

Chapter 1 : Commonplace | Define Commonplace at calendrierdelascience.com

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In my last post , I claimed that there are three typical ways we use analogies: In this post I will explain how to construct an illustrative parallel, which is a powerful means of proof. The Pattern An illustrative parallel reasons from a particular example the source to a particular conclusion the target. The process combines inductive reasoning from the particular example to a general statement and deductive reasoning from the general statement to the particular conclusion as shown: I am fascinated by the inductive-deductive process that the mind goes through when reasoning by analogy, such as in the parables. For example, Jesus teaches in Matthew 5: A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Construction Inventing good analogies can be difficult, but we can be helped using the pattern above. Say that you want to use an analogy to respond to this challenge: Everyone can already reason! This is your target. It can be deduced from the general statement that studying a language art can provide standards by which we distinguish between the proper and improper use of that art. Given this, we must then invent a source, a different example of the general statement, and one that is preferably more familiar than the target. What familiar language art provides us with such standards? English is a good example; the study of English helps us improve our speaking and writing skills by providing standards to distinguish proper English from improper. The basic analogy could then be simply stated: But there are also many lesser masters from whom we can learn this art. My favorites include C. Chesterton, Mark Twain, and Doug Wilson. Here are some of my favorites: Laws can be evaded and punishment escaped, but an openly transgressed custom brings sure punishment. We have no shared creed. We do not know what we are here for. If they are arbitrary, core values are simply located where our intestines are, and are full of the same thing.

Chapter 2 : Commonplaces | DWRL Lesson Plans

Amphoe Mueang, Chiang Mai, Thailand: Regional Center for Social Science and Sustainable Development (RCSD), Faculty of Social Sciences, Chiang May University 2. Commonplaces and comparisons: remaking eco-political spaces in Southeast Asia 2. Amphoe Mueang, Chiang Mai, Thailand: Regional Center.

To analyze the impacts of the creation of formal land use zones or de facto areas where territorial controls on resource management are related to social identities, particularly racial or ethnic identities. To examine the strategies and techniques used by governments, individuals, groups and NGOs where relevant to gain or maintain territorially based power over resources for food production, forestry, and agroforestry. To identify the specific ways migrants to the U. To connect the notion of an "ecological footprint" to more theoretically driven and complex empirical social processes such as political violence and "development" than has been done in the past. To build on and expand my work on territorialized resource management; specifically, to more directly address resource management policy and practice in California. Project Methods This research will use a political ecology approach and primarily ethnographic and historical methods to connect three apparently disparate research areas: Objective A will draw primarily on data collected in Malaysia, Indonesia, and California in earlier research. To complete Objective A , I will also need to do some additional research to bring together secondary materials from the US and international development studies literatures on selected ethnic communities farming practices and markets. In particular, I will examine the ways people change their own strategies of resource claim and use when they are identified by government or other resource managers as particular sorts of ethnic e. Objectives C and D will involve exploratory research, specific hypothesis generation, and elaboration through intensive data collection over the five year period, primarily in California. Once I identify the communities and markets I will study in depth, I will use an extended case study approach to begin developing a database. Objective E involves the identification of initial policy implications and some first steps toward theory building and expansion. This research enabled us to begin exploring the relationships between political violence, internal and international migration, and related changes in land use. In Southeast Asia, the research enabled comparison of resource-based commodities and the ways their trade and production is changing under a neoliberal period of global governance and ideology. The Nevins and Peluso book listed under publications is a direct result of this study, and involved a separately funded activity--a public conference held in at UC Berkeley on Southeast Asian resource commodities. My contribution to the book and the conference was to co-write a theoretical chapter on the political ecology of violence, ethnicity, and land use that both frames and incorporates the findings of cases all over Southeast Asia. In Indonesia the project has been focused on two regions of Indonesia, exploring the changes in agrarian environments and how political and structural violence have shaped access to and control over land, and how ethnic identity has played a key role in those outcomes. For West Kalimantan, I have been working on a book-length manuscript still in progress unpacking the socio-environmental history of a region regarded as "violent" and examining the intersections of land rights, ethnicity, and citizenship at different moments of history in which state or communal violence has affected land use and landscape. This proposal was not successful on its first submission to NSF; however, we have produced an article on the relations between environmental and agrarian movements in Indonesia under different political regimes. The 3rd part of this project has involved studying the changing ethnic landscape and the contribution of Southeast Asian immigrants to California agriculture. We are studying their access to land and services in Fresno and Sacramento counties, their farming practices, and their labor practices as related to their practices in their home countries. No Participant information reported. No Target Audiences information reported. No Project Modifications information reported. Impacts The major objective of this proposal was to develop research that will enable explicit comparisons between my international sites of research and California. Change in knowledge based on our research is reported in detail in the publications below. Briefly, however, we have found that major displacements of ethnic minorities caused by political violence have led to new land use practices and the stimulation of new markets for "Asian" foods. California conditions allow the production of some vegetables

with their origins in the tropics. Production practices related to ownership or control of land, labor management, and spatial patterns of farming systems frequently reflect the practices of immigrants in their home regions-this was true in both California and Southeast Asian SEA sites. In SEA, large scale institutions such as Forestry Departments and land titling agencies, and those regulating industrial agriculture, have less effect on actual everyday practice than we expected to find, even though they shape the agrarian contexts within which farmers operate. Communal violence in West Kalimantan can be seen as mirroring earlier forms of state-generated political violence, including the forced evictions of people identified with specific ethnic groups. Identity can be used as a means of claiming land in the case of peoples claiming "indigeneity" for example but it can also be used to justify the evictions of people from certain lands. In the US, refugee populations employed in agriculture in their home countries were provided with some services and education about the production and sale of agricultural products in California, but the cultural disjunctures between the new migrants and government authorities were so disparate that most migrants have been unable to take advantage of these opportunities. Moreover, language and other cultural differences have rendered most Southeast Asian migrant farmers invisible; or, if not invisible at the county level, a challenge to assist.

Agrarian Research in the Wake of Reformasi: Resource Management in the Twenty-First Century. Local Territorializations in West Kalimantan, Indonesia. Danish Journal of Geography, V. In Search of the Rainforest. Nature in the Global South. Ribot, Jesse, and Nancy Lee Peluso. Peluso, Nancy Lee, and Michael Watts. Vandergeest, Peter, and Nancy Lee Peluso. Environment and History 12 1: Vandergeest, Peter and Nancy Lee Peluso. Environment and History 12 4: University of Michigan Press. Violent Conflict in Indonesia: Asian Survey 42 4 July-August: Co-authored Special Issue Introduction and co-edited the issue: Review for Bulletin of Indonesian Economic Studies. Institute of Southeast Asian Studies Review for Indonesia, of Knapen, Han. The Environmental History of Southeast Borneo, Taking Southeast Asia to Market: Commodities, People and Nature in a Neoliberal Age. Padoch, Christine, and Nancy Lee Peluso. People, Forests, Conservation, and Development. Includes new introduction and updated article, both by: Agrarian and Environmental Movements in Indonesia. A Journal of Social Justice. Research will begin in March I continued to work on questions of violence and territoriality in West Kalimantan, Indonesia, completing two more chapters of my book manuscript, one on the history and erasures of Chinese farmers from that landscape, and the other on the role of rubber in the production of visible and hidden landscapes. I applied for an National Endowment of the Humanities fellowship to also help fund my research on ethnicity, violence and territoriality in West Kalimantan, which I was awarded in December. The two fellowships will give me enough time to complete the book project. I have also been coediting a book based on the conference I organized with Joseph Nevins in , on the Production of Nature and People as Commodities in Southeast Asia. We have cowritten an introduction and conclusion to the book also. We have a preliminary contract from Cornell Press for that book, which was favorably reviewed. We intend to resubmit the manuscript in March for the approval of the faculty board. In addition, I submitted a proposal to NSF Geography and Regional Science for a multiyear project in Java looking at new agrarian reforms in state-owned forests and former plantations. All these activities are helping me reformulate the terms for comparison of the Indonesia cases in West Kalimantan and Java with the circumstances of Southeast Asian laborers and farmers in California. Impacts The project will demonstrate how conflicts over access to land and resources can interact with emergent ethnic and indigenous identities under various political economic circumstances to produce violent conflict or new forms of cooperation. It will also show that it is important to understand the history of social relationships and property claims to resources and land through a variety of lenses. The US aspect of the project will demonstrate what advantages and disadvantages Southeast Asian immigrants have faced in the agricultural production and marketing sectors. It will also suggest ways of improving their farming, post harvest, and marketing activities. Publications Peluso, Nancy Lee. Hutan Kaya, Rakyat Melarat: Penguasaan Sumberdaya dan Perlawanan di Jawa. In Natures Past, Paolo Squatriti, ed. Passing the Red Bowl: In Charles Coppel, ed. It was submitted to DANR but not funded. I attended a meeting at UC Santa Cruz on "White foods", which explored food production and ethnicity, for which I presented a paper based on the proposal mentioned above. I continued to work on questions of violence and territoriality in West Kalimantan, Indonesia, completing two

chapters of my book manuscript. The fellowship will give me enough time to complete the book project, which addresses violence, territoriality, and the production of fruit and rubber by people of various ethnicities in West Kalimantan. I am compiling and editing the papers from that conference and preparing another book manuscript with Professor Joseph Nevins of Vassar. All these activities, plus my jointly authored publication on agrarian social movements in Java, are helping me reformulate the terms for comparison of the Indonesia cases in West Kalimantan and Java with the circumstances of Southeast Asian laborers and farmers in California. Hart, Gillian, and Nancy Lee Peluso. I made writing progress on two chapters: I also conducted 2 weeks of fieldwork in October, collecting data on a local customary rights movement, and on the histories of land ownership along the main road by Madurese and Chinese farmers. My teaching and administrative load in prevented my finishing the book and moving on to the California part of the project. *Politicizing Past and Present in Southeast Asia*. I indicated this intent in my original proposal. It is based on my fieldwork at various points in the time between and I have completed about half the book, including a detailed outline, a rewrite of the introduction, a major chapter on landscape, and parts of chapters on property and violence. *Impacts* The project will illuminate ways that political migrants cope with forced migration and resettlement in new areas in positive ways and how their presence in new contexts can profoundly affect food production and resource management. Peluso, Nancy Lee, *People, Forests, Conservation, and Development*, eds. Peluso, Nancy Lee, and Christine Padoch.

Chapter 3 : progymnasmata: commonplace

Other commonplaces are definition, comparison, relationship, and testimony, each with its own subtopics "In the Rhetoric, in Books I and II, Aristotle talks about not only 'common topics' that can generate arguments for any kind of speech, but also 'special topics' that are useful only for a particular kind of speech or subject matter.

In lieu of an abstract, here is a brief excerpt of the content: Rhetorical Figures of Difference in Heidegger and Glissant Seanna Sumalee Oakley The tradition of Western metaphysics represents one of the most insular and, by the same token, thoroughgoing conversations of any humanities discipline. Its philosophers rigorously engage with the ideas of their antecedents and subsequently become themselves subjects of conversation. In the twentieth century, Martin Heidegger stands as the philosopher with whom all contemporaries must contend. On the other hand, he remained on the margins of African diasporic thought as well until recently. Born in in Martinique, the descendant of African slaves, Glissant is a prolific writer of philosophy, poetry, and fiction, all of which manifest an intense interest in fracturing the syntax and grammar of the French language as a means of transgressing its ontological and epistemic limits. A few key works are: Hegel, and of course Heidegger. His careful attention to a tradition for which he virtually does not exist fulfills his explicit strategy to "appose" rather than "pose" or "posit" concepts , Likewise, he urges us to "appose" cultural commonplaces, which are "not received ideas, but literally places where one thinking of the world encounters another thinking of the world" , Why, one might ask, would Glissant be interested in thinking difference "through. First, Glissant offers a critique of Heideggerian difference that is distinct in kind from those critiques originating within the Western tradition. Second, rather than subverting the tropes Heidegger uses in thinking difference, Glissant repositions them in his own rhetoric. He thus acknowledges both the power of the tropes and their vulnerability to the larger rhetorical structure which contains them. For Heidegger, this is to "think Being without beings [which] concerns that thinking that explicitly enters Appropriation in order to say It in terms of It about It" , Glissant thinks through this relation as "Relation," the poetics or imaginary of the infinitely differential totality of relations: Relation "links relays , relates" , the "quantifiable totality of all possible differences" This article examines how rhetoric frames difference, particularly in regard to language. Specifically, we will compare how Heidegger and Glissant write about difference, the diminution of difference through standardization, and the consequences for human being. You are not currently authenticated. View freely available titles:

Chapter 4 : Project MUSE - Commonplaces: Rhetorical Figures of Difference in Heidegger and Glissant

Commonplaces and Ideology Commonplaces from the Greek, "common place" or "turn" Definition: a commonplace is statement or bit of knowledge that is commonly shared by members of an audience or a community.

The Study of Effective Reasoning Commentary: This is a series on effective reasoning as it applies to project management. Effective argumentations comes down to building the strongest case for a claim. In this series I will be summarizing points made by David Zarefsky in his Teaching Company coursework as well as drawing on other resources. Inferences are the most complex part of an argument and determine the scheme that will be used. There are six inference patterns that we will consider. This is the last three sessions. I will not make commentary. The argument can move from cause towards the effect or from the effect back to the cause. Discussion of public matters typically involves causal inferences that both identifies and explains relationships. Hence the warrant is that one phenomenon has influence on another which is inferred. Causation could mean that sufficient conditions exist for cause, that human action or intervention contributes to the cause or the abnormal. Cause can be predictive, the means to an end, clarify paradoxes, and assign responsibilities. Different procedures are used to determine causality. John Stuart Mill, an influential British economist and philosopher on social and political theory, developed an empirical test for sufficient condition: Create conditions in which two things are identical in every way except one. Observe the differences Infer that one respect is the cause for the differences. Quantitative approaches rely on statistical regression analysis that attributes the amount of variance to each factor. Whereas, rhetorical approaches rely on a two stage argument to support the inference. The first step is to identify how a factor could possibly be the cause then explain why it ought to be the cause. When human action is involved, the first step establishes the means and opportunity. Meanwhile, the second step establishes the motive. In the end, causal inferences should satisfy several tests. Has the correlation been confused with a casual relationship? Has temporality been confused with causality post hoc fallacy? The cause must precede the effect but is not a sufficient condition to be the cause alone. Are significant multiple causes or multiple effects? The cause or effect may be in multiple combinations producing unintended consequences and treating only some and not all may alter the circumstances as well. Have cause and effects been reversed? Are there significant intervening or counteracting causes? Commonplaces are beliefs that are generally held as truths by an audience regardless of the merit of that truth. Dilemmas, arguments from hypothesis and probabilities are examples of inferences that acquire power from their resemblance to deductions. Commonplaces are general categories of inference that usually have proven to be reliable. The inference is that the connection between between the evidence and the claim is commonly accepted based on beliefs and values within a given culture. This argument structure is termed enthymeme and it is similar to a syllogism. The difference being that a premise is drawn from beliefs and values rather than statements independently established as true. The inferences are not certain because generally accepted beliefs can be contested. Thus, the warrant is based on an appeal to a particular case. Please note that social consensus can function as evidence as well as a warrant. Commonplaces reflect shared beliefs about the essential nature of the point of discussion and originate from maxims, adages, and widely held shared values. Ironically, there can be conflict over the supposedly consensual beliefs. Some commonplaces reflect preferences for one or the other opposed values. For example, the value conflict between pragmatism and principle is a source of commonplaces. The pragmatic argument is centered on choices made on the basis of their consequences. Another source of commonplaces is the value conflict between quantity and quality. The quantity argument seeks the greatest benefit over the largest number for the least cost. Whereas, the quality argument is based on unique value. In both cases, each argument can triumph over the other with varying circumstances. The point of notice here is that the value is put forward as a decision rule but then is answered by the contrary decision rule. This is used in ordinary arguments that are probabilistic. These arguments are sometimes labelled "quasi-logical". Another example is the dilemma resembles the disjunctive syllogism. The question is whether there are alternatives the dilemma is false. Other examples include the argument from the hypothesis appears to resemble the conditional syllogism raising the question in a given context one explanation is stronger than

another. As a final example is reasoning from comparisons that resemble mathematical computations. These arguments appear mathematical but lack the ability to be measured which is also true for other arguments such as transitive and sacrifice forms. Inferences from form and commonplaces resemble deductive logic but depend on interpretations. Therefore, they should be subject to strict scrutiny. Hybrid Patterns of Inference Reasoning from rules is hybrid pattern of inference. The statement of a rule serves as a commonplace. The typical form of a rule is an if-then conditional statement; if condition X arises then Y either is permitted, required, or forbidden. There is an indication of force of the rule and an established principle. In short, the rule facilitates case asked reasoning. The statement of facts is analogical. The inference applies to the case at hand. While the warrant is that the conditions in the case match those contemplated. Since the rule was framed from a consideration of specific cases, the case at hand is similar. If the judicial analogy is employed like cases should be treated alike. Reasoning from the rule to the case also exemplifies classification which is reasoning from the whole to the parts. Determining rule based reasoning validity involves certain tests. Do the factual conditions satisfy all the requirements of the rule? Have all the relevant aspects of the situation and context been considered? Is the rule being applied with misplaced literalism or unthinkingly? Whenever the rule is contested, the challenge must be justified by an antecedent rule having a similar hybrid pattern. Ultimately, arguments about values center on conflicts and differences as well as value hierarchies rather than whether the value has merit or is good or bad. There are several ways to defend against contest. For example, one value may subsume to another value. One value may be preferred because foregoing it is irreparable. A value could be argued to better promote mutual shared values, supported by authoritative text and respected people, or have more desirable outcomes than another value. Arguing about values is a hybrid Inference pattern employing inferences from form, quasi-mathematical, that compare values that result in a causal outcome. Sometimes there is no basis or bedrock for agreement for arguers to appeal. In these cases the argument simply clarifies each sides values. However, this conclusion is not the first but instead the last resort. Dissociations are another hybrid inference pattern. This argument also contains a sign inference. That is a claim to be a better sign of equality than another. First, the concept is parsed into two concepts with one part more valued than the other. The clues that suggest a dissociation in use is an apparent tautology, paradox, oxymoron, or the use of terms like pseudo, quasi, so-called or the use of quotation marks surrounding a term. The benefits of a dissociation include advancing a controversy by changing perceptions. Are the parts of the concept really distinct? Are the fractions in the philosophical pair in the correct relationship? Does the dissociation really reframe the controversy? In quick review, inferences from: Examples relate parts to the whole Analogy involve comparisons.

Chapter 5 : Knowledge: Argumentation: Cause & Effect, Form & Commonplaces, Hybrid Inferences

In classical rhetoric, the topoi are stock formulas (such as puns, proverbs, cause and effect, and comparison) used by rhetors to produce calendrierdelascience.com: *calendrierdelascience.com called topics, loci, and commonplaces.*

Background Commonplaces are a particular instance of historical text reuse Dacome, ; Allan ; Blair, Given the size of this collection, as well as the state of the data in terms of its OCR output, identifying shared passages that exhibit the textual characteristics of commonplaces is a challenge. In our previous work on text reuse, we came across numerous examples of textual borrowings and shared passages that we considered possible commonplaces Allen et al. We expanded this work into a Digging into Data Round 3 project using similar methods to explore the more than 40,000 works contained in ECCO, a dataset that represents most of the printed literary and scientific output in Britain from 1700 to 1800. Previously we developed a sequence alignment algorithm for the identification of large-scale text reuse. This algorithm, called PhiloLine, generates a list of similar passages based on a set of flexible matching parameters shared between any two texts. This simple approach allows us to find borrowings and other instances of text reuse, from quotations to uncited passages and paraphrases, over large heterogeneous corpora Edelstein et al. Historical text reuse detection is a burgeoning field within the digital humanities, whether focussed on literary allusion Coffee et al. While all these projects address text reuse in slightly different ways, the flexibility and scalability offered by PhiloLine, coupled with our familiarity with the system, offered significant advantages over other approaches. We thus aimed to use PhiloLine to compare the ECCO corpus to itself, compile a list of the most frequent shared passages, and from there evaluate these passages in order to build a database of potential commonplaces. Eliminating duplicates The scope and scale of the ECCO dataset represented a major hurdle both in terms of computational expense and evaluation of the matching algorithm. Faced with more than 32 million pages of text, any manipulation of the data takes on significant proportions. Fortunately, our focus on commonplaces requires us to dramatically reduce the number of comparisons. We needed, for instance, to eliminate duplicate or near-similar texts in order to reduce the number of documents for comparison. The most obvious method would be to compare all the words in each work, and define a similarity threshold beyond which we consider two works to be the same. But, given the unequal quality of the OCR in the ECCO dataset, the reliability of any algorithm meant to detect similarity between two texts is very low. As a result, we decided to focus our efforts on comparing document metadata instead, as it is of excellent quality. Our methodology consisted in comparing titles in the dataset using a cosine similarity algorithm Singhal, For our purposes, we determined a minimal similarity index to automatically determine whether two texts were the same, that is to say a re-edition of the same work. Beyond a certain threshold score, the newest document in terms of date of publication is automatically flagged as a duplicate. If it so happens that the minimal score is not reached, but still remains high, we compare authors, and if these are the same, we similarly flag the most recent document as a duplicate: We were thus left with 40,000 unique texts on which to run our matching algorithm. Detecting similar passages Similar passage detection requires a one-to-one document comparison. Trigram generation and stopword removal are thus the main parameters we apply to transform texts prior to the sequence alignment process. Once this is done, we proceed with the text-sequence comparisons. Below is an example of just such an alignment of sequences drawn from the Literature and Language module: In this case, we note the perfect alignment, which PhiloLine detected because there are at least three contiguous trigrams in common between both passages. Using these base parameters overlapping trigrams with stopwords removed, we compared the ECCO corpus to itself on a module-by-module basis. The output of this comparison ranged from 3. Identifying these common passages is thus only a first step. Even after significant duplicate reduction, the sheer scale of the passages that require post-processing evaluation is daunting. From similar passages to commonplaces To attack this problem, we treat commonplaces generically as the repeated use of the same passage - more or less similar - in a minimum number of different authors. We began by grouping all source passages that were identical in order of frequency. Given that commonplaces are normally short expressions, at the most no longer than several sentences, we restricted our search to passages containing a minimum of five words and a maximum of 100 words.

cursory glance at this list reveals several variants of the same passage that need to be merged in order to better represent a single commonplace. If we take the following passage from the Scottish poet James Thomson, for instance: Then infant reason grows apace, and calls For the kind hand of an assiduous care. We notice that the reuse of this passage in other authors can vary significantly. Gentleman of the Middle Temple How glorious would her matron employments be, to hear the tender thought, to teach the young idea how to Jhoot; to be at once the precept and example to her family of every thing that was good, every thing that was virtuous. Given the variability in the reuse of any given passage, as well as the approximate quality of the OCR, we developed a new algorithm that could match similar passages in a way that was both precise, and yet more flexible than PhiloLine. The algorithm uses the same n-grams as PhiloLine, though they are constructed differently. Rather than use overlapping trigrams, as we do for sequence matching, here we use alternating bigrams for increased flexibility: By skipping a word in the creation of these bigrams, we create n-grams that are both rarer than in-sequence bigrams, but also more common than in-sequence trigrams. In essence, these bigrams are flexible trigrams where the middle word is ignored. In this manner we can alleviate some of the issues that come from the dirty OCR. As there is a higher probability for a regular trigram to contain a wrongly identified letter, it has a higher chance of being unique, therefore making it less reliable for similarity matching than our flexible trigrams. Finally, we needed to take into account the different lengths of these passages, as some are much longer than others. This variability led to the introduction of a coefficient that accounts for varying lengths, and allows us to automatically determine the minimum number of matching n-grams needed to establish similarity between two passages. For instance, if two passages of 30 words must share 4 bigrams, a passage of 30 words and another of 50 should share more bigrams to retain the same level of similarity. Using the above methods, we were able to merge various uses of a single source passage and assign them a unique identifier. Digging into a dataset such as ECCO can thus offer us new perspectives from which to view and understand 18th-century print culture, provided we unearth more than we cover up. Future Work We aim to release an interactive database of possible commonplaces in early The database will allow users to navigate the ECCO dataset via the commonplaces, most commonly cited authors and works, and visualize commonplace use and practices over time. We will also introduce several curated datasets that pre-date the 18th century, and that can act as a control on sources that fall outside the date boundaries of our data. Further goals for this project include merging the module-specific results into one large pool of potential commonplaces that reach across disciplinary boundaries; developing a user interface that allows for commonplace curation as a form of crowdsourcing; and introducing non-English datasets for comparison in order to find instances of multi-lingual commonplace practices. Commonplace Books and Reading in Georgian England. *Journal of the Association for History and Computing*, 13 1. Too Much to Know: Managing Scholarly Information before the Modern Age. University of London Institute of Advanced Studies, pp. Intertextual Analysis of Latin Poetry. *Journal of Digital Humanities*, 3 1. *Journal of the History of Ideas* To Quote or not to Quote: *Journal of the History of Ideas*, 74 2: Intertextuality and Influence in the Age of Enlightenment: Sequence Alignment Applications for Humanities Research. University of Hamburg Press, pp. Notes On our Digging into Data project, see [### Chapter 6 : calendrierdelascience.com: Common Places Â» Vol. 7 / Fall](http://History and Geography 17, works, reduced to 10, ; Social Sciences and Fine Arts 48, works, reduced to 30, ; Medicine and Sciences 15, works, reduced to 9, ; Literature and Language 53, works, reduced to 25, ; Religion and Philosophy 51, works, reduced to 29, ; Law 13, works, reduced to 7, ; and General Reference 5, works, reduced to 3,</p></div><div data-bbox=)

My comparison of commonplaces in Heidegger and Glissant suggests that we may think and write philosophy productively as a poetics, or in Glissant's own formulation, as a "Transrhetorics, whose uses are.

Chapter 7 : Commonplaces | LOGIC BLOG

b. Something, especially an occurrence, that is ordinary or common: "These stories dealt only with the commonplaces of

life" (Jack London).