused most of the ...

A Doll's House

Page 28/103

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*Society Essay |
Bartleby*

In June 2002,
the Maine
Historical
Society
celebrated the
centennial of
the Wadsworth–Lo
ngfellow House
as Maine's first
house museum
open to the
public. Visitors

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are invited to
tour the house.
Out of an
abundance of
caution, the Wad
sworth-
Longfellow House
is currently
closed until
further notice.
Please check
back for updated
information.

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*The Wadsworth-Longfellow House -
Maine Historical
Society*

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aims to ensure
that we are on a
path towards
shared
prosperity for
all. A just
society provides
a living wage,
safe working

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conditions, and
healthcare. A
just society
acknowledges the
value of
immigrants to
our communities.
A just society
guarantees safe,
comfortable, and
affordable
housing.

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*Representative
Alexandria
Ocasio-Cortez*

The Meeting
House for the
New York Society
of Ethical
Culture is an
Art Nouveau
building located
within the
Central Park
West Historic
District in New

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York City. The building was designed by Robert D. Kohn, in the early twentieth century, as a meeting space as well as a headquarters for the New York Society of Ethical Culture.

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*Society House
for the New York
Society of
Ethical Culture*

...

9 reviews of The Society House "I stayed at the Society House on a recent visit to Charleston. The idea is neat, an apartment in the

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heart of the city with a price similar to a higher end hotel. With the Society House you have the advantage of a large space with all of the amenities of an apartment (high end kitchen, living room,

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large bedroom
and two
bathrooms) and
the disadvantage
is there ...

*The Society
House - 13
Photos - Hotels
- 292 King St,
King ...*

The Small House
Society was
founded by Jay

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Society, Shay
Salomon, Nigel
Valdez, and
Gregory Johnson.

The Small House
Society is a
voice for the
Small House
Movement. That
movement
includes movie
stars who have
downsized into
3000 square

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feet, families
of five happy in
an arts and
crafts bungalow,
multifamily
housing in a
variety of
forms, and ...

*Small House
Society*

Anderson House
has been the
headquarters of

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the Society of
the Cincinnati
since 1938 and
was opened to
the public as a
museum in 1939.
A general
restoration of
the house was
completed in
1998. Anderson
House has been
designated a
National

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House And
Historic In The
Landmark and is
listed on the
National
Register of
Historic Places.
Visit Anderson
House. Museum
Hours

*The Society of
the Cincinnati
The Siegel &
Shuster Society*

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is a non-profit
volunteer
organization
dedicated to
commemorating
and celebrating
the creation of
Superman in
Cleveland, Ohio
by Jerry Siegel
and Joe Shuster.
The Society
will, in a
manner

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Society In The
the rights of DC
Comics, create
events and
activities which
celebrate
Cleveland as the
"Birthplace of
Superman ...

*The Siegel &
Shuster Society
Landmark Society
of Western New*

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York Photograph
A view of the
front exterior
of Williams

Opera House in
Attica, which
has been named
one of “Five to
Revive” by the
society.

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house gets*

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back is a small

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garage for the
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yet and a small
yard that looks
smaller between
the two
buildings on
either side. ...

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periods.

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reveal the life
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Romans as
vividly as do
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Wealthy Romans
lavished
resources on
shaping their
surroundings to
impress their
crowds of
visitors. The
fashions they
set were taken
up and imitated
by ordinary

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derived from
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culture, he
shows the close
interconnection
of spheres we
take as
discrete: public
and private,
family and
outsiders, work
and leisure.
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evidence with
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comparative
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other cultures,
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raises a range
of new
questions. How
did the
organization of
space and the
use of
decoration help

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to structure
social
encounters
between owner
and visitor, man
and woman,
master and
slave? What sort
of "households"
did the
inhabitants of
the Roman house
form? How did
the world of

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Society relate to
that of
entertainment
and leisure? How
widely did the
luxuries of the
rich spread
among the houses
of craftsmen and
shopkeepers?
Through analysis
of the remains
of over two
hundred houses,

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Wallace-Hadrill
reveals the
remarkably
dynamic social
environment of
early imperial
Italy, and the
vital part that
houses came to
play in defining
what it meant
"to live as a
Roman."

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resource. Packed
with information
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ideas, it
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provides a
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development of
the Victorian
house, the wide
range of
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styles that came in and out of fashion over the period, and the lifestyles of the original owners the houses were designed to accommodate. Throughout, the emphasis is on family houses of various sizes

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rather than the
great houses of
the aristocracy,
which are
discussed only
in relation to
their influence
on contemporary
builders and
architects. Part
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structures and
materials,
covering

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and stuccos,
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doors, ironwork,
and
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there is
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symptoms of
trouble,

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preservation and
restoration, and
the correct
choice of
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and chimneys,
lighting,
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bathrooms—all
subjects
requiring

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particular
sensitivity to
achieve a
satisfactory
compromise
between
preserving the
spirit of the
original
building and
meeting modern
standards of
comfort and
convenience.

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examines all
aspects of
interior

decoration,
including
plasterwork,
decorative
tiles, paint
colors and
finishes, wall
coverings,
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blinds, and

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inform our
social, cultural
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worlds, from the
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mobility and

gender roles.

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reforms gave
rise to new
residential
neighborhoods
encircling the
city's
dispirited nineteenth-century
districts. This
new housing,
built primarily
with government
subsidy, not

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polemical
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supported large-
scale housing
projects, how

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redefined their
role as

architects in
service to
society, and how
the housing
occupants were
affected by
public debates
about working-
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in society.

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involved in
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practice while
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the nature of
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kinship in
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households of

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during the
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pivotal era in
the history of
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family. Drawing
on a wide
assortment of
personal
documents—among
them wills,
inventories,

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diaries, family letters, memoirs, and autobiographies—as well as on the insights of such disciplines as psychology, demography, and anthropology, Daniel Blake Smith examines family values and behavior in

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society.

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emotional

texture of the
household, he
probes deeply
into personal
values and
relationships
within the
family and the
surrounding
circle of kin.

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practices, male-
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female
World
relationships,
attitudes toward
courtship and
marriage, father-
son ties, the
character and
influence of
kinship,
familial
responses to
illness and

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death, and the importance of inheritance—all receive extended treatment. A striking pattern of change emerges from this mosaic of life in the colonial South. What had once been a patriarchal,

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authoritarian,
and emotionally
restrained
family

environment
altered

profoundly
during the
latter half of
the eighteenth
century. The
personal
documents cited
by Smith clearly

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development
after 1750 of a
World
more intimate,
child-centered
family life
characterized by
close emotional
bonds and by
growing autonomy
—especially for
sons—in matters
of marriage and
career choice.

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planter families
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inculcated in
their children a
strong measure
of
selfconfidence
and
independence, as
well as an
abiding
affection for
their family
society. Smith

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Americans in the
North as well as
in the South
were developing
an altered view
of the family
and the world
beyond it—a
perspective
which emphasized
a warm and
autonomous
existence. This

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fascinating

study will

convince its

readers that the

history of the

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is intimately

connected with

the dramatic

changes in the

lives of these

planter families

of the eighteenth

h-century

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hitect-designed
houses for
individuals and
for families to
housing built
for increased
workforces, each
of the 100
houses brings a
different design
style or
historical
story. There are

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Society built as
part of garden
cities, semi-
detached
suburban houses,
housing estates,
eco-houses,
almshouses,
converted
factories and
affordable post-
war homes. The
architectural
styles encompass

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modernist, Arts
& Crafts and
brutalist and
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include Giles
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that explore the
social and
political
aspects of
housing design
in Britain over
the last 100
years, looking
at the impact
the World Wars
had on housing,
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materials and
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came about.

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villa in Surrey,

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of society,
fossils of
family
structures,
social
hierarchies and

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mental maps of
worlds now
vanished. This
is particularly
true of the
elite houses of
the third to
sixth centuries
AD, which have
been read as
material
symptoms of
Rome's decline.
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halls of urban
Ancient Greek
houses sound the
World
death-knell of
participatory
government and
the rise of
patronage
politics, while
in their sheer
size and
splendour later
Roman houses
seem to

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encapsulate a
fin-de-siecle
world of have
and have-nots,
separated by
unbridgeable
social chasms.

Kim Bowes
debates this
image of later
Roman houses as
reflections of
decadence and
despotism,

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Suggesting that the principal interpretive model, which reads such houses as reflective of a newly hierarchical, ritualized society, finds little support either from the archaeological

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evidence or from
new readings of
historical
sources. Drawing
on the most
recent
archaeological
data and new
theoretical
models, she
offers instead a
less sharply
periodized view
of later houses,

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houses of the
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rich from the
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to the end of
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the interconnect
edness of

society,

economics and

the environment.

Of particular

interest is the

revelation of

how concerned

pre-modern

people were with

participation in

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the economy and
the exploitation
of the natural
environment for
economic gain.
Material culture
can shed light
on how
individuals
shaped spaces
around
themselves, and
tower houses,
thanks to their

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modern
landscapes,
represent a
unique resource.
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building of the
European Middle
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