

Research Article

## Influences of Social Production of Space Theory in Architecture, Housing and Urban Design

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### Abstract

The built environment is a crucial concept for any endeavour in architecture, housing, urban planning, and social analysis, including those conducted by the discipline of social work. Understanding space is essential to comprehending the creation and alteration of social interactions. This research examines the connection between the Henri Lefebvre theory of space and social production by focusing on the role the theory played in producing the spaces of urban regions in our cities. The study also examined how the spatial aspects of social life have drawn more attention from the social sciences. This study shows Henri Lefebvre's theoretical and sociological framework's importance for the developing field of social production studies concerned with the relationship between architecture, housing, law, and geography and other studies in urban development. This study showed how Henri Lefebvre's influential theories of the production of space help generate a more critical understanding of transformations in our society. This study illuminates the different ways additional spaces are produced, helping us to develop a more robust critique of abstract space. This study thoroughly examined the theoretical relationships between housing and architecture. This study showed how Lefebvre's sophisticated theory of the socially produced nature of space can expand urban design, land-use planning systems, architectural schemes, and housing

research through a detailed examination of his work and application of his concepts in several investigations into the production of space in urban areas.

**Keywords:** Henri Lefebvre; Social Production; Space; Architecture; Housing; Urban Design

## Introduction

The idea that space is a product of social relations undoubtedly challenged planners, urban developers, architects, and geographical determinism, but it also contributed to the trap of reducing the complexity of social totality to a mere reflection of its socioeconomic features. It indirectly acknowledged that the creation of its mental image and spatial organization was identical (Frost and Dingle, 1995; Makinde & Amao, 2024).

Material changes in cultural and economic interactions are likewise inextricably tied to the growing philosophical significance of space. Because of this, it is unable to comprehend the spatial turn using a flat, depthless lens. Henri Lefebvre's work has a similar focus in giving spatial interactions depth investigation. There is no denying Lefebvre's postmodern contribution to the spatial turn. However, certain other critical-theoretical approaches to human geography problems that are easily categorised as postmodern are different from his social space analysis. A dialectical and materialist interpretation of social space is suggested by his writings on the philosophical process, daily life, cities, urbanization, and the creation of space. Crucially, his research aims to explain how human conflicts over space create social interactions rather than merely using space as an organizing metaphor. Furthermore, Lefebvre's multifaceted notion of space eschews the theoretical formalism and economic reductionism found in the writings of Marxist geographers like Castells and Harvey (1989b). His idea gives us a way to examine how planners, urban developers, and architects contribute to the creation of space and how it is incorporated into daily activities. Space production is a highly contested activity, and space-related conflicts have emerged as important venues for counterhegemonic resistance to capitalism. Lefebvre proposes a transformational politics aimed at creating a collective and differentiated form of space (Butler, 2003).

Lefebvre emphasizes that space plays a central role in sustaining and reproducing capitalist social relations. His work extends beyond the macro-level influences of state administration and urban planning, highlighting the importance of examining the routine and

everyday practices that shape social life. By integrating spatial and temporal perspectives, Lefebvre demonstrates how human actions and daily experiences contribute to the transformation of social structures. His analyses of everyday life and the relationship between social space and bodily rhythms provide a deeper understanding of the dynamic interaction between society and space (Makinde & Amao, 2024). The suppression of the urban was the answer to the conflict between an over urbanized metropolis and a sparsely inhabited rural; large cities would have to be demolished and the population would have to be distributed more fairly over space in order to implement a new form of production. These ideas affected architects, planners, and the necessity of the population's territorial distribution along social list lines, thus eliminating the necessity of a big city. Lefebvre's theories and significance in spatial planning can improve the field's standing in socioeconomic research by supporting critical urban planning regulation. The idea that the neoliberal state mode of production operates as a closed or all-powerful system is refuted by the reality that the creation of any space inevitably involves a particular politics that results from group conflicts over spatial uses. Conflict, challenge, and resistance are made possible by its spatial contradictions (Butler, 2003).

Understanding individuals in their spatial contexts can be improved by considering socio-spatial interactions. The spatial idea enables social work logicians to establish a connection among the systematic categories of space, political economy, and culture by presenting an awareness of culture and values to material forces like space and by highlighting the social ties that these material factors inspire. Considering the reciprocal formation of culture within specific spatial areas, especially regarding processes of capital accumulation and politics, is a challenge for such an endeavour. However, the cost of this task is significant, especially for social workers looking for more persuasive ways to apply ideas like geography, ecology, and the person-in-environment approach (Unwin, 2000).

A framework for examining how Henri Lefebvre's concept of the social production of space relates to several interconnecting issues, such as meaning and language, division of time and space, construction and processes of production, value and empowerment, space and place. According to Lefebvre, social relations are spatial interactions and vice versa; capital-driven urbanization ignores the demands of vulnerable people and dissimilates social (spatial) relations. His adherents then expanded on this idea and used it to address urban problems and unequal geographical development. These studies show how a new critical urban study that acknowledges the importance of space without reducing it to everyday life, social theory, or a discursive framework may be built upon Lefebvre's idea of the creation of space.

## **Theoretical Background**

### **1. Relationship between Lefebvre Theory and Practice in Space**

The theory should not be mistaken with reality because it is a creation. Practice is dictated by the evolution of society in daily life, whereas theory adheres to the rules of logic. As a result, there is constant conflict and complexity in the interaction between theory and practice. To be effective, we must steep theory in practice, as Lefebvre eloquently put it. This implies that theoretical analysis needs to be tested practically. In addition to being a social deed and interference in social reality, doing so is always a confrontation, encounter and exchange that transform theory itself. Lefebvre demonstrates that everyday life, the mundane, and the ordinary should always be the starting point for critical social thought (Schmid, 2005).

Lefebvre's ambitious theoretical and practical project investigates potential avenues for an urban world in which assembly, encounter, and interaction take the place of homogeneity and heterogeneity and where unity no longer stands in opposition to difference. The fight against distinct urban elements that have been transformed into antinomies by segregation is not without its problems, though. Such an urban area would serve as the social foundation for a change in daily existence that offers several opportunities for a drastically altered world. This approach is good because it looks at the potential and possibilities of urbanization rather than just criticizing it. However, they can only be achieved by an urban revolution and fundamental social upheaval (Makinde & Amao, 2024).

### **2. Lefebvre Theory and Sociocultural and Historical Relationships**

According to Lefebvre, production is a fundamental process that explains the relationship between ideas, nature, and human development. He argues that the world originates from the absolute idea, while nature gives rise to human existence, and through labor and social struggle, people develop self-awareness, knowledge, and history. From this perspective, space is not merely a physical setting but an essential element embedded within the processes of creation and human existence. The formation of different places is therefore closely connected to the continuous development of social life (Dear, 2000). Rather than viewing space as a passive container that simply holds objects, Lefebvre maintains that the built environment is produced through social relationships. He further contends that the production of space is inherently political because it mediates diverse cultural, economic, and social processes that shape society (Robert, 2003; Makinde, 2014). His urban theory also highlights the significant role of the

modern territorial state in the creation, regulation, and transformation of urban space. In Lefebvre's view, state institutions play a central role in converting urban environments into spaces organized around exchange value and economic interests (Lefebvre, 1970; Gottdiener, 1994; Coronil, 1997).

Henri Lefebvre, whose numerous ground-breaking works have long emphasized the importance of space in the regulation, production, and social life, is largely responsible for the renewed attention on space in modern social theory. According to the study, Lefebvre lays forth the framework for considering space in a way that combines its formal and material characteristics with its socially created value (Soja, 1989; Coronil, 1997; Lloyd, 2001). The foundation of his proposal are the principles of production and the process of making space, leading to the hypothesis that social space is a social product. Lefebvre's triad of representational spaces, representations of space, and spatial practice, provides a helpful background and framework for comprehending how the various ways that people perceive, imagine, and live in space have been historically produced and culturally significant (Coronil, 1997).

According to Lefebvre's analysis of the study, natural spaces are both the result of and a prerequisite for social relations. Therefore, space is a social relation that consist of a relationship between nature and society, whereby society is created through the appropriation and transformation of nature (Lefebvre, 1974). Lefebvre's work also emphasises power dynamics in spatial analysis by highlighting the fact that spaces are always constructed culturally via social interactions. Similar to how the social order is organized round opposing cultural positions that define interests and values, landscapes can be thought of as locations where various cultural voices can express themselves due to social, historical, and geographical factors; "so the production of space and cities also structure in this line" (Castells, 1983). Because it offers a framework for examining how power operates through spatial structures and how space affects social life and vice versa, the symbiotic relationship between social beings and space is essential in this context. Lefebvre's grasp of geographical formations and their direct relationship to forms of capital accumulation, as well as the social interactions that arise from these formations, is particularly significant in the latter issue (Robert, 2003).

### **3. Relationships between Lefebvre Theory, Space, and Politics**

If urban sociologist Lefebvre is right when he claims that social space is a social product, then space is political as it is both a political stake and a political product. First, it is a political product since it is the result of contradictory strategies, conflicting and representations, practices and appropriations that occur under sociocultural frameworks, group-specific interests, and

Lefebvre argues that every mode of production generates its own distinctive form of space. Consequently, transforming capitalist spatial structures requires the development of an alternative approach to producing space. He maintains that such transformation depends on the collective re-appropriation of the city (Lefebvre, 1965) alongside the reclaiming and liberation of everyday life. According to Lefebvre, these objectives cannot be fully achieved within a capitalist system, as they require a fundamentally different mode of production that supports more equitable social and spatial relations (Lefebvre, 2000; Makinde, 2014).

Because it serves as the medium, tool, and goal of conflicts and struggles, space also has a political stake (Lefebvre, 2000). Dominant and dominated spaces exist. Experienced spaces would be controlled in the capitalist construction of social spaces, while representational and everyday life spaces would be marginalized. The dominant space would be the space that designers (architects, urban planners, and decision-makers) envision and depict. Lefebvre argues that the stakes of a revolutionary fight are present in everyday urban life. However, the dominance associated with the social ties of capitalist productions is the main source of this dominance of space. Since social groups and classes are fighting for space, these conflicts for and in the space may, be violent but also symbolic. Social inequality, especially between the bourgeoisie and the disadvantaged classes, emerges in the space as a result of its increased market value (Makinde & Amao, 2024).

There are various ways in which urban space is political. First, it is a political product insofar as it is governed by public policies: implementing urban policies at the local or national level undoubtedly reflects the idea of a particular and ideal social evolution. The relationship between spatial and social growth in representations, which is connected to the issue of retained or subjugated power, comes next (control over social groups as well as space). Lastly, in keeping with these two features, urban space is political because it is involved in conflicts for the appropriation of prominent locations (Busquet, 2004).

#### **4. The Lefebvre Account of Planning's Function in Space Production**

State planning, regulation, and urban space management are necessary to provide comparatively stable forms of territorial organization for the movement and accumulation of capital. This makes it easier for capital to fulfil its desire to destroy space through time. This can only support the claim that increased capital accumulation is made possible by the state's creation of immobile and fixed transportation, communications, and regulatory-institutional infrastructure. It is necessary to think of these massive and intensive state interventions in social and economic life as spatial endeavours to organize and control social space. To remove the

geographic limitations on accumulation, they offer the means of creating an organized space (Butler, 2003).

Lefebvre's description of the modern capitalist state as a hierarchically structured institutional ensemble of functions, socio-spatial forms, and structures must be considered when discussing the starring role of planning in the creation of space. In this sense, the state can be seen to play a vital role in managing and regulating economic and social relations through the state mode of production. Through elements necessary for their reproduction, it seeks to restore order and normalize control to such relationships. Its incapacity to operate as a monolithic unit is partly due to the conflicts in its homogenising necessities and the disintegration it inflicts on social space. In order to achieve social balance, the modern state's control over social reproduction is seen spatially as a contributory use of space. The state acts as a proxy administrator for the entirety of social space rather than just managing things. The state, along with its political and bureaucratic institutions, constantly intervenes in space and employs space's instrumental element to do so at all level and through all economic agencies. Political and social practices around the world worked together to achieve some coherence, if not logical coherence. Thus, the state is essential to the continuation of social relationships (Makinde & Amao, 2024).

Every new type of state and political power offers its own administrative categorization of discourses about space, objects, and people in space, as well as its own method of dividing space. Lefebvre emphasizes, much more emphatically, that the state uses space in a mode that guarantees its authority over locations, its unbending hierarchy, the homogeneousness of the whole, and the separation of the parts. As a result, it is a space that is administratively managed and monitored. All facets of social life are now under the control and perpetuation of the state. Therefore, state authority re-inscribes capitalist social relations in daily life through its on-going participation in re-territorialisation processes. In addition to creating social space grids that could allow for the uninterrupted, crisis-free continuance of everyday social space, the state attempts to restore the ordinary social space that the accumulation process has destroyed and abstracted. State authority does not act in the name of an idea or understanding of space when it intervenes in it. It merely uses its instruments, representations, and "things" in space. Lefebvre believed that the state's increasingly overt role in promoting, managing, and controlling industrial expansion was the most significant feature of the twentieth century (Butler, 2003).

## **5. Lefebvre Theory and Relationships with State Power on Space**

Because individuals with the authority to map are unaware of how everyday users operate, maps and logical representations of spaces lead to the forgetting of a way of being in the

world. We can only understand the networks of practices formed from pieces of trajectories and changes to places by preserving the interaction between users' spatial practices and the created order. We learn about the human geography of everyday practice in the spaces between power. The increased emphasis on spatial relations, which provides fascinating insights into the ideological, material, and empirical features of the environment, may be very beneficial to the field of social work. In order to increase our understanding of space and socio-spatial linkages, spatially well-versed research incorporates critical interdisciplinary methods, delivering insights vital to our comprehension of the increasing inequity of marginalized people's lives (Low & McDonough, 2001).

States promote the production and organization of space through financial regulations, industrial policies, spatial planning strategies, and infrastructure investments implemented across different geographical regions and administrative levels. Lefebvre (1977) argues that during the era of industrial urbanization, the state's role in shaping space as a productive force became increasingly significant, leading to what he describes as the "state mode of production." Within a capitalist system, the state functions as the principal institutional mechanism that drives uneven geographical development. At the same time, it not only facilitates the territorial expansion and regional organization of capitalist industrial growth but also seeks to regulate, mediate, and manage the socio-spatial inequalities and conflicts generated by these development processes across multiple spatial scales (Gottdiener, 1994; Brenner, 2000).

## **6. Lefebvre Theory and Relationship with the Town Planning Act**

Broad-spectrum spatial planning has undergone substantial modifications. Critical thinking regarding public planning policy can benefit from Lefebvre's theories. Some contend that although the Town Planning Act significantly contributes to the conception of space through the planning system, state institutions are also shaped and structured by spatial production processes (Makinde, 2020b). Lefebvre's theoretical framework is beneficial for two research fields. Explanations of how the Town Planning Act's framework affects the territorialized state structure that has developed under neoliberalism are covered in the first section. The Town Planning Act's revitalization of critical theory is the second. The study specifically noted that the Town Planning Act's normative orthodoxy, which is based on the principles of accountability and participation, is challenged by the spatial inconsistency among the use and trade values tied to space. To create a key town planning act that connects state regional planning to the process and method of space production, the Act must employ Lefebvre's theoretical approach (Butler, 2003).

## **7. Henri Lefebvre Relationships with Architecture and Urban Design**

### **I. Henri Lefebvre: Within and Beyond Architecture**

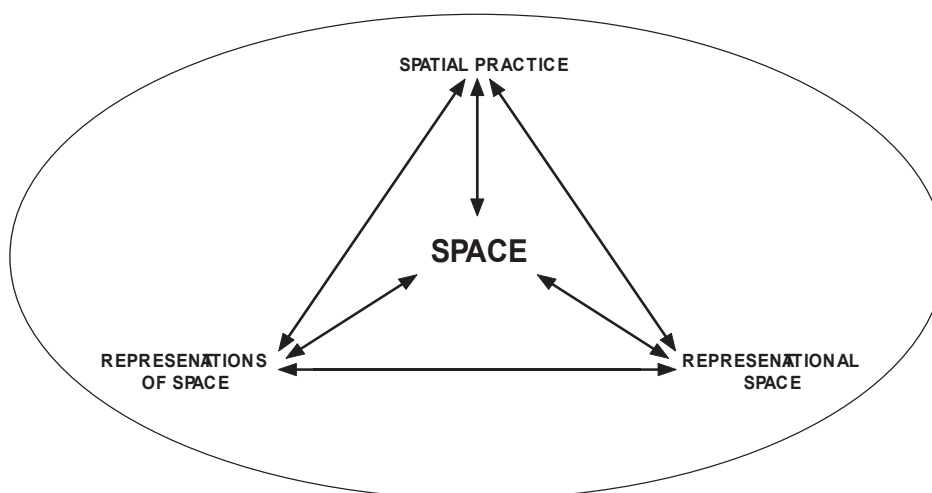
Lefebvre examined architecture from two angles: as an explanation of the habitation practice and as a study of its over determination by its position and standing within the broad division of labour amid the practices building and creating space. Lefebvre's theory of architecture is based on the connections between these two viewpoints and their generalizations. This story resembles what he considered a "project." A study of trends that arise in the current society and, when generalized, enable the conception of a different place and a different civilization rather than a forecast, prophecy, and fantasy (Stanek, 2009). Concerns about sustainability and the particular contributions architects could make to the development of sustainable urban settings. Sustainability is acknowledged in the design community as an approach that emphasises ecological processes while making minimal connections between environmental and social circumstances. The subject here is the social organisations, structures and practices assumed in designs intended to address ecological issues and human health concerns. These ideas fall into Lefebvre's category of abstract space since they assume a uniform and immobile social structure, repress population diversity, and ignore elements of residents' daily life. To address the possibility of a different approach to city design, one that embraces the diversity of urban dwellers and assumes that ever-changing populations constantly produce urban space, the architectural method and process must be placed in Lefebvre's "conceptual triad" of the production of space. Kroll (2002) claims that the design approach is typical in terms of all three triadic components and is an effort to envision a differentiated space that incorporates the choice to embrace both ecological and social variability.

### **II. The Influences of Social Production of Space: Theory on Architectural Design**

For architects trying to tackle sustainability in the context of social and ecological diversity, Henri Lefebvre's conceptual triad offers a framework for addressing an alternate role. Lefebvre argues that space is a social product consisting of three elements: spatial practice is describe as the perceived space and how spaces are used; while representational space is describe as the lived space, and the symbolic values formed by the inhabitants; and representations of space, is described as the conceived space, which comprises not only the images and drawings generated by the designer but also the material manifestations of those designs in the built environment (i.e., urban form). Space is created by the interaction of these components, which

are not independent (see Figure 1). It is crucial to remember that although these three components interact to create space, they are also created in space (Kroll, 2002).

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**Figure 1: Lefebvre's conceptual triad**

Lefebvre argues that space is both a producer and a product of social actions, as well as a necessary condition for them. Space is no longer a neutral ampule and container as a result of this extra dimension; instead, it impacts the social processes that establish spatial practice, representational space, and representations of space. Although this may initially appear to be a circular argument, it recognises that the formation of space is an ongoing process and that space is continually changing as ideas, perceptions, and lived experiences change. This argument further explains the "heterogeneous spatiotemporal ties" that arise from moving from a location (or space) of origin to a new site (space) of settlement, as described by Harvey (2000).

In an effort to give designers, engineer and architects a part in the creation of urban environments, "architecture essential must have social impacts in at best three areas: image production, and direction." They can aid in understanding an architect's involvement in the creation of differential space and are roughly consistent with the viewpoints and corners of Lefebvre's trio. According to Lefebvre, any society's dominant space is its representations of space. It is the domain of planners, urban designers, technocratic subdividers, scientists, social engineers, and an artist with a scientific focused, all of whom relate to what is conceptualized and toward what is lived. The architect feels most at ease in this domain. People's behaviour in space is influenced by architectural design through direction. Although this falls under

environmental determinism, according to Lefebvre [1991], the way urban spaces are used must be influenced in some way by their shape.

In a broader sense, designs imply potential lifestyles. Therefore, the designer's direction and path are a representation of space that not merely prescribes how urban form should be configured but also makes assumptions about users' spatial practices, their perceptions of space, and the imagery and symbolism that conveys the designer's objectives. Knowing that architects create representations of space is insufficient due to the interconnectedness of the triad's three components. Despite placing themselves firmly in one corner, designers' actions were impacted by the spatial practices surrounding them and their conceptions of representational spaces. According to Lefebvre, spatial practice encompasses the specific places and spatial sets that are typical of each social formation, as well as production and reproduction (Kroll 2002).

Production is the second area where architecture has an impact. Although this is only a spatial practice, a comprehensive clarification might consider the design method and process itself, the practice and implementation of architecture, and the "social formations" intricate. The designs created are influenced by the characteristics of these formations. For instance, Dutton [1996] critiques "drawing-room" architects who engage in "aestheticized politics" by proposing alternative urban forms instead of participating in social movements. Dutton [1996] argues that this method cannot help but universalize and generalize their rhetoric to talk for the people rather than with them to avoid involvement and preserve their autonomy. The solitary spatial activity maintains its abstract character even though the designers in question base their creations on a critique of current urban environments. According to Lefebvre, the representational space is the users' space. It is space as experienced openly and directly through the symbols and images that go along with it. The imagination attempts to alter and appropriate this dominated area, which is passively observed; it superimposes real space by employing its objects as symbols (Makinde & Amao, 2024).

The choice of iconography is influenced by the architect. He points out that clients and architects were just breaking free from Modernism's aesthetic dogma at the period of writing (the initial days of architectural post-Modernism), and new flexibility to create images was beginning to emerge. He takes care to clarify that these choices were political and that these images were frequently linked to specific lifestyles. Lefebvre's assertion that this is the domain of the user implies that Davey is discussing the designer's decisions. In the creation of space, the interpretation of the decisions taken is crucial (Davey, 1981). Misunderstandings have continued despite some theorists' efforts, strengthened by semiotics, to comprehend architecture as a language that might convey designers' meanings to consumers. "Formalism, functionalism, and

structuralism are only a few of the poorly defined meanings that architects appear to have dogmatised and established." They elaborate on them based on their interpretation of occupying rather than the meanings that the occupants perceive and experience. If customers do not interact with Dutton's "drawing-room" architects, it is difficult to see how they can value their spaces (Kroll, 2002).

### **III. Henri Lefebvre's Relationships with Architects**

By re-evaluating the work of one of the greatest social space theorists of the 20th century, it contributes to the critical theory of architectural practice. In this way, it serves as an essential tool for architects seeking a theoretical and critical framework. Even if there is a relationship between places and human groupings, as well as between social ties and space, altering spatial structures would be required to create cohesion. It is difficult to distinguish between urban mythology and ideology, which includes the architect's position as a demiurge. Today, the potential is unattainable due to societal transformation. It is not the architect's job to create a new way of thinking about life that would free the person from the burden of daily tasks and allow him to grow on a deeper level. The architect will carry on to serve as a social condenser of new relations in the process and relations in motion of evolution rather than of capitalist social relations and the governing order that "reflects" them, thanks to a new understanding of life (Lefebvre, 1970 and Lefebvre, 2003).

Therefore, even if Lefebvre promotes social and spatial transformation, he believes that the idea of "Change the city to change a life" is synonymous with inaccuracy and mystification. He recommends tackling the issue in the opposite manner. The self-transformation of the production model of space and space itself will be made possible by changes in "everyday life" and society. The architect's function in this procedure would be limited to that of a guide. However, a social revolution can only co-exist with a spatial transformation that is, a diverse way of producing space, which is not relatively the same thing. On the other hand, without a significant change in the (capitalist) structure and social relations, a change in space and its method of production would be meaningless. Diverse social relationships would unavoidably result in diverse ways of producing space and, consequently, a varied place that is suitable for these relationships. Only in locations that are suitable for them would such relationships be feasible. Thus, there is a more nuanced relationship between spaces and social becoming rather than spatial determinism. The author argues that it is impossible to reduce this intricacy to the spatial factor alone and society/space connections to space alone (Busquet & Lavue, 2013).

The presentation of Lefebvre's spatial thinking from an architect's perspective, which may be a little linear in its juxtaposition of important terms (space, architecture, and urban research), aims to demonstrate that Lefebvre is not merely an abstract theorist of space but rather that his ideas are based on empirical research and in tune with the architectural debates of his time and could consequently be quite useful in terms of architectural conception and design. Particularly from his rural sociologic standpoint, Henri Lefebvre's connections with architects and his empirical works were extremely factual and well documented. According to Marx's thesis, space is a "concrete abstraction" that is paradoxically hierarchical, fractured, and homogenized by postwar capitalism. Both Lefebvre's experience in a new town where he worked and upstream housing studies were influenced by the theory of the production of space as it was perceived, conceptualized, and experienced (Busquet, 2013; Makinde, & Makinde, 2025).

Using architecture as a guide for interpreting Lefebvre's work on the city in space, this analysis examines how everyday life is transformed and delineated, how the centre and suburbs relate to one another, how social and spatial scales relate to one another, playfulness and difference, appropriation, etc. without attempting to apply concepts to architecture. As noted here, "society cannot be changed by architecture" (Busquet, 2013). It is surprising to see that all these projects are utopias without discussing Lefebvre's hopes for a transformation of the world. Critics of the production of space do not necessarily result in a potential emancipation through space.

#### **IV. Lefebvre's Theory and the Production of Public Urban Spaces and Architecture**

Architecture and planning often show a lack of spatial theory when it comes to a relational knowledge of public spaces and their physical arrangements, for example roads, urban squares, and airport halls. Lefebvre's approach to understanding space not only as a product but also to grasp the hegemonies and implicit dynamics between various social spheres and their acting subjects during space production processes provides a crucial theoretical link between analytical urban governance frameworks based in political science and space and design analyses taking relational conceptions of public spaces. But how have public spaces that are considered from non-normative standpoint and an analytical descriptive as locations exhibiting social centrality been created in cities that have lately experienced a dramatic series of institutional restructuring? Therefore, the establishment of key public spaces can be viewed as an institutionalisation process for a new territorial accumulation strategy in accordance with the principles of the economy of attention (Knierbein, 2009). To function, planners must envision urban space in a way that aligns

with their objectives. The phrase "true space" is used by Lefebvre [1991] to describe the alternative to lived reality. Three interconnected components make up the "reality of planning": space can be seen, space can be represented, and space can be designed as a result of the first two (Lehtovuori 2005).

The incapacity to understand how commonplace events and minute details of spatial practice for instance gestures, voices, graffiti, walking trajectories, fleeting changes, and decay partake in the creation of public urban space can be summed up as the difficulty of conceptualising space in architecture. Lefebvre's work provides a comprehensive framework for comprehending the complexity of designing public urban space. However, when trying to apply his theories when examining particular contexts or initiatives, the fascinating concept of "the other" continues to elude us. Public urban space design and architecture are more suited to Lefebvre's thesis of the social creation of space. In the spatial dialectic of the trinity, tangible urban artefacts might operate as the "other." This puts at the centre of the notion of social space a uniquely architectural knowledge of form, type, and spatial configuration. Lefebvre's concept of oeuvre (city as art-like work) and the idea of atmosphere are related, which helps connect Lefebvre's economical, socio-cultural, environmental and historical concerns with planner and architects' interest in experiential space (Lehtovuori, 2009).

## **V. Architecture, Art, and the Logic of Positive Thinking in Lefebvre's Proposition**

The state uses various scientific methods and modes of management based on enforced segregation to enable the creation of abstract space. Understanding how spatial art, sciences, geography, architecture, and planning contribute to the creation of space Lefebvre emphasizes that how these types of disciplinary knowledge come together to generate abstract space depends critically on the dominance of pictorial logic. Artistic forms that aimed to liberate the signifier and upend the relationship between subject and object signalled a significant social and political alteration of space (Makinde, & Makinde, 2025). It is indisputable that this aesthetic change in how one perceives space is radical to painting. However, it had a slightly darker impact on the planning and architecture of the following era. From the 1920s onward, built environment theorists adopted a visualized logic that did little more than create a premade design for the state's spatial practice. Architects, designers and planner sought a reconceptualization of the city that concurrently considered social functions, forms, and institutional structures by acknowledging the global inter-connections of objects in space. Lefebvre holds the Le Corbusier, Bauhaus movement, Ludwig Mies van der Rohe assertions: less is more, god is in details, and even the post-revolutionary philosophies of the Russian constructivists answerable for laying the

foundation for the global, uniform, and boring state architecture, whether it be socialism or capitalist. It has a significant potential to help create a space that acts as a barrier against power and the brutality of abstraction because of its tight ties to ordinary architectural activity (Butler, 2003).

The way that city planners and urban designers view space as a readable text or a surface that can be thoroughly mapped also hinders them. To accomplish this is to reduce space to the topographer's sight and live in the world of spatial representations. When this visual logic is imposed on space, it has a profoundly reductive effect that reduces the depth and volume of social reality to a surface. The only skills needed to navigate this jet are understanding plans, seeing sights, and deciphering codes. The driver of a motor vehicle split suburban areas with only one organ—the eye—to aid in his movement within the visual field and the ability to understand the Highway Code's symbols. Under the pretence of transparency and opacity, the logic of visualization that characterizes the many types of scientific knowledge of space also permeates ordinary life and popular perceptions of space. Abstract space as natural state is ideologically justified by these illusions. The state's imposition of a pattern and template of homogeneity and fragmentation on space, as well as its emphasis on a hierarchical order of spatial linkages in its control of space, are equally significant. Consequently, the political and economic use of space by the state for dominance does not diminish as abstract space is oriented toward the absorption of use through exchange (Butler, 2003).

## **8. Henri Lefebvre's Theoretical Relationship with Urban Practice**

First, there is a tangible aspect of space that the five senses may perceive. It has a direct bearing on the physicality of the components that comprise space. These components are combined in the spatial practice to create a synchronistic spatial order. Therefore, material interaction and physical encounter occur in urban spaces. The super imposition and interweaving of networks of communication and production channels, a mixture of social networks in daily life, and locations of exchange and encounter that are open to innovations and surprises are examples of this practical aspect of mediation, centrality, and difference. This implies that it is possible to perceive urban space empirically. This primarily refers to the actual presence of people in metropolitan areas. Urban life is shaped by stores, eateries, gathering spots, and locations for social and cultural interaction. These could be long-term establishments or transient events or festivities that offer chances for engagement (Schmid, 2013).

However, social engagement opportunities are not evenly dispersed throughout urban areas. Urban resources are dispersed and sparsely distributed in some locations and concentrated

on others. The distribution of these resources is directly related to the issue of access to them. One of the main issues raised by gentrification, urban revitalization initiatives, and slum improvement projects has always been the fight for the right to stay in urban areas. Due to the current enormous growth of metropolitan areas, however, this problem is no longer limited to conventional urban core locations (Schmid, 2013).

Determining new definitions of "urban quality" or "urbanity" is based on the impacts of interaction methods in urban space would be necessary to make some headway in this direction. The creation of urban culture requires more than just the existence of many social networks and groupings. Instead, what counts is how they interact and the calibre of these interactions. It is always necessary to understand differences in a dynamic approach. Are disagreements limited and tamed, or is there an open exchange as a result? These inquiries also concern the norms and regulations controlling urban areas, as well as the immaterial circumstances of communication (Makinde & Amao, 2024).

## **9. The Social Production of Urban Space**

Lefebvre observed that perception of space requires mental conception. Therefore, a conceptualized space is a representation that defines and reflects a space. It takes mental work to combine disparate components into a whole that is then perceived as space. Constructions or perceptions of space are supported by social conventions that define which elements are connected to one another and which are not. These conventions are negotiated in discursive (political) practice and are not unchangeable. This process of social production is linked to the creation of power structures and knowledge. More broadly, social norms and ethics are also represented in space (Schmid, 2013). In *La Revolution urbaine*, Lefebvre paved the way for a new definition of the urban. It first constitutes the degree of intermediation between the private and the global. Centrality, assemblage, encounter, and interaction constitute its second form. Lastly, the urban environment is defined by diversity; it is a place where disparities converge to create something fresh. This raises the question of how these many elements are socially created and related to one another. It results in a fresh, drastic change in the analytical viewpoint (Lefebvre, 1991).

According to this theory, the creation of space can be analytically alienated into three processes or dimensions that are dialectically related. These dimensions are defined twice and are also referred to by Lefebvre as formants or moments in the formation of space: perceived, thought, and lived space is the second; spatial practices, representations of space, and spaces of representation comprise the first. A linguistic or semiotic approach and a phenomenological

approach to space are indicated by this repeated string of phrases (Schmid, 2005, 2008, and 2010). Social space is the subject of conflicts regarding its shape, representation, and cultural significance. Because social space is a productive framework, it appears as a favored product both simply (tourist) and occasionally productively (machines, cities). It functions as a political tool that permits the management of society and the means of production. It encourages the repetition of property and production relations. It is the set of super structural institutions and ideologies' practical counterpart. It includes the production (oeuvre) and reappropriation under the umbrella of art and, most importantly, the demands of the body, which extends itself through and deploys a space around itself. Therefore, space itself suggests the origins of a counterpace and opposes the bureaucratic management of space. Although space is a collection of relationships between things (products and items), it suggests, contains, and dissimulates social relationships (Gottdiener, 1994 & Shields 1988).

#### **10. The Urban Experience and Relationships between Lefebvre's Theories**

"Spaces of representation," or spaces that symbolise something, are what Lefebvre refers to as the third dimension of the production of space. These spaces allude to a third, other elements, for example the state, logos, divine power, or the female and male principals, rather than space itself. The process of signifying, which is manifested in (material) symbolism, is referred to as this aspect of the formation of space. places become places of representation when they are given symbolic meaning through the construction of significance. This part of space is something that people come across or experience on a daily basis, which is why Lefebvre also calls it "espace vöu." Theoretical research cannot fully comprehend an actual, practical experience. There is always some ineffable residue that can only be creatively expressed and cannot be analysed (Schmid, 2013).

As a result, the city is always a tangible, useful experience for its citizens, who use undefined it and incorporate it into their daily routines. People learn about a city's nature from an early age and incorporate it into their memories. Implicit value systems are also produced by these worlds of experience and socialization processes. These experiences are largely responsible for whether a city is seen as a haven of civilization or as a hazardous and unpredictable location. Therefore, the experiences etched in space and collective consciousness are significant in this context. These experiences involve both individual and societal elements, both good and negative qualities, and they can be magnificent and far-reaching or ordinary and every day. Such urban experiences are characterized by struggles for the city itself. They enable tangible appropriation

processes and the realization that urban areas might be used in ways that were not previously anticipated (Schmid, 2013).

### **11. Henri Lefebvre's theoretical relationship with urbanization and urbanity**

Therefore, a 3D manufacturing process that encompasses the creation of materials, knowledge, and meaning is at the heart of the theory of the production of space. These three aspects of space production combine to create a dialectic, contradictory whole. Space can only be created by the interplay of all three components; hence, the decision is threefold. Time-based industrial processes produce space. This fundamental assumption results in a dynamic understanding of urban space as continuously created and replicated. Urbanization does not always lead to the emergence of urban characteristics. Urban circumstances are only produced as a result of numerous acts, but urbanization creates the foundation for them. This also suggests an on-going conflict for urban content. The result of on-going disputes and contestations is actual, "lived" urbanity; "the city" is not a universal term but rather a particular, historic one that is constantly being redefined and renewed, both in practice and theory. According to Lefebvre (1978) and Lefebvre (2013), the "right to the city" could be reinterpreted as the "right to (urban) space" that is, the right to partake in the change of space and to regulate investment in it. The processes of globalization, which have been strongly linked to various forms of centralization and agglomeration, were also closely linked to this rediscovery of the urban (Sassen, 1994; Scott, 1998). Centrality has now demonstrated the city's comeback as a hub for authority and decision-making. Lefebvre foresaw the formation of alternative kinds of global centrality even before scholarly interest in "world cities" and "global cities" became widespread. The centre successfully continues to focus on means of action, wealth, information culture, knowledge, and everything else despite opposing forces (Lefebvre, 1991). These abilities and talents were crowned by the supreme power's capacity to consolidate all powers into decision-making power (Schmid, 2013).

### **12. The Commodification of Urban Space**

Urban life and the city itself are turned into commodities through this methodical commercial exploitation of urban areas. Urban commodification is one way to characterize this dynamic (Kipfer & Schmid, 2004; Kipfer et al., 2008). Lefebvre pointed out that this approach is far more than just gradually selling space. In addition to land and real estate, space itself gains market value. The world of commodities' deployment today affects not just items but also their containers; it is no longer limited to content or objects in space. As a result, urban space becomes the most general object of production and, consequently, of the generation of surplus value. In

more recent times, space itself has begun to be bought and sold. According to Lefebvre (2003), social space is created as such with this finality and purpose rather than the earth or soil. The full scope and ramifications of urban commodification have not yet been fully understood. This procedure includes more than just selling land and setting aside specific areas for particular demographic characteristics. The process of urban space exploitation is at risk. People, including locals and tourists, are becoming reduced to "extras" in the vast metropolitan show as such economic dominance spread throughout entire urban regions (Schmid, 2013).

### **13. The Difference between Space Appropriation and Domination**

Lefebvre's focus on conflicts on the use and administration of space necessitates an explanation of a crucial distinction that Marx did not adequately highlight but that Lefebvre heavily uses in the creation of space. This is the difference amid appropriation (usage) and dominance (destruction) of nature (Lefebvre, 1991). Lefebvre's term "dominant space" refers to the way technology has transformed nature to build urban infrastructure and serve capital accumulation. Technology mediates and transforms dominated space, which is built according to technicians' blueprints. As private wealth and political and administrative authority employ cutting-edge technologies to build massive infrastructure projects, the dominance of space is increasing (Lefebvre, 1991). Technology creates a new form, 'a rectilinear form', into an existing place to control it. Slicing across space like a big knife, a freeway brutalizes the land and the countryside. Typically, a dominated space is sealed, cleaned, and emptied. By contrasting appropriated space, a type of place that eludes the well-designed plans of state power, dominated space can be better understood. In this way, an appropriated space is more like an artistic creation (the oeuvre) than a building. The only way to understand the appropriation of space is to consider how life is intertwined with the energy flows and rhythms of time. Marx ignores this, confusing appropriation with dominance in his affirmative acceptance of the dominance of material nature through technology and labour as a transformation in accordance with the demands of (social) man (Butler, 2003).

According to Lefebvre, the trend toward non-appropriation, ie, the devastation of nature and a social life present in dominated territory, must be acknowledged. The destruction of the natural environment and its exploitation as a limitless source of resources and energies results from the combination of harsh forms of technology with an economic program that reduces space to a set of interchangeable criteria to be used for valuation. In the history of capital accumulation, dominated and appropriated spaces have been divided and opposed to one another, yet they never entirely vanished. According to Lefebvre, appropriated space is firmly subservient to abstract

space's dominance, brutality, and destruction (Lefebvre, 1991). The creation of a place focused on appropriation, the imagined, and the utopian is the only way to stop these damaging, abstract, and reductive spatial relations, wherein lifeless labour is replaced by living labour (Butler, 2003).

#### **14. The Right to Diversity and the Right to the City: The Appropriation of Space**

A permit to enter the city and the ability of those exiled to the periphery to return to the city core are only two aspects of the right to the city. It is not a natural or contractual right, but it is founded on people's right to physically occupy urban space as well as their right to take part in all networks and circuits of decision-making related to the production of space. According to Lefebvre, this arises from the fundamental characteristics of the urban, such as centralization, gathering, and convergence, rather than from a bureaucratic ideology of participation. The right to the city unites the wellbeing of all members of society, particularly those who live there, and points them toward spatial production processes (Butler, 2003).

All decisions related to the creation of space, comprising many made outside the official governmental apparatus, are made possible by the right to the city. The right to the city defies any limitations on public involvement in officially private forums by instilling decision-making powers in the occupant of space. As a result, the right to the city establishes a blatant violation of the imaginary boundary among the public and private domains that still dominates debates in administrative law academia. The right to distinction makes sense as a C to the right to the city. This results in part from the urban environment's fundamental characteristics as an "ensemble of differences" and a site of interaction and simultaneity. It also stems from the body's need to break free from abstract space's homogenizing categories (Purcell, 2002 and Purcell, 2008). One way to characterize suburbia is as an abstract area that is simultaneously homogeneous, hierarchically organized, and fractured. Urban planning has been a joint state and local government responsibility for the majority of the last century, and the federal government has only occasionally shown interest in urban issues. Due to its propensity for the fragmentation, homogenisation, and hierarchical ordering of space, land-use zoning is the most common planning technique at the local level that has been a typical mechanism for the development of abstract space. The State government's productivism development plans were implemented alongside local land-use restrictions (Trebitch, 2003; Busquet & Lavue, 2013).

When taken as a whole, these two aspects of the state machinery allow us to understand urban planning as an embodiment of the rationality of habitat as a type of bureaucratic thinking that incorporates structural prioritisation of expert authority, technical functionalism, and visualised formalism. Planning can therefore be seen as a part of the general state mode of

production that our society has created. Two unfulfilled spatial needs that point to the creation of space are the right to the city and the right to difference. Collectively, they affirm their claim to a differentiated space as a realm of appropriation and challenge the dominance of abstract space. Even though differential space is still in the realm of the social imaginary, Lefebvre's work convincingly demonstrates the tangible potential for differently formed spaces. By emphasising the tendencies toward use over exchange, simultaneity over dispersal, variation over repetition, and appropriation over dominance, he consistently challenges us to recognise how the development of new spaces is essential for the alteration of social ties (Butler, 2003).

### **15. Connection between the Lefebvre Theory and the Logic of Visualization**

The logic of visualization actively contributes to the mutilation and fragmentation of space by reductively flattening its volume onto a surface (Lefebvre, 1991). The role of other faculties has been virtually destroyed by the visual's historical dominance. According to Lefebvre, the sensations of taste, smell, and touch may have evolved to the point where sight has nearly entirely absorbed and annexed them (Lefebvre, 1991). Numerous academic fields demonstrate how this visual logic dominates other ways of understanding the world. The most evident instances are seen in the disciplines of geography and cartography, where the visual is crucial to the mainstream discipline's social practice. Since aerial photography became feasible, the "bird's-eye" image of the city has dominated urban and regional planning (Johnson, 1997).

The majority of the architectural practice involves animating the surroundings with signs and codes that make them readable or situate them logically within the larger social context. The "high modernist" architectural pursuit of lightness, which blatantly seems to hold nothing more than what look as if, is the result of this. According to Lefebvre, these actions enhance the surveillance of the private while creating a repressive public environment that hides its repression. Lefebvre's logic of visualization encompasses "spectacularization" as well as the colonization of the entire body by sight. The repetition of daily existence is hidden by the dominance of vision. For the sake of life itself, people stare and take sight. Plans and paperwork serve as the foundation for our construction. We make purchases based on pictures. According to Lefebvre (1991), Lefebvre (2013), and Butler (2003), sight and seeing, this in the Western tradition once represented intelligibility, which had become a trap. This is a way to simulate diversity in social space and conceal a farce of intelligibility and enlightenment under the pretence of transparency.

### **16. Lefebvre Theory and the Relationship Between Space, Law, and Violence**

The state uses violence to enforce the division of space that it has governed. Abstract space is aggressive by nature, although it could seem protected from disruption or violence. This brutality is hidden by the logical, visual logic of a state method of production. The same holds true for any area that promises comparable levels of protection, including vacation homes, residential suburbs, faux countryside, and natural imitations. A destructive and self-destructive logic of stability is implied by the state administration of space (Lefebvre, 1991). Prohibitions are the primary source of meaning for social relationships encoded in abstract space. The planning and enforcement of punishments on the use of space are heavily influenced by the state and the legal system. The boundaries of daily life are geographically inscribed by the development of the legal form of private property in addition to the enforcement of criminal rules. According to Lefebvre, the negative appropriation of space under the rule of private property is the opposite of prohibition. Under the guise of civic harmony and agreement, abstract space acquires a repressive efficiency. To maintain a "nonviolent social order," institutional state authority is used in the most forceful methods. Forms, functions, and structures can become increasingly distant from one another (Martins, 1982; Butler, 2003).

Contradictions between centres and peripheral regions are a significant example. According to Lefebvre, the urban represents the couplet of centrality and simultaneity (Lefebvre, 1991). However, social settlement is spreading to the city's outskirts, and power is becoming more concentrated within the metropolis. People are divided into residential and non-residential zones under a complicated hierarchy in this dispersal. Urban areas become a collection of ghettos where people are simultaneously integrated, socialized, and segregated, isolated, and fragmented (Martins, 1982). According to Lefebvre [1991] and Butler (2003), this is a twofold process that includes both the city's explosion (due to widespread urbanization of the entire population) and its concurrent ruralisation.

## **17. Lefebvre Theory, Urban Ideology, and the Social Production of Space**

Thus, Henri Lefebvre was the first Frenchman to draw connections between geography and ideology. He described spatial ideology in 1966 as a system of interpretations of geographical reality that resulted from a "political strategy" to force their representations—indeed, their demands and desires—on the classes that were in power (Lefebvre, 2001). As a result, there would be estrangement in the area due to spatial ideology, and space would also be the focal point of an ideological conflict. Additionally, Lefebvre claimed that no lasting ideology could exist without making reference to space in the same manner that all imagined space transmits ideas (Lefebvre, 2000).

Only by meddling with social space and its creation and hence by taking on the body does what we refer to as ideology gain coherence. It is the ideology that does not spare the utopian spirit from its conception, according to which action on space would enable operation on the social, whether to improve social groups' governance or alter social connections, lifestyles, sociability, etc. By assuming a causal determinism between space and social facts, this spatialist ideology holds that as social difficulties are a part of and visible in space, space has caused them, and that in order to remedy them, we must take action on the actual, constructed space. According to Busquet and Lavue (2013), this ideology, in essence, makes social order dependent on the spatial factor and imposes action on space to preserve or transform this order, whether through public action or the proposal of an "ideal city" with architecture and organization suitable for new social relations, alternative lifestyles and behaviours, etc.

Material space has a binding effect on social groupings and structures (morphologies, sociability, identities), whereas urban space and its organization surely have an impact on lifestyles and representations. Individuals and social groupings essentially construct themselves through representations based on their social connections and history. The signs and symbols presented to them undoubtedly contributed to these representations (Lefebvre, 1970 and Lefebvre, 2013). Therefore, the creation of modern urban areas is directly impacted by spatialist ideology. For instance, the philosophy of altering the environment to alter society thereby creates a new environment for a new society. Furthermore, the "fantasy scheme for an alternative reality or society" that permits "perception when the unknown is there" (Lefebvre, 2000; Busquet & Lavue, 2013) would be a type of criticism.

## **18. Conceptualization of the Space of Risk in the Lefebvre Theory**

According to Lefebvre's tripartite theory, a "space of risk" is a perceived, conceived, and lived area with low levels of trust, where individuals feel helpless and vulnerable in terms of economic, social, political, cultural, and environmental aspects. This area is the result of dialectic. It is created by the conflict between the lived places that users experience and the intended ones that planners and legislators offer. The inhabitants of our cities are now at risk. As a result, gated communities, such as security zones, lifestyle communities, prestige communities, and condominiums, were created for the protection of people and property (Jabareen, 2009; Makinde, 2020).

## **19. Local Expression of the State Production Mode**

Planning was reduced to a limited set of zoning methods at the local government level, which exhibit the traditional traits of this logic. Zoning aims to divide areas based on a social role in a functionalist manner. However, it also makes it easier to conceptualize space using formalist tools like mapping and graphical logic. Furthermore, it requires the imposition of structural power by the state to demarcate different zones of use. Zoning exhibits some traditional characteristics of state authority involved in the creation of abstract space by dividing, homogenizing, and hierarchically arranging pieces of space. Macro-economically, a functionalist obsession for technological and scientific answers to the issues of fast urbanization dominated government planning strategies. Large-scale infrastructure schemes, including the building, drainages, electricity, water generation and upkeep of communications networks and roads, were thus heavily funded by the government, frequently at the expenditure of planning for socially progressive issues (Sandercork, 1990).

The possibilities for alternate kinds of lived, spatial experience, or, to use Lefebvre's phrase, representational spaces have been constrained by these representations and practices, which have taken centre stage in the conception and perception of space. In addition to being a result of technological spatial solutions and ideological attachments to open space, the suburban landscape also owes its survival to the state's ability to plan for the perpetuation of social ties. Planning practice has been influenced by a rationality model that relies on the logic of visualization and a dedication to a "cartographic imagination." As a result, zoning has become the main method for dividing, allocating, and managing space. According to Lefebvre, suburbia is the creation of an abstract space that is simultaneously homogeneous, fragmented, and hierarchically structured. His approach is still useful for comprehending contemporary spatial planning models (Butler, 2003).

It is essential to modify the land-use planning regime to show how modern planning enhances the creation of abstract space. The prevailing paradigm of urban governance, which views land use planning as a collection of material methods overseeing the creation of space, must change to one that structures planning practices through legal architecture. Deeper geographical consequences will also result from implementing such "flexible" land-use arrangements. These can be comprehended by considering the social form that performance requirements have when they are incorporated into planning. Unless they violate specific performance standards, all spatial uses and development methods are given identical priority status under performance planning. It gives performance requirements a lot of weight; without them, the free market is essentially designated as the default method for allocating and organising spatial uses (England, 2001; Harvey, 1989a; & Butler, 2003).

## **20. Connection between Henri Lefebvre's Theory and Specialized Professions**

The differences among specialized professions that have emerged to explain and address the city and define a shortened space as their private property are linked to the fragmentation of space. If any cohesive theory of space is to be developed and eventually put into reality, this creates conceptual obstacles as well as practical and social boundaries that must be crossed. This tendency toward reductive models, which simplify the complexity of space, is initially necessary but needs to be quickly addressed. One of the specialist's problems is that he turns this methodological moment into a permanent role where he can cuddle up in the warm. By doing this, the expert also establishes a mental space that allows them to perceive space according to their own concepts and portray it in their own special ways. Architects have been praised as outstanding examples of this technique because their profession must prove its credibility. However, the working class is particularly harmed when they attempt to impose these ideas based on reductive practice (Lefebvre, 1991; Merrifield, 2006; and Butcher, 2011).

## **21. Lefebvre Theory, industrialization, Technology, and Suburbia**

Lefebvre contends that an examination of the social interactions that define urban life is necessary to comprehend the connection between industrialization, technology, and suburbia. This entails going back to his notion of the "urban," which he describes in terms of two essential dimensions: simultaneity and use. First, according to Lefebvre, there is an inherent connection between the social relationships that result from the innovative production of space as an oeuvre and the value of urban use. Use value is destroyed and subordinated by exchange value and the industrialization-induced generality of commodities (Lefebvre, 1996a and Lefebvre, 2013).

Second, neither material structure nor conceptual structure can adequately describe an urban. Suburbanization, daily life, and spatial practice, this analysis suggests that the relationship between suburbanisation and the growth of technological and industrial forces of production is characterised by dialectical tensions between dispersal and centrality, as well as among use values and the growing domination of the product over daily life. According to Lefebvre, it is a relationship mediated by spatial practice and represents the networks of transportation, communication, rituals, and habits that make up every day routines. The spatial practice of modern suburbia necessitates both the infrastructure and resources required for the social functions of residential distribution (water, waste and sewerage disposal, gas, electricity, communications, transportation, and other exchange networks) as well as a specific collation of living arrangements (such as the housing estate or detached house). This approach aims to decentralize and disintegrate the city (Lefebvre, 1996a and Lefebvre, 2013).

Instead of being the outcome of an inevitable evolutionary process, the connection between the centre and the periphery should be strategically and logically created by conflicts over the production of space. It is evident that it is difficult to distinguish the suburbs from the city when suburbia is examined through this Lefebvre lens. The periphery has also grown increasingly urbanized despite the city's obvious growth (Lefebvre, 1996b). In addition to the overt ideological representations that link suburbia to the construction of abstract space, suburban residences are linked to the expansion of the bureaucratic society of regulated consumption. According to Lefebvre, the middle class finds what they want and settles in an abstract area where all the arguments and agitations of mimesis of fashion, art, athletics, sexuality and advertising turned into ideology take place. I contend that the state's primary means of combining and using ideological conceptions of space and industrial forces in the creation of suburbia has been urban planning. Lefebvre provides a thorough explanation of the state's agency in reproducing socio-spatial connections to support his theory of the creation of space (Lefebvre, 1996b).

An effort to apply Lefebvre's description of space and its production in the de-concentrated forms of settlement space that characterize cities and three causative factors on the growth of suburbia: ideological constructs, technological advancement, and state interference. Lefebvre explained the first two occurrences as shaping the spatial practice of suburban life and expressing specific conceptions of space. Suburbia is an expression of the disjointed, homogenous, and ranked social interactions of abstract space. Inappropriately, the third effect on the development of suburbia has not advanced far beyond the conflict between economists and state instrumentalists (Butler, 2003).

By employing a specific bureaucratic rationale that Lefebvre links to the logic of habitat, urban planning has controlled spatial shape. It combines the instrumental use of state power with aesthetic formalism and technocratic functionalism. Looking at Lefebvre's social theory on the relationship between form, function, and structure, this method has the advantage of enabling the description of specific reductionist influences that have dominated planning practice at various points in time. According to him, planning and zoning are both forms of social control and social transformation. The use of zoning to create homogeneous neighbourhoods that exclude the other is part of the state's participation in the production and control of citizens, highlighting the utilitarian roots of urban planning. In addition to being a way to ensure that the working classes could see and be seen, the pursuit of light and open space in suburbia can also be seen in terms of health and wellbeing (Butler, 2003).

Zoning's attempts to regulate a subject population are not always successful. Planning's function in the state apparatus can be understood differently if that zoning is ineffective in gaining

control. Instead of viewing zoning and other land-use planning strategies as merely an exercise of power and social control, Lefebvre argues that they are part of a larger attempt to reproduce capitalist social relations. One technical component of a plan for creating abstract space is zoning. Strategic drives in spatial planning are not negated by the mere lack of zoning (Butler, 2003).

Functionalism has made it possible to divide planning into domains like housing, transportation, industry, and culture by reducing the city to a collection of distinct functions and separating it from social totality. Land-use planning has contributed to the suppression of the city by making deconcentrated home ownership the norm. However, the exercise of public power is not the only reason for depreciating urban society under the pretence of suburbanization. In addition, it is pursued concurrently with the private sector's burden and imposition on daily life of controlled consumption, leisure sector, and the functional housing. Finally, according to Lefebvre, the rationality of habitat is structurally predicated on the imposition of technical competence over the democratic management of space through authoritarian rationalism. This is partially due to the state's distrust of the urban form as a social form, which has led to a visualized notion of the master planner's reality that tends toward autonomy. The unique features of the city and municipal life were absorbed by an increasingly prevalent planning approach focused on the creation of abstract space (Lefebvre, 1996b and Lefebvre, 2013).

## **22. Lefebvre Treats the Relationship among the Centre and Periphery Dialectically**

Lefebvre defines the centre-periphery interaction as formed strategically as the centre organizes its environs by ordering and hierarchizing the peripheries. The major issues that have emerged in recent decades, such as resource depletion, climate change, and environmental destruction, are likewise pieces of a larger global conflict between the limitations that result from privatised space ownership and the technological capacity to create and manage space on a terrifying scale. Initiatives to set aside land for environmentally benign usage conflict with interests in capital accumulation and perpetual expansion. According to Lefebvre, the more general issue of the contradictory foundation of spatial management cannot be separated from the environmental problem. This geographical expression of the conflict between the growth of the productive forces and the relations of production occurs every time territorial planning tries to express socialised requirements against the private interests of capital in space (Lefebvre, 1991).

## **23. The Differential Space Concept**

The city that can be appropriated for a particular purpose and the use of a social group is known as differential space. This is offered as the solution to the "automation, vast machine, taking natural energies and consuming and utilising them productively." According to Merrifield (2006), this differential space is what socialism should be, a space that is different even though it does not appear to be. Lefebvre lists the Soviet constructivists of the 1920s and 1930s as one particular group that was unable to establish a new, appropriate space that took into account innovative social ties (Lefebvre, 1991). Differential space acknowledges the significance of embodied experience to the replication, creation, and contestation of urban space (Latham, McCormack, McNamara & McNeil, 2009) and celebrates the bodily and experiential particularity as well as the non-negotiable "right to difference" (Merrifield, 2006). By developing a new spatial code that is a language shared by architects, residents, industrialist, practitioners, and scientists the "unity of disassociated elements" can be reclaimed (Lefebvre, 1991).

To sum up, Lefebvre believes that the continuance of space homogenization is the only option if differentiated space is not permitted to oppose abstract space. It is necessary to make the drastic separation between the historical and economic domains that have up until now controlled space production (Lefebvre 1991). The Production of Space aims to detonate everything, to readdress the schisms and scions that result from the specialised fragmentation of space in both mental and real, in order to establish a coherent production of space. Lefebvre's epistemic transition from the idea of objects in space to the real production of space, based on a Marxist understanding of "production," enables him to make these findings. Additionally, he acknowledges that space itself is an active moment that needs to be actively constructed rather than being left to its own devices and demystifies the dynamic linkages of capitalist commoditisation (Merrifield, 2006 & Butcher, 2011).

#### **24. The Production of Differential Space in Design: Accommodating the Desires of Users**

The predefined goal, which is authoritarian, rational, and reductive, is one of two approaches to arrange social space. It relates to the need to plan, organize, and produce as well as the drive to control people and events. It is consistent with a desire to control and be controlled. The alternative approach to social space creation is a living process that imparts only significant centres of activity in a unique spatial configuration with an intensity of form and meaning that favours and expresses what we believe is essential to living relationships and activities that arise from diversity, spontaneous initiatives, and, most importantly, that aspect of social man that leads to the creation of community (Kroll, 2002).

Allowing designers to collaborate directly with current and potential users is essential. Only when users are as involved in the design process as possible can the relationships between users and their daily environments be comprehended. Lefebvre described the basic difficulties posed by abstract space as the "silence of the users." Who can speak on behalf of the interested parties if the "users" do not speak up, in his opinion? In an effort to address this issue, some design professionals have proposed advocacy planning, in which residents and users would hire an advocate, someone who can speak and communicate to negotiate on their behalf with political or financial institutions. Lefebvre said that as no one has the authority to speak on behalf of people who are actively involved, these attempts to speak for the users were doomed to fail. There just are not the words, the ideas, or the right to do so. The necessity of collaborating with users and considering potential future user's involvement in creating their settings, even after the architects have left the project. The ideas of infill and support were put up to answer users' concerns now and in the future. A system of significant structures could be permanently placed in the urban setting to support the infill elements given by future occupants. Since everything could be altered without compromising the overall structural integrity, the goal was to design accommodations that would satisfy the demands of both the original occupants and future generations (Kroll, 2002).

According to Lefebvre, architects should create buildings that are easily adaptable to user preferences and allow for structural change. Differences in architectural form, user symbolic values, or everyday spatial behaviours must be welcomed. Understanding differences as a chance to interact with users and enabling them to interact with the settings they inhabit is more important than either ignoring them or putting them in a preconceived hierarchy and repressing them. According to his conception of utopia, people and organizations could only actively initiate the process of social transformation by putting forth alternate options, carrying out countless experiments, and creating new futures; his idea of utopia "precluded any totalitarian synthesis or controlling a priori vision." According to Kroll (2002), this procedure is "just recommending prototypes and pointing out their advantages and disadvantages."

## **25. Differential Space: Appropriation and Self-Management**

Differential space is an alternative that emphasizes distinctions and particularities while opposing the homogeneity of abstract space. The functions, components, and moments of social activity that are broken apart by abstract space are brought back together by it: It ends localizations that undermine the integrity of the social body, the individual body, the corpus of knowledge and the corpus of human needs, It distinguishes between what abstract space

identifies, such as biology undefined fertility and social reproduction pleasure, as well as social and familial bonds. According to Butler (2003), a differential space is a place of appropriation as opposed to dominance, involving significant intervention and the coexistence of individual and group uses of space.

According to Lefebvre, appropriation entails the appropriation of the body's moments, rhythms, symbols, and practices in addition to being a rhetorical abstraction. It is not possible to manufacture an allotted place like a product. To produce it, the body's relationship with its own space must be restored (as the deployment of energy). The rehabilitation of the senses, including speech, voice, smell, and hearing, is a critical component of this healing. A certain social time is created by abstract space, which is then replicated and forced on space users. This spatial arrangement reduces life rhythms to rationalized, limited gestures of divided labor and equates time with productive effort. Space becomes less vulnerable to appropriation as it becomes more functionalized (Lefebvre, 1996a; Lefebvre, 2013).

According to Lefebvre, these intermittent bursts of political celebration give us fleeting models of social change, such as Lefebvre's notion of moments. However, if the urban festival is to have any hope of transcending abstract space, it must also alter the routines and self-imposed limitations of everyday life. The right to the city and the right to difference are two generalised spatial rights that form the basis of a community self-management concept. Lefebvre outlined a methodical approach to the development of differential space (Lefebvre, 1976 and Lefebvre, 2013). Lefebvre separates self-management from liberal notions of community consultation or participation when examining the concerns of self-management, the right to the city, and the right to diversity. In representative democracies, the concept of democratic government frequently involves participation in particular. It is one of the fundamental tenets of public law and administrative systems based on liberal ideals of responsive governance. According to Lefebvre, participation is meaningless and unreal when separated from a process of communal self-management; instead, it turns into an ideology and allows manipulation. Similarly, worker control over economic production is the exclusive focus of self-management. Lefebvre also rejects attempts to create a privileged area by establishing self-managed communities beyond the confines of modern capitalism (Bookchin, 2000). Generalized self-management implemented at the local level is necessary (Lefebvre, 1979 and Lefebvre, 2013).

Therefore, self-management must challenge the state in its function as a space organizer, as the authority that governs urbanization, building development, and spatial planning. Counterplans and counterprojects intended to frustrate strategies, plans, and programs imposed from above must be used to turn the state's space interventions against itself (Lefebvre, 1979).

Self-management is an active political process that cannot rely on existing administrative accountability institutions that rely on abstract concepts of public interest and transparency. It entails more than merely community participation or a retreat to the pure discourse of collaborative planning. (Healey, 1997).

According to Lefebvre, self-management is defined by two spatial demands. The first is the right to urban life, sometimes known as the right to the city. The importance of an urban area as a place of interaction fosters diversity and creates the potential for group action. This is a rejection of forced segregation to the urban peripheries and the daily routine that goes along with it, as well as a right to remain in the city and social life. Crucially, it is also a demand for participation in all decision-making processes that contribute to the formation and control of social space organization and, consequently, opposition to the state, capital, and urbanism's control of social space-time (Lefebvre, 1991). The freedom to be free from systematic classification within the limited categories of the homogenous forces of abstract space can be summed up as its content (Martins, 1982). A system of direct democracy is necessary for achieving these rights to universal self-management, which entails the persistent subversion of centralized bureaucratic decision-making. It must withstand the urge to return the process to specific business interests, such as academic institutions, courts, planners and architects, information specialists and engineers, whose knowledge predominates in current decision-making models. It is necessary to appropriate space and transcend the distinction between the product (the repeatable) and the work (an act of original invention). Lefebvre urges the development or production of human space with a utopian flair (Butler, 2003).

## **26. Spatial Policy-making and Relationship with the Lefebvre Theory of Space**

To use Lefebvre's definition, the intricate policy domains of "doctors of space," which include planners, architects, and regeneration practitioners, are a convoluted web of official and informal channels of cooperation, interactions, and disputes over rights to fortunate knowledge. The many interests of players compete for control over meaning during the process of spatial policymaking, which includes policy implementation. To frame policy matters, competing discourses use language and practices that convey political ideologies, institutional goals, and cultural narratives (i.e., knowledge and forms of power). The significance of paying special attention to the finer points of the spatial policy process is suggested by the dialectical relationships between symbolic-cultural representations and socio-spatial practices (Richardson & Jensen, 2003).

Tools of representation, for instance master plans and diagrams, as well as practices of representation, for example direct communication, such as speech and spatial practices, support certain ways of knowing place. Practices of representation shape reality's perception, interpretation, and conception as a regime of truth, and these practices are frequently institutionalized through the use of representational instruments. In the context of spatial policy, hegemonic notions of society, culture, economics and politics, are inscribed on and in space to construct space through the communication of discourses comprising the performance and framing of policy concerns (Pugalis, 2009).

## Conclusion

Urban planners, architects, and legislators must learn from Lefebvre's thesis to prevent the creation of hazardous areas. The lack of residents' rights to the city, the state's hegemony over the city through urban policies, the hegemony of global forces and neoliberal agendas over the local, inadequate local politics, the lack of communicative planning procedures, and discrepancies between planners' conception of the place and how residents conceive and experience it in their daily lives are some of the factors that may significantly contribute to the creation of such spaces. To prevent their flaws, policymakers should carefully consider each of these concerns. The utopias of the spatial form suggested in traditional architectural models cannot be used to envision new spaces. Rather, an explicitly spatiotemporal utopianism is constructed through the articulation of utopias of space and utopian processes. Instead of prioritizing issues, it is necessary to handle concerns as they are discovered. Urban space layouts must change to accommodate the shifting demands of dynamic populations and acknowledge that design is a crucial component of the processes of habitation that ought to incorporate all urban people.

The technique urgently needs to be backed and supported by regular studies of cultural nature to potentially plan an increasingly complicated and continuously changing city's structure. Scholars and practitioners must collaborate on the basis of mutual respect while claiming that space is not only a physical but also a mental and social instance. Urban administrations and planning organizations should also cultivate awareness of this most sensible aspect of urban life, in addition to urban studies' requirement to refocus on people. Henri Lefebvre's theories on the social production of space, which contend that policymakers must acknowledge the multicultural character of cities, provide insight into human interactions in urban areas. The new-fangled local policy in the new circumstances arising out of worldwide interdependence social sustainability, which addresses social difference, must include learning to live with this condition, managing socio-cultural exchange based on religion and ethnic difference, and correcting the injustices

rising from discrimination. Understanding the social processes involved in achieving a new vision is essential. Utopian ideals must be the result of utopian processes; full user participation and community involvement in the design process are necessary, and it is unreasonable to expect all users to have a say in the current social systems.

In order to maintain the built environment's position as the main analytical vector for social work, the aforementioned discussion implies that research and social analysis must treat space as seriously and importantly as all other facets of social life. By using space as a study vector, we can develop an understanding of the importance of the sustainable built environment in daily life and explain enactments of oppression and power as the compromised results of pragmatic conflicts within altering spatial equilibriums. Particularly in terms of how capital shapes the built environment, space plays a role in the political economy of urban environments.

Lastly, the representational spaces of the users will be addressed through this inclusive spatial strategy. The majority of the time, designers' values and perceptions of space diverge greatly from those of their clients. These variations in design choices must be recognized and welcomed. The user's and the designer's symbolic values could be different. Practical and symbolic interventions by users should be encouraged. Creating and maintaining quality public spaces through a place-making approach is a problem of planning, management, and participatory governance and is a crucial part of sustainable urban development. This involves introducing inclusive urban public space policy and raising public awareness of the connection between quality public spaces and quality of life that must be followed to achieve sustainable urban space development.

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