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Henri Lefebvre Theory of Space and Social Production Philosophy: A Critical Interpretation

BY

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Abstract

Through an analysis of Lefebvre's writings, this study identifies the relationship between his theory on space and its social production and the spatial dimensions of urban space. The study is concerned with Lefebvre theory of space and how it relates to the production of space in our society. This is considered through three linked studies of the production, urban planning, architecture, and legal guideline of space. The study used a secondary source of data from relevant literature. The study looked at the social production of space and Henry Lefebvre's theory, the meaning of space and the appreciative of space, and how it is socially built. The study considered space as a political and social product and it examined the inadequacy of Lefebvre's theory. The study concluded that the physical and psychological integration of various socio-cultural, economic, and technical systems should satisfy a profound need for mechanisms and systems through which upcoming planning can be harmonized and oriented towards human principles and values. The need to incorporate public participation into planning processes and integrating the concept of accountability into planning is essential for the production of space. Finally, the study suggested that there is a need for policy makers to plan and carry out sustainable urban development policies that promote environmentally balanced, socially just, and social order.

Keywords: Henri Lefebvre, Theory of Space, Social Production.

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1. Introduction

Lefebvre established his concept of space and additional fully voiced the relationships between everyday life and the replica of the social relations of production and space. It reflected this spatial fit in a lesser, but rising literature within Lefebvre's theory of space which centers on the interdisciplinary influences between social production and space. Nevertheless, the theoretic fundamentals of this arena continue underdeveloped. This review of Lefebvre's concept of the production of space has attracted attention to numerous significant aspects of his believed. Paramount, he recognises space as equally a consequence and a factor of the process of production. Additional, he portrays the spatial dimensions of modern-day capitalism in relations of a model of abstract space as concurrently homogenised, fragmented, and

hierarchical. Also, he highlights the production of space by way of a conflict-ridden and deeply political process, in which the government plays an important part (Lefebvre, 1991).

The leading theme concerns the correlation between production and space. Lefebvre recognizes space as both socially fashioned and as a vital requirement for the reproduction of the social connections of production. Furthermore, a space form chunk of the state's productive device of social control and is a spot of political tussle and resourceful production (or arrogation). We cannot adequately understand contemporary spatial production unless we appreciate the emergence and development of the government mode of invention, a spatial creativity that endeavours to hold the conflicting features of abstract space together in a formal unification. Lefebvre's posture can be perceived in his criticism of



the typical disconnection of function, form, and structure surrounded by social believed, with consequences in numerous functionalist, formalist, or structuralism forms of reductionism. Lefebvre positions the function- form-structure triad to portray the rationality of habitation that has well-guided and controlled planning procedure and practice all over much of the twentieth century period (Lefebvre, 1991).

The creation and production of space make available clear theoretical concerns and resources for a serious urban study that is dialectical, materialist, and pluralist. The study investigates the precise significance of processes and production of urbanisation in shaping social existence, social life, and governmental action. The analysis of the reproduction of capitalist social relationships in terms of and in line with the social production of space, which observed the delineation of the potentials of social transformation and succession from everyday life that had to be observed and considered based on spatial relations production.

Lefebvre's anti-reductionist is communicated through his multifaceted and layered depiction of space as neither merely a physical container of entities nor an immeasurable, broad field. Once more, Lefebvre practices a trio of conceptions to define the features of space in terms of representational spaces and representations of space and spatial practices. Lefebvre presents an intricate theory of space, which attracts attention to the material reasons that is such a significant aspect of social inquest. For him, the significant task is to tie research problems to the socially produced character of space and its role and important in social reproduction. This redefines and limits the use of the concept of 'space' as a research and methodological tool in the social sciences. Outstandingly, it proposes a unique theoretical approach for the examination of the connection between space and law, which stresses law's starring role in the production of space, instead of drawing on complex, figurative relations between mental spaces and legal forms (Gottdiener, 1994).

Lefebvre categories were used to describe our environs as an abstract space that is at the same time fragmented, identical, and hierarchically structured. The land-use planning system played an important role in the growth of this practice and the form of settlement space, by following to a form of rigid thinking that Lefebvre describes as the level-headedness of habitat. This rationality comprised: a visualised formalism, technocratic functionalism, and a structural and physical imposition of professional and expert authority in planning and in decision-making. The study uses Lefebvre grouping to connect the study of public law to political tussles, which frame spatial production. It proposes a different way to conceptualise the Town Planning Act in terms of the link among state power and the inhabitant of space. This study showed the significance and consequence of Lefebvre's social model for urban development. By looking at the foundation and grounding the notion of 'space' in material processes of production, a Lefebvre tactic provides an alternate to current theoretical versions within urban development, Architecture, geography, and law research and will deepen and enhance our

understanding and knowledge of the relationships and connections between urban study and spatial relations (Butler, 2003).

2.0 The Theoretical Background

Lefebvre's hypothetical position is based on theory of space that combines the social, the mental, and the physical; he draws differences between those stages and discovers their interrelations without disregarding the conflicts between them. The actual production of space conveys the numerous types of space and the modalities of their origin together within a on its own theory; the totality of space includes the physical, social, and mental (Lefebvre, 1991).

Each society and every method of production with its sub-variants creates a space, its peculiar space. Social space encompasses the social lineages of reproduction, such as the bio-physiological relations between the age groups and between sexes, together with the definite group of the family; and the relations of production, specifically the division of labour and its association as categorized social functions. Three related levels in capitalist culture are biological reproduction (the family); the reproduction of the social relations of production and the reproduction of labour-power. Space embraces a host of intersections. The concept of triad comprises Representations of space (they think and conceived) and Representational spaces (they lived) and spatial practice (the perceived). Instances of diverse illustrations of space for society comprise; self-preservation or self-presentation. Capitalist used of political and religious sites, the necessity to connote higher reality and family's starring role; the use of earmarked spaces for the absolute power, and prohibition. If space is a product, our understanding of it must be anticipated to expound and reproduce the process of production. The thing of interest must be anticipated to move from things in space to the concrete production of space. Lefebvre's spatial triad include: the lived, the perceived, and the conceived, (Butler, 2003).

The spatial practice emphasises and embraces reproduction and production and guarantees cohesion and continuity. The spatial practice of a culture and society conceals that society's space; it presupposed and propounds it, in a dialectical relations; it creates it surely and slowly as it appropriates and masters it. Representation of space is knotted to the connections of production and the 'order' this are conceptualized spaces, planners, the space of scientists, urbanists, social engineers, and technocratic sub-dividers that identified what is perceived and what is lived using what is conceived. Representative spaces exemplify multifarious symbolisms, occasionally coded, at times not, related to the underground side of societal life (Butler, 2003).

Lefebvre recognises that space is a societal production that infuses practically all modern urban theories. It is difficult to overestimate Lefebvre's influence. Lefebvre did not agree that the city has efficiently conveyed equality. From his communalist perspective, he perceives the masses have never really shaped a city. The intellectuals, merchants, and politicians structured and modelled it,

and the industrialists and manufacturers destroyed it. The blue-collar had no other space than that of its segregation, expropriation, and deportation. This preceding point is dominant for Lefebvre since separation with segregation constitutes a dictatorial order. Segregation confuses and put an end to complexity. A uniform space can strangle urban realism and adopt a mantle of social equality. Lefebvre thus recommended fundamental critique of urbanism specifically to integrate the city and encourage democracy (Lefebvre, 2003a).

2.1 Analysing Lefebvre Theory of Space and Social Production

The concept of social space is still a key concept for those professions in the social sciences, urban planning and architecture today. Even though the term challenges any single definition, social space can largely be assumed as the notion that urban space is not just an inert outline in which social life just takes place. Lefebvre argued that the spaces in which individuals school, work, and live are socially produced in everyday natural life. He recommended a socio-cultural-oriented method of evaluating urban space to deliver an answer to the oppressive consumer urban planning practices of the government. The spatial exclusion and segregation that seemed to be deteriorating in cities owing to the extensive construction of the enormous, publicly and privately funded housing developments on the fringes of urban spaces could only be resolved with the advent and development of a new social, cultural and economic oriented method and approaches to space in the urban planning, and social sciences (Haffner, 2009).

The urban representativeness with the approaches of production is never in contradiction to theoretical or scientific work. The farsighted characteristic that some assumed they observed in Lefebvre, actually, merely arises from his study of the processes and method of the production of space, and specifically, the links between the relationships of urbanization processes and production (Garnier, 1994; Costes, 2009). Lefebvre philosophy educated us with tools for analysing its ideologies and modernity, while also cultured and giving us the keys and explanations to a critical interpretation of the social relations essential and inherent to capitalism and paving the system for what urban society ought to become (Busquet & Lavue, 2013).

The political influences on space cannot be overemphasis and thus, its status and role both in Lefebvre's "utopia" which need be defined and in the context of ideologies in relation to the urbanization processes that he criticizes. It is essential to reassess these relationships in the middle of space, politics, and the political strength of character of the production of space in the perspective and context where Lefebvre's urban viewpoint developed. It is only then we can be able to reassess these political impacts on space in two at-variance systems of illustration in the overriding urbanism philosophy and the utopian aspects of its contempt and criticism in Lefebvre's work (Busquet & Lavue, 2013).

2.2 Social Production of Space and Henri Lefebvre's theory

The theory of production of space by Henri Lefebvre (1901-1991) is generally measured to be an important theory that enabled the spatial analysis in social, economic, and cultural theory by presenting space, as an explanatory concept, into political, sociological, economic, cultural and historical analysis. These reorientations related and defined all spaces, whether real or abstract, social or mental, and hence account for a comprehensive range of spaces, from those of the body to those of the earth. Lefebvre advanced these thoughts, describing urban space by its role and significance in the processes of replica of capitalist relations of production (Stanek, 2007).

Introducing the classification of the possible into study on space bring about the concept of 'social space'. In the production of space according to Lefebvre, the consequence of past activities on social space give rise to fresh activities to occur, while suggesting others and keeping out others. He conceived space both as a creation of social practices and as their medium, instrument, and milieu. This categorisation of space was hence not limited to economic production, for it could also enable political activities. Although started many years ago, this politicised idea of urban space has once more turned into topical because it suggests an unconventional to today's prevailing definition of urbanity in terms of spectacle and consumption (Stanek, 2007).

Lefebvre's notion of space as socially productive and produced in social practices is ontologically varied. He identified two triads of moments of space which include: spatial practices, the perceived, conceived, and lived space or representations of space and spaces of representation. They theorised spatial practices as the social form practices in which the urban environment are been physically transformed. Representations of space were perceived and seen as theories and models of space in science, urbanism, architecture, art, and mass-media. Spaces of representations related to the body, power, ideas, and philosophies were termed as dominated and appropriated by social groups. Even though spatial practices create perceived spaces, representations of space were related to conceive spaces, and spaces of representation were estimated as lived spaces. Nevertheless, the relation among these two triads is certainly not complete in the production of space. Reflecting the uncomfortable relationship amid two philosophical backgrounds and traditions on which Lefebvre's concept of space was founded which were on Phenomenology and Marxism (Stanek, 2007).

This crossbreed conceptual framework seems to be one of Lefebvre's most favourable proposals because this facilitates inquiry about the contemporary intricacy of processes in which urban spaces are created, conditioned by political and economic determinations, transformed and changed by technology, flooded with images, arbitrated in the news and hitherto continually adopted in the practices of everyday life. The extent of Lefebvre's conception of space certainly means that his philosophy is provisional and it cannot offer universal groupings and categories applicable and germane in every context in the same manner. Lefebvre emphasized that the triad of spatial practices, spaces of representation and representations of space, loses all force and enthusiasm if it is treated and seen as an abstract model. The three

characteristics of space cannot be grasped and used by one universal formula but must be planned using a comprehensive exploration that takes into account and consideration of historically specific circumstances (Stanek, 2007).

Lefebvre look at dynamic centralities understood as nodes of spatial practices, perceived, conceived and lived space and spaces of representation,. He developed these studies of historically particular centralities in the production of space. The account of development from the legendary natural space through the political space and absolute to the abstract space of the 20th-century capitalism and the differential space of imminent and future society which is a portion of Lefebvre's manuscript which has been criticised, or tactfully accepted in silence by analysts thoughtful to the inadequacies. It was Lefebvre's theory that allowed grasping how representations of spaces influence the perception, design, use, and misappropriation of urban spaces (Stanek, 2007).

The social production of space in our cities shows that the continuing lack of monitoring and planning that typifies and characterizes general sectors of social life can possibly make democratic and flexible mixed systems of urban management board emerge that consider residents' appropriation and adaptation practices in everyday life. Lefebvre's philosophy of the socially produced space related to the everyday representativeness of organizational life. The moments of perceived, conceived, and lived spaces are interweaved processes in the production of the spatial authenticity of our society. The study draws together the concept of the social production of space and Lefebvre's

longstanding awareness in the intricacies of everyday life (Bertuzzo, 2009).

2.3 The Meaning of Space

Our approach of reaction to space is not regular, only our approach of thought is. There is an antagonism recognised between our notion of space abstract, mental, geometric and our opinion of space as real, physical and material. Toward understanding space, it is essential to understanding the abstract and the concrete together. As Lefebvre defined the state as a realised concept, space is a realised (in both senses of the term) concept. At this point there is an apparent use of materialism and idealism together. Space is a material and mental concept. This offers us with a third expression between the poles of perception and conception, the concept of the living. Lefebvre contends that social space and social time tend to half in abstraction and half in nature. His illustration of time is informative: the social measures (psychological, biological, and communal time scales and the time-scale of our living being and that of the clock) define how we conceive and perceive of the world and actually the laws we notice in it. Socially subsisted time and space, and socially produced, depend on physical and mental constructs (Elden, 1998).

This offers us a theoretical triad which comprises: representations of space; and spaces of representation and spatial practice. Space is look at in three ways, the lived, conceived and perceived. Based on Lefebvre representation, he perceives a unity between social, Physical and mental space. This is as presented in Table 1.

Table 1: Theoretical Triad: Representations of Space, Spaces of Representation and Spatial Practice.

S/N	Features of Space	Concepts of Triad	Types of Space	Theory of Space
1	representations of space	Conceived	Mental	Idealism
2	spaces of representation	Lived	Social	materialism and idealism
3	spatial practice	Perceived	Physical	Materialism

The first space is physical form, space that is created and used which is the real space, The second is the space of the architects, the savoir (knowledge) and logic, mathematics and maps, space as the instrumental space of urban planners and social engineers. Space as a perceptual or mental construct is abstract or imagined space. The third perceives space as produced and transformed after some time and from its use, spaces devoted with meaning and symbolism, the space of exploration (less formal or more local forms of knowledge), space as imagined and real.

This conception of lived space is one the significant contributions of Lefebvre's that central to his believed, though it predates his usage. The production and construction of spaces, related to the conceptual realms and to material activities. For example a space that integrates both material and mental constructs is an arcade, where a space has get ahead in mooring a space of contemplation, mental space, and scriptural concept to the earth, thus agreeing to express itself to become part of a practice symbolically. Additional, constructs are practiced in a modern city. A park is

designed, conceived, and manufactured through institutions, technology, and labour, but the meaning of the space is transformed and adapted as it is lived and perceived by groups and social actors. But this idea of space as lived is not enough. it involved the political and social production of space (Elden, 1998).

The social space is historically and spatially shaped, similarly, the spatial space is socially and historically configured. These three elements that comprised: spatial, social, and temporal shape and are moulded and shaped by each other. Social associations, which are physical abstractions, have no actual existence in space. Their foundation is spatial and historical. In an attempt to look for alternative approach, Lefebvre models with spatiology or spatial-analysis but admits there is a challenge with these, the analysis of the production of space is essential. Being a socialist, Lefebvre unsurprisingly make use of historical materialism (Elden, 1998).

2.3.1 Three propositions regarding space:

The concepts and levels of space are social products. Consequently, all space is social space. Each style of production



has a diverse relationship to space which produces its distinctive type of space; hence instantly raising the inquiry of the relationship between that social reproduction and space. There are three dialectic of space that comprises of:

1. Spatial Praxis: this includes the reproduction and production of specific spaces, types, and hierarchies of habitation, and spatial groups (i.e. urban development) suitable to specific societal establishments. The term "praxis" guarantees the continuation of a social capital formation **cohesively**. Such interrelation suggests, in association with social space and the attachment and relation of people to that space, a certain size of spatial performance and spatial competence.

2. Representations of Space: Discourses about space is related to production relations and the imperative these impose. Most importantly, these representations are essential to forms of information, which monopolised cogent/expert power structure of the capitalist national. These structures are dominant codes, signs, and frontal associations.

3. Spaces of Representation: Dialogues of prevailing spatial systems compromise an area of multifaceted coded, recoded, and decoded choices offered as figurative resistance. This is related to the covert dimension of social natural life and is predominantly communicated in art (which Lefebvre perceives as the code of spaces of representation). These prompt and suggest different, revolutionary, innovatory, reforms of established representations of space and novel styles of spatial praxis (Lefebvre proposes squatting; the delivery of the tradition of inhabiting important spatial sites and structures to protest; barrios, slums, and favelas as a misuse of space (Shields, 1991 & Noell, 2012).

2.4 The Historical Emergence of Space

If space is shaped and produced, also, if there is a productive method and process, then and there we are referring to history. Hitherto, our debate of the production of space is in line with Lefebvre with the inclination for recent social system that lay emphasis on the significance of space in illustrative and explanatory models. He emphasised and threads his concept of social specialisation through his working of Marx's record of historical phases of social expansion and development as a history of styles of production of space. Lefebvre observed Marx's procedural intent to represent history by working back from the effects of production to the productive action itself. His account on this is to contend that any activity established over (historical) time prompts (produces) space and could only achieve practical reality or tangible existence in that space (Butler, 2003).

To present a representation of the historical evolution and justification of space is therefore to elucidate the spatial fundamentals for the source and starting point of modern capitalism. If such account only made up a sequential account of landscapes of different content: rural, the industrial, and the urban, it would overlook the multi-layered transitions amid forms of space. Similarly, to give account of the history of space as chains

of inventories of effects at specific times would overlook the interactive links between the spatial practices, representations of space, and spaces of representation, which dominate and dictate at certain moments. The point of parting for his history of space is not a geographical and physical description of refined and humanised natural habitable space, but the Spatio-temporal rhythms of nature as distorted and transformed by social practice. This makes available a means of differentiating the features and structures of abstract space in contemporary capitalism from the space of prior social formations (Butler, 2003).

Absolute Space: At the heart of Lefebvre's account is how an organic form of social space (absolute space) has developed over several Agro forms of social establishment into space were representations of space had displaced, dominated, lived, and experience (abstract space). Human life is most closely bound up with a first nature identified as absolute space: its forces and its rhythms. This space is most characteristically observed in Agro-pastoral space occupied by semi-nomadic or nomadic peoples. Upon a first nature is placed the symbols of human social action through the creation of pathways, rites, and ceremonial practices associated with ageing, the construction of housing, the gathering of food and sites for the enactment of rituals and worship, fertility, and sex bond human life with natural forces and even now it is partially through such undertakings that absolute space lingers to exist within a qualitatively different spatial circumstance. While absolute space provide for a comparatively organic relationship between the natural environment and humans, it would be wrong to regard it as free from the intervention of religious and political power. Absolute space aggregates various social forces and bring together the living participants of a community, but also ties them to the dead. It is also and above all the space of death, the space of death's has absolute power over the living (Butler, 2003).

Sacred space: The transformation and succession of absolute to sacred space takes place most clearly in the formation of the first city-states, a report resembling it to Marx's Asiatic manner of production. Sacred space is where central power is conferred on definite occupied locations and it marks the commencement of the spatial difference between the natural worlds and social place. It is the point at which the contrast between periphery and centre initially gains its footing on social space. The cumulative dominance of the town over the periphery demonstrates itself in the city state's capability to gain and advances the attention of its surroundings. Through an obligatory process of identification and imitation, "the massiveness of pre-existing space seems to come under the control of a divine order". Recent historical periods, the strategic and dialectical nature of the relation concerning periphery and centre is made clearer through the desires of the centre which a noticeable in the way the political hub organises what is around it, hierarchizing and arranging the peripheries. But through this procedure, absolute space is not ruined it remains in those fragments of first nature that subsist. It offers a foundation and a resource for imagined representational spaces in the symbols of magical, religious, and political power (Butler, 2003).



He states that this transformation and displacement enhances to a departure between the private and public realms and it opens up relative freedom for the private by the obliteration of the unifying character of absolute space. Absolute space is an invention of the bonds of con-sanguinity, language, and soil, which gives way to a relativized and historical space.

Abstract space: Ever since the arrival of capitalism, there has been an overwhelmingly ascendant inclination to abstraction in space, which has supplanted the organic relations prevalent within absolute space. Lefebvre is cautious to clarify the emergence of abstract space in a way, which recognise the sedimentation and persistence of earlier spatial forms, while concurrently projecting the apparently insatiable logic of violence and destruction that accompanies this transformation. Abstract space is the fragmented and pulverised space fashioned by the necessities of the capitalist economy and the state's contribution in the domination and management of space. It provides a fostering environment and functions as a primer for the reproduction and survival of capitalist social relationships. Lefebvre summarised three characteristic trends that concurrently ascribe to abstract space. These are hierarchy, homogeneity, and orientations towards fragmentation. Fragmentation is feasibly the most obvious typical characteristic of the spatial organisation and collection of the contemporary world. It is demonstrated in the breaking down and fragmentation of space into distinct units which can be traded and privatised as commodities. Abstract space produces the mythology of the private lot and allocation, which deduces space to be an inert vessel waiting to be occupied by numerous social functions. This is enhanced and improved by the fragmentation of the sciences into provinces, which contribute and add to the carving up of space. Each embraces its segmented corrective and disciplinary portion of the things in space which is ready for analysis; just as the fetishism of possessions arises from handling things in isolation, so too the logical fragmentation of space encouraged a fetishism of space. Other factor apart from the fragmentation of abstract space is an apparently contrary propensity in the direction of homogenisation (Butler, 2003).

This may appear a peculiar declaration if one looks at face value the apparent diversity of styles and consumable products, the multiplicity of things in space. Nevertheless, as Lefebvre clearly stated, abstract space is not homogeneous; it simply has homogeneity as its objective, its lens, and its orientation. Abstraction may break up space into fragments, but it also enables the imposition of the logic of conversation ability on times and places. The introduction of the conditions of unadulterated exchange value to space is a standardising force, which has the authority to flatten out spatial variety on a global scale. Hostility to this feature of abstract space can be seen in an extensive range of global movements from the resistance of indigenous uses of space for traditional practices and the aesthetic denunciation of mono-cultural (for example multinational fast food and architecture) and food production. At the local level, abstract space appears as a broken space, fractured down into specific sectors or subsystems which are evaluated separately in terms of the urban network, the

transportation system, and various levels of education, financial markets, the labour, and the legal system. Nevertheless, these sectors are also treated and classified as forming part of an implicitly, clear, unified, and coherent entity. This imposed homogeneity is reinforced and promoted by what Lefebvre describes as three "formants" (Butler, 2003).

Social life grows into an unending interpretation of messages and codes, which weakens the clarity and devalues the role of impressions resulting from smell, taste, hearing and even touch. Any non-optical impression - a tangible one, for example, or a muscular (recurrent) one is no longer something beyond a transitional step towards, a symbolic form of, or the visual. One can begin to perceive the significance of state power in the production and construction of an abstracted spatial form. The government actively interferes in the production of space and treats space as a political tool with which to introduce social instruction. state roles as the supplier of infrastructure and the manager of wealth and capitals alongside its policies on subsidisation and (significantly) spatial planning regimes, the government control the outline and template on which abstract space is erected such as zoning regulations that describe a legal order in space, which make it likely to hierarchically categorise otherwise corresponding private plots. This imposes control on some regions and offers relief to others. Zoning schemes are also a method for the enforcement of codes of propriety and dominant moral norms (Butler, 2003).

2.5 The Significant Relationship between the Three Notions of Space

Henri Lefebvre determined to open up an integrated theory of the definite production of space by bringing the numerous classes of space and the modus of their origin together in a single theory' (Lefebvre, 1991). His ponderings on the logical notion of the social production of space remain inexplicit, because of this; it presents inspiring potentials for explanatory three-dimensional analyses (Rainey, 2013). The production of space is a continual procedure of social development of the dialectical relationships of scientific conception, material engagement, and cultural manifestation. A Lefebvre multilateral view of space uncovering the traditional dichotomy of mental versus space material space for its deep disregard of the third pillar of the triad, which is social space; Each one of the triadic component is present in the daily flow of life; in interaction, thought and action; interaction with one another, and in continual dialogue (Pugalis, 2009).

Lefebvre is concerned in the multifarious connections between each of his three definitions of space. Each space incorporates and accommodates the others, providing a unionised hypothetical structure. Whereas distinguishable, each expression is joined at the hip, yet the associations between the three are at no time stable.

it is assumed that the perceived is taking as the real material space of physical and geographic area and locality, and the one that is conceived as imaginary space of representations and the lived space, which originated and stems from social interaction, Figure 1 demonstrated the core and actual characteristics of each of the

three terminologies and expressions of space, aiding to validate the trialectical connection, interrelations and overlays (Pugalis, 2009). While some have denoted Lefebvre's spatial outlines and schemata in a triadic prearrangement of the three points (Gatrell and Worsham, 2002)

Lefebvre, representational spaces, representations of space, and spatial practices stance in direct and undeviating relationship to the dialectical triad: perceived, conceived, and lived.

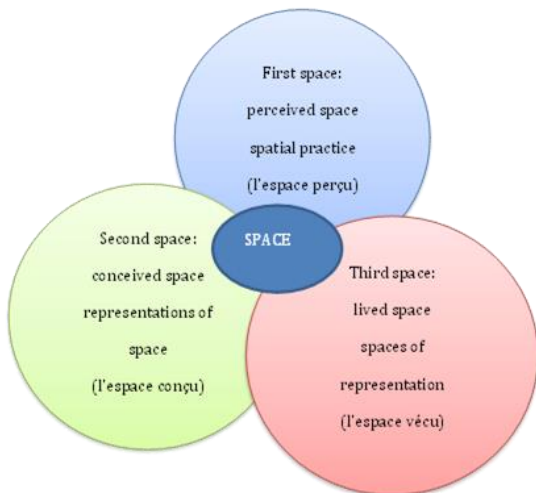


Figure 1: Spatialised trialectic adopted from (Pugalis, 2009).

1. Idealism, ideas, mental concepts, and abstractions about space, knowledge and the spatial arts, and sciences
2. Socio-cultural, physical, quantifiable material space that is perceived, generated, and used. The real and actual, concrete and real space.
3. Social space as used and experienced (intellectually, physically, ideologically, emotionally among others). The lived social and communal relations of users.

Following Lefebvre's (1991) trialectic accepting, critics and understanding of the interpretive-spatial analysis has a triple focus on the discursists, the social production of space, materialities, and socialities of the spatiality of social life. Social spatialization is theorised as the social creation of the spatial; the development practice (i.e. lived, perceived, and conceived) by which social managers and agents define, appropriate, demarcate and give meaning to spaces (Shields, 1991). These suggest and advocate that space is both a basis for action and a field of action. Such an ontological and philosophical understanding of the social production of space, open and propel to the concept of multiple folding of space parallel and coexisting within identical material space, is significant for it brings and takes to the forefront the role of representations; Representations of space not only developed from social practices, experiences and imaginations (representational space and spatial practices), but they also perform and execute back on those systems and forms of practice suggesting an area of meaningful actions, thus generating a multifaceted dialectics (Pugalis, 2009).

Lefebvre discusses the concept of perceived space and lived space as well-conceived space by arguing that the production of space had been central and dominant to capitalist development, instead of history (Hubbard, Kitchin, and Valentine, 2009). In the production of space, Lefebvre reflects on the gap between actual space (the social and physical spheres in which we all live) and mental spaces (the space of thinkers and philosophers) and he examined the tussles over the meaning of space and ponders how relations and associations across territories and regions were given cultural meaning. Lefebvre broadened and extended the conception of production to social production; therefore social space can be regarded as a social product (Lefebvre, 1991 and Hu board, Kitchin, and Valentine, 2009). Social space is a social production. If space embodies social relations; Social space incorporates social actions. The determinants of production comprise labour, nature, and the organisation of labour; knowledge; and technology. Thus the alteration from one mode and type of production to a different must necessitate the production of additional space and contemporary urban space that reflects the dominant modes of production today (Lefebvre, 1991; Selten and Zandt. 2012).

Lefebvre's concept of space as a social product is founded on the notion of a dialectical process of production linking three essential dimensions. Historical concepts of space are examined on three features: the lived space; conceived space and perceived space, which form the three-way relationship of social space that is agreeing to Lefebvre's theory. We can take conceived space as the theorised space or space deprived of life, the 'people less' (Gronlund, 1993). The conceived space is the space of architects, urban planners, and scientists. It is the overriding space within the public (or the production of space). Every society creates its own space in line to its mode of production (Baltazar and Kapp, 2010; Gregory et al., 2009). A conceived space is an abode for the practices of social, economic, cultural, and political, and religion power. It is these spaces that influence those who exist within them (Lefebvre, 1991; Selten and Zandt. 2012).

Lefebvre classifies the power of the symbols and codes in some spaces such as the Castles, palaces, cathedrals, fortresses, and churches. Such spaces can never be just like any other space that appropriated the notion of power in space. For Lefebvre, the town is very much a planned situation, rather than a natural development in villages. Lefebvre's concept of daily life suggests that capitalism, which has continuously structured the working life, has extended its control over the private lifecycle, over leisure. This is regularly through an organisation of space. Lefebvre, concentrating on social space, contends that space is not neutral, an inert and a predated given, but ongoing production of spatial relationships. Lefebvre's prominence on the production of space positions him resolutely in a post-modern or post-structuralist critical discourse. According to Lefebvre, social space is not a thing or a product between other products: somewhat, it subsumes things encompasses and produced their interrelationships in their cohabitation and simultaneity of their (relative) disorder and (relative) order (Nicholson-Smith, 1994). Lefebvre advances "a conceptual triad" in clarifying and explaining how space is

produced: where he explained that spatial practice refers to the reproduction and production of spatial associations between products and objects. It also guarantees continuity and some level and degree of cohesion (Lefebvre, 1991 and Nicholson-Smith, 1994).

2.6 The Understanding of Space and how it is Socially Constructed and Used.

Lefebvre submits that just as normal life has been occupied and colonised by capitalism, they also colonised and occupied social space. Consequently, there is a need for study to be done to understanding of space and how it is socially used and constructed. This is particularly essential given the significance of space in the contemporary age. Lefebvre submits that in the past there were scarcities of bread, and never a scarcity and shortage of space, but that currently, corn is plentiful (at least in the industrialised world), whilst space is in short supply and limited. Congestion and Overcrowding of highly developed countries is particularly pronounced in the cities and larger towns. Social space is allotted according to inequality such as gender, class, and race and social planning reproduces the class arrangement and race structure. This is grounded on too little for the poor and too much space for the rich, or because of uneven growth and development in the quantity and quality of places, or in both cases. Base on economy theory, the political economy of space is centred on the notion of scarcity. Today particularly, the class struggle is engrained in space. There are also critical challenges and issues around the idea of regionalisation or marginalisation. This is one of Lefebvre's opinions in his demand for the right to the city and urban center. Discrimination and segregation should not eradicate people from the urban. Nor are the politics of space and space narrowed and confined to the city. The connection of periphery and center is similarly evidenced somewhere else: in the rural, in under-developed countries, in the marginal regions of capitalist countries, the ghettos and in the suburbs, the political and social peripheries, the areas of the homosexuals, mad, youth, women, and drug users (Elden, 1998).

According to Harvey, (1989) the whole history of territorial imperialism, colonialism and organisation, of irregular development, of urban and rural contradictions, in addition to the geopolitical skirmish affirms to the significance of such struggles in the times past of capitalism. The reason and justification capitalism has continued into the twentieth century is because of its flexibility in reconstructing and constructing the global space economy and the relations of space, in setting up and constituting the world market. In line with Lefebvre space is the decisive locus and medium of propagation and struggle, and is, thus, an essential political issue. Therefore there is a politics of space because space is political (Elden, 1998).

The ideal of producing space sounds weird, so great is the influence still believed by the notion that space is before whatsoever ends up occupied and filled it. According to Lefebvre, space is not portrayed merely as a physical location, geographical, or as a commodity, but as a political weapon and instrument, as part of property ownership, the relations of production, and as a

means of aesthetic and creativity expression. Lefebvre categorises and identifies some allegedly critical approaches and methods to the social analysis which have likewise adopted ways of describing space that depend on an inherent identification of mental spaces with physical and social space. Another illustration Lefebvre offers is the similarity drawn between a blank sheet of paper and mental space upon which sociological and psychological contributing factor inscribe their variations or supposedly write (Rainey, 2013).

Above all, Lefebvre highlighted semiotics as a body of facts and knowledge that endeavours to relate codes to the study of space and as a result and as an outcome, it merely succeeds in reducing it to the status and level of a message, and the inhabiting and classifying of it to the status of a reading and an academic exercise. These methods reinforce the perceived breaking up and fragmentation of the social, physical, and mental fields. The kind of understanding and practice of space that Lefebvre is determined in achieving is intended at reducing this split-up and explaining and clarifying the connections and spatial relationships between these three fields. Nevertheless, a reunification between them can only advance by distinguishing and identifying the social, cultural, physical, and mental characteristics and aspects of space from each other. The consequence of the outright conception of space is that it is instantaneously assumed as physical through the rational and common-sense recognition and acceptance of space as empty container, a location or a mental classification through the prevalence of an epistemology swayed and influenced by mathematical models. But this fragmented methodology cannot provide a link between the mental and physical because it overlooks the social and cultural dimensions of space and vigorously and actively incorporates them inside and within one of the additional fields. Treated independently, each field can never form the foundation of an adequate examination of even its objective of investigation. Lefebvre aims to link the mental and the physical with the social and cultural character of space by understanding in what way space is created through human activity and agency. For this to occur, a theoretical alternative to Newtonian absolute space is essential. Lefebvre's initial point lies in Leibniz's comparative or interpersonal conception of space. Different to the assessment of space as an empty container, Leibniz regards of space as an established set of relations determined and formed by the processes and objects that constitute it. Such a view seems to be buttressed by contemporary mathematics and theoretic physics and is the basis of much of the recent work in critical urban study and human geography. In Lefebvre's study, the varied characteristics of space (social, physical, and mental) are known and understood as internally connected within an open totality. In the direction in the production of space Lefebvre established and classified a typology that can help explain the multifaceted inter-reaction of spatial relationships. This takes the arrangement of a conceptual triad targeted at a dialectical unity between the diverse levels of spatial relationships (Shields, 1999).

2.7 The Reproduction of Social Relations of Production

Lefebvre dedicated many of his theoretical writings to understand the significance of the production of space in what he entitled "the



reproduction of social relations of production” which was apprehensive, among other characteristics, with the profound transformation of the city into the urban. This culminated and resulted in its Omnipresence (the widespread urbanization of society). In the modern deliberations about the concept of spatial justice, Lefebvre is generally known as a Marxist philosopher who widened considerably Marxist concept, embracing way of life and the modern-day implications and meanings of the ever-expanding spread of the urban in the western world all over the 20th century. The generality of industry and its significant relation to cities, the urban revolution, and the right to the city were all subjects of Lefebvre's works in the late 1960s. Lefebvre vies that there are various modes of production of space (precisely “spatialization”) from natural space (absolute space) to more multifaceted spatialities whose importance is socially produced (specifically “social space”). Lefebvre studies each historical mode as three-part dialectic amid everyday practices and perceptions, theories or representations of space, and the spatial imagined of the time (Shields, 1991).

Lefebvre's submission in the production of space is that space is a complex social construction or a social product (based on values, and the social production implications) which affects perceptions and spatial practices. This submission infers the shift of the study perspective from space to processes of its production; the embrace of the array of spaces that are socially produced and established and made productive in social practices; and the emphasis on the contradictory and ultimately the political character of the processes of production of space (Stanek, 2011). As a socialist theorist, Lefebvre contends that this social production of urban space is essential and crucial to the reproduction of society and hence, of capitalism itself. The social production of space is directed by a hegemonic class as a device to reproduce its control. Social spaces is a social products, the spaces thus produced also serves as a tools of action and thought and also being a ways of production it is also a ways of control and hence, of domination, of power (Lefebvre, 1991 and Lefebvre, 2004).

Lefebvre contended that each society and consequently every mode of production produce a definite space, its own space. The city of the prehistoric world cannot be understood as a simple cluster of people and things in space: it had its spatial practice, creating its own space which was appropriate for itself. Lefebvre contended that the logical climate of the city in the prehistoric world was very much connected to the social production of its spatiality. Then if every culture and society produces its peculiar space, any social existence aiming to be or affirming itself to be real, but not producing its own space, would turn out to be a strange entity, a very odd abstraction unable of evading the cultural spheres or even ideological. Centred on this philosophy, Lefebvre critiqued Soviet urban planners environmentalist, and architects, because they failed and refused to produce a communist and socialist space, having just reproduced the modernist model of urban planning (intercessions on physical space, which did not hold social space and applied and practiced it onto that context: These concepts of transformation of life to transformation of society will lose entirely

their connotation without producing a suitable space (Lefebvre, 1991).

2.8 Social Space as a Social Product

Space forms section and part of the means and forces of production but is also a product consumed as a raw material and a commodity. Nevertheless, its fundamental role in the production process brands it, not like any other commodity. Social space is not a thing; or a product amid other products: reasonably, it incorporates things produced and subsumes and contains their interrelationships. Space is at no time produced in the sense that it produced a yard of cloth or a kilogram of sugar. It would be more precise to say that it is at a precondition and an outcome of social systems (Lefebvre, 1991). Space can be categorised as space of consumption; and object of consumption. This is observed in recreational spaces, such as national parks and resorts, beaches where the physical environs itself are consumed (Gottdiener, 1994). The commodification status of space is demonstrated through the way spaces of leisure are hierarchically and functionally arranged to function as the reproduction in the relations of production (Lefebvre, 1991). Apart from recreational spaces providing an escape from the production process, all this non-productive outlay is planned with the utmost care: symbolized, organized, centralized, hierarchized, and programmed. In the spatial practice of neo-capitalism representations of space enable the influence of representational spaces (sea, sun, festival, expense, waste). Hence, space is openly related to the productive process as product, means, and force. According to Lefebvre, space in its totality enters the modernized capitalist mode of production, there to be used for the production of surplus value (Lefebvre, 1991 and Lefebvre, 2004). The light and air above the ground and the earth, underground resources, are all part of the forces of production and part of the products of those forces. Lefebvre believed that the multi-dimensionality of space covers two further categories that will be vital in the examination to follow. The first is that spaces is both a means of social regulation and second a political instrument, it is a site of political tussle (Butler, 2003).

2.9 The Social Production of Space and Time

Lefebvre asserted that abstract space, perpetuated and produced through plans, grids, and schedules, is dominated and utilized by the capitalist method of production. Lefebvre suggested that socially produced space and time is perpetrated and held in place through administrative social conventions, policies, and technological structures for living so that every day as people execute daily undertakings, this system of time and space is reproduced and perpetuated. Moreover, the assistances by Lefebvre has made in describing the historical variations to the way we experience time and space, he suggested a useful outline to comprehend how space is socially produced. Lefebvre conceived a tripartite production of space that occurs in dialectical tautness: representational space, representations of space, and spatial practise. Spatial practise defines the interconnected patterns and spaces of social activity and action. We can observe and perceive it

in the everyday acts of playing, buying labouring, and travelling, as much as in the daily spaces of the home, school, streets, and office. Representations of space are in what way space is perceived by cartographers, engineers, architects, and bankers through designs, plans, maps, and drawings. It is a system of codes and signs that are used to direct and organize spatial relations. Representational spaces are spaces that the imaginings seeks to appropriate and change. Typically dominated by the additional modes of spatial production, these are undercover spaces lived and experienced by artists and others who seek out to describe alternate spaces. This triad aids to explain the social outlines and patterns that yield the abstract space of modern capitalism, which Lefebvre is pursuing to move beyond. He frameworks an idea of differential space that could dissolve the social relationships of abstract space and create new, diverse relations that stress difference and shatter the reliability of the individual body, the social form, and the corpus and body of knowledge (Lefebvre et.al 2004).

It is important to recognize that a countless array of social relations structured space structures, including sexuality, gender, race, language, age, and disability. Space has been and continues to be male-dominated. The way spaces are produced and organized along sexual and racial lines in our society is very clear. There is a connection between spaces and dislodges and displaces of citizens to superior questions of territorialisation and bodily confinement, arguing that they perpetuate the legacies of sexism and racism through spatial constructions. Modern urban spaces are created in our cities through processes of transformation and gentrification; particular areas of cities go into decay because of negligence by property owners. Real estate values fall and settings and conditions further worsen and decline until these spaces can be re-conquered. People are looking for affordable spaces to work and live. Improving the quality and quantity of the neighbourhood and opening it up to additional mainstream residents. This process, reinforced by the practices of financial establishments, as well as the operations and policies of city governments, there is the need to explain transformation, gentrification, land use succession and demonstrate that built-up and urban areas are produced through definite and specific policies and actions (Lefebvre et al. 2004).

Spaces are produced through actions, attitudes, policies, and inventions. These social relations and spaces also shape and are formed by numerous layers of identity. As Lefebvre, (2004) and others have claimed, spaces make up and structure the fabric of contemporary life, but it is helpful and important to understand that they are not static or universal however, they are socially produced and subject to change and manipulation. Lefebvre not only modified the modernist imbalance and disparity of time over space but also highlighted the historical characteristic and aspect of their experience. For Lefebvre, historical circumstances are openly and directly related to the mode of production: hence, the production of space. Lefebvre put time up with and alongside space in deliberations and considerations of social theory, he perceived that spatiality is as significant but must not obscure considerations of history and temporality. Space and time hence, manifest and appear themselves as unrelated yet inseparable. Through an

examination of how space is experienced, and how it is produced; the study show that we produced space in two ways, as a mental construction (conception) and as a social formation (mode of production) (Lefebvre, 1991 & Lefebvre et al. 2004).

2.10 The Social Relations of Production and Space

According to Henri Lefebvre, there is the need to be concerned and comprehend the social relations of production and the relationship between the productions of space. Lefebvre identified two types of space, these include socially produced space (social space) and natural space (physical/absolute space). Many researchers have contested with the meaning of space as either a mental thing or a physical entity; Lefebvre vies they are together where space is a construction of values or social product and experiences, which allow for the reproduction of society, humanity, and their culture. Physical space (the society) is replicated through domination which sequentially generates capitalism via class superiority. Natural space affects social space, which eventually affects government capitalism and mentality. in line Lefebvre that social space is a social product, it then mean that the space produced is fundamentally a means of production, which is a pointers to a new creation of space where supremacy, power, and control exist. Eventually, Lefebvre perceives space as power.

The studies of space suggest and concluded that the social relationships of production have a social reality and existence if they have a spatial existence and actuality; they scheme themselves into space, becoming engraved there, and in the process producing the space itself. if not, these relationships would stay in the realm of pure abstraction or the realm of representations and hence, of ideology: the realm of verbiage, verbalism, and empty words (Lefebvre, 1991). Being a product of cultures, space is a medium and the changing way we recognise, live, and practice. These three perceptions on the production of space make up a dialectical harmony. The relations of the three produces space, but it also produced the three in specific spatial situations. Space is thus a precondition of and a product for social processes (Lefebvre, 1991).

2.11 Inadequacy of Lefebvre Theory

Lefebvre's appreciative and knowledge of space is too general. His novelty comprises in asserting that space is both produced and productive, both social and material, but he failed and limited on how to develop and go beyond this statement problem in empirical research. Second, Lefebvre's description of society is too open and general as well. The economy dominated society, and capitalist accumulation was a driving and motivated force for the course of societies and its cultures. Because he assumes that space is productive, he can evade an economic determinism, which does not relate and connect to a more fine-grained understanding of society as functionally distinguished into functional systems or fields. With Lefebvre's concept, it will be difficult to comprehend debates about shrine, mosques and churches, brothels or school buildings or listed buildings. There is a need to enrich Lefebvre's concept and use a more comprehensive examination of the relationship concerning space and society (Guggenheim, 2009).

Lefebvre theory is crucial in assessing the association between the organisation of cities and political economy and what space means. While majority of his concepts are interesting, he appears to rely on and suffer from a top-down approach to power and a major dependence on structure as describing social relationships. In this circumstance, he propagates his concept too far, trying to make the supremacy of capitalism stand and hold over space universal and abandons the other, non-European (Africa, Asia, and American) regions of the world and how their experiences and understandings may have differed and contrasted from that. Lefebvre's work attempts to generate a unified philosophical concept of space and would appear of great significance in understanding urban form, place, and geography. However, his presentation is of limited and narrow value. He devotes an unlimited deal of time in mental investigation of multifaceted abstractions so that it appears the only space that is actually significant to the reader's ears, instead of the practicality of space in the physical world (Guggenheim, 2009).

According to Lefebvre, the city and the urban form and culture is conditioned by the social, political, cultural, and economic revolutions and a modernised everyday life. Lefebvre's concrete utopia, anticipated as a fundamental criticism of the existing to outshine it, leaves actuality and contains a new approach of production of space in a more global viewpoint of modification, gentrification, and transformation of social relations and daily life and spatial change, without proposing the ideal city or a strict model for the socio-spatial and socio-cultural society, unlike the usual utopias. He makes it general and leaves it open the possibilities that are presented by appropriation and social practices. A diverse production approach for space cannot occur devoid of the alteration of social relations: we cannot sanctify the right to the city in the capitalist structure. The space was essential for the advent and survival the development of the urban society, which societies passionately desired in which only generalized self-management and the collective appropriation of the means of production, etc. (Lefebvre, 2002, 1973). Relying on spatialist believed, exploit on the space has social aims. And this is if the action relates to utopia or ideology and whether it is the responsibility of the architect, planner, engineer, elected, and the intellectual. The space is instrumental for political drives but its development and transformation is never an end in itself. The complication of the relations between society and spaces and it's politically and a cultural oriented representation is what the philosophers call the vision of the world or at the least, the future of societies and the question of power. It is in this that space is foremost political. The utopian concept must consider the globally, reality, historically, and spatially (Busquet & Lavue, 2013).

3.0 Recommendations

1. The Incorporating the Concept of Exchange Form and Integration into Planning

The classification and hierarchical arrangement of spaces at present existed under the command of prescriptive zoning but devoid of the option of shielding specific zones in the public importance and

interest. Fascinatingly, the flexibility accomplished by the development of the interchange form into planning, in this way the city is theorised as a vessel, in which the exchange form controls the flows of beings, knowledge, capital, and resources. As a model and scheme for planning, it is adapted towards increasing the grip of the market above land, housing, and spatial production. An approach branded by Lefebvre as the regularisation of the real estate sector. The exchange method strengthens the homogenisation of spatial relations within specific areas while compartmentalising and fragmenting space agreeing to its exchange value. At the macro level, this practice will fragment land-use decision-making and contribute to a hierarchy of uneven spatial development, and increase place competition. For the moment, it strengthens the requirement of the personalised plot, which tactically regularises and normalises the commodification of space and oversees its admission into the private and public real estate market. These special effects disclose the nature and type of the representations of space created by the IPA's regulatory architecture and Integrated Planning Act (IPA) 1997. Space is regarded in the IPA as hierarchically organised, homogenised, and fragmented. Notwithstanding the changes it makes to traditional and old-fashioned planning processes, it is obvious that the Act will carry on replicating the social relationships of abstract space through other means.

2. Integrating Concept of Participation in Planning

It positioned this notion on the development of institutions for the expression of the ideal and model of discussion at liberty from domination, with equivalent power to affect decisions and judgments given to all affected. There is a need and desire for the provisions for the addition of public involvement into planning processes and builds up. People and community participation has played a distinct and important role in the development and discourse of spatial planning. Municipal planners have reacted to these systems of grassroots involvement with a series of consultation and participatory mechanisms. Planning legislation should comprise provisions for community participation in planning resolutions. Nevertheless, the range and level of participating mechanisms in the present Town Planning Act were generally viewed as inadequate. For these explanations, public and community participation remains at the vanguard of planning concept, predominantly in study based on collaborative planning. Therefore, there is a need for appropriate forms and public and community participation in design and planning processes, to address and resolve some limitations and shortcoming on public participation in planning models, by way of bringing spatial conflicts and skirmishes up-front, to the establishment of the planning scheme. This is attained by concentrating the participation and involvement of concerned and interested parties at the stages and phases of planning scheme amendment and development. With the significant and pivotal role of planning schemes in the evaluation of development, this offers a significant opportunity for the criticism of the local and state's core and central planning instruments. Public and community participation is mainly concerned and desired with incorporating and integrating

non-state players and actors into state policy creation; it is a manifestation and result of the integrative form.

3. Incorporating Concept of Accountability in Planning

The next basic idea is accountability, which centred on the growth and development as the ways to make sure that justifications in the form of reasons must be known and given for the action. Accountability and participation have gained extensive acceptance and recognition in critical and serious legal versions as the suitable standards and criteria by which governmental policymaking should be measured. The overview of these representative values to the political and legal sphere of influence will simultaneously profit community democracy and help to enhance the efficiency of policymaking. Primarily, we may contemplate procedural fairness that is often seen as a model form of people participation in the administrative decision-making. Lefebvre offers a clear caution of this in the production of space, where he stresses the pervasiveness of the rationality of conception in contemporary social thought. According to him, the rhetoric of accountability has the tendency and likelihood to replicate the illusion of transparency where space seems as luminous, freely understood, and imposing no restrictions on action. Consequently without additional interrogation; there are strong tendencies for participation and accountability to breakdown into the tropes of transparency and communication, whose reductive powers contribution in reproducing current social relations.

4. Sustainable Urban Growth and Accessibility of Quality Urban Public and Private Spaces

Social and cultural sustainability for an urban area is described as development that is well-matched with the harmonious and pleasant development of public society and culture, nurturing an environment that is beneficial to the compatible, friendly, and cohabitation of socially, economically, and culturally diverse groups, at the same time encouraging and boosting social integration and connection, with enhancements in the quality of life for all sections of the population. It is essential to accommodate social, economic, and cultural difference, and be able to define the diversity of spatial-temporalities as a fundamental problem for the production and development of urban space: the necessity for the coexistence and cohabitation of countless socioeconomic and political, and ethnic differences encompassing wide arrays of cultural and spatial experience and involvement.

For sustainable urban development, there is a need for administrations to generate and carry out justifiable urban development policies that encourage socially impartial, economically and cultural just, and environmentally balanced practices of urban private and public space in situations of urban safety and security, and gender equity that promote and foster urban resilience and flexibility; and the need to invite administrations and local authorities to enable the use of private and public spaces of urban area such as markets, streets, recreational area, open space and parks to foster cultural, social, economic, political and environmental convergences to facilitate all populaces have access and right to use public spaces in a

cultural and socially unbiased landscape, scenery and in resilient eco-friendly and environmental conditions.

5. Development of Local Establishments for Urban Environmental Regulation and Protection.

Therefore, development partners and governments should encourage local establishments to contemplate applying urban environmental regulation and protection. Also, this should be embolden in city planning and management that encourages balance between urban growth and preservation of natural, architectural, historic, artistic inheritance and cultural heritage. These should impede exclusion and territorial segregation, which highlights and prioritizes social production of private and public space. These encourage the social, cultural, political, and economic functions of cities and property. For that reason, cities should adopt processes that foster equity and integration with quality and excellence urban public spaces. Such development should respect globally and environmentally friendly processes and incorporating the theme and significant of urban security and safety for all people. Especially for girls, women, and other susceptible groups, as a quality of the public space, taking into consideration other factors that comprises cultural, physical, and environmental factors and socio-economic characteristics such as race, gender, and age considerations in the edicts regulating and controlling the practice and uses of public space.

4.0 Conclusion

The study is concerned with Lefebvre theory of space and how it relates to the production of space in our society. The study shows that the concept of social space brands the theory of the production of space poles apart from past and other theories by identify essential challenges with how 'space' has been approached in urban development and architecture. The study emphasised the importance of re-structuring of space which include urban communities development that encourage social assembling, cultural significant, architecture, and planning which reveal the option of re-appropriating space and not undermining traditional forms of spatial organisation. The study reinstated the significance the three dialectically related dimensions of space, which is essential to highlight their unity in any justification of the use of space. The study retreated significant of social, cultural, and physical aspects of space to urban development and an analysed of the usage of space, which must be able to balance the diversity of these three rudiments of space. The study makes us to understand that space is mentally, physically, and socially produced through activities and practices of everyday life. The study emphasised the material structures typifying the production of physical space that comprises architecture, infrastructure, urban fabric, mobility, and routines, which are approached as cultural, social, and mental aspects. The study also shows that space is not based on resident perception of physical level alone, but also for symbolic connotations and vigorous understood in relation to cultural and personal values. Space demonstrates and reflects the social relations of production and the social relation of production demonstrates and reflects space. This study suggests that to

appreciate the new significance of urban neighbourhoods in the present, there is the need to consider the spatial practices that both produce and are produced by space regarding the movement from one mode of production to another.

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