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Production and Reproduction of Space in the Second Cycle of Capital Accumulation; A Critique of Everyday Life in Lived Space*

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Abstract

Problem statement: Lefebvre's space enters the social realm by departing from the infinite space of mathematicians and the mental space of philosophers. According to Lefebvre, this space is both produced and consumed and is in a sense, a kind of manufactured commodity as well as a consumable product. The overlapping of material production, the production of ideology and the production of meaning in one place and at a time are recognized as key elements of the production of social space that is reproduced in a trialectical rather than a dialectical process. The overlapping of Lefebvre's theory with the secondary circuit of capital accumulation claimed by Harvey has a profound effect on the concretization of capitalist function. The process of space production and reproduction in the second cycle of capital accumulation carries the products that most left-wing thinkers attribute to the reactionary ways of civilization. What is more important than the productions of capitalist space is the analysis of the process of production and reproduction of space in the second cycle, in which Harvey is known as a pioneer and main descriptor of Lefebvre's theories. Interpolation and analysis of Lefebvre and Harvey's theories on the critique of everyday life and how to escape the space of capital and the trialectic cycle are the main issues in this study.

Research objectives: The main purpose of this study is to critique everyday life in a lived space filled with the domination of capital by analyzing the processes of space production and its products, based on the Lefebvre and Harvey intellectual apparatus and their theoretical commonalities.

Research method: This is a fundamental research that is descriptive-analytical. The main issue has been explored using genuine reference sources and finally the critique of everyday life in the Lived Space.

Conclusion: This research has been conducted based on the hypothesis that "the everyday life of citizens in the Lived Space or the second cycle of capital accumulation implies citizens' objectivity and passivity and consumerism" based on which we conclude that the capitalist space is moving with the proponents of the trialectical process towards the establishment of a passive (consumerist) citizen and the establishment of subject and object, whose effects also govern the Lived Space in addition to the urban space.

Keywords: *Space Production, Dialectics of Hegel and Marx, Lefebvre Trialectic, Second Cycle of Capital Accumulation, Everyday Life.*

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Introduction

The growing flow of capital and the endless accumulation of capitalist economy in the last century has led to a multi-dimensional dialectic in the minds of thinkers, each of whom is trying to question its outcomes based on their intellectual-philosophical base (Lefebvre 1973, 1991b; Reich, 1991; Vernon & Briggs, 1994; Aglietta, 1998; Castells, 1997; Jessop, 2000; Freeman & Louca 2002; Hope, 2006; Harvey, 2010, 2014; Lewis, 2013; Lok Tse, 2014; Piketty, 2014). On the one hand, people like Adam Smith, Milton Friedman and Von Hayek strongly defended the free market economy and market mechanism and set the history of the economy to new ideas about the positive performances of the capitalist structure (Smith, 1973; Friedman, 1962; Hayek, 1944; 1948). On the other hand, the sharp edge of the critique of capitalist system comes from the origin of Karl Marx and his intellectual system (Marx, 1844; 1867; 1885; 1988; 2007; 1993) which was later followed by his strong believers such as Henry Lefebvre (Lefebvre, 1973; 1991a; 1991b; 2002), David Harvey (Harvey, 1985; 2004; 2010; 2012; 2014) and even Joseph Stiglitz (Stiglitz, 2016), who remained loyal to the traditional Marxism. Meanwhile, thinkers such as Thomas Piketty (Piketty, 2014), Noam Chomsky (Chomsky, 1992, 1997), and even David Harvey (Harvey, 2010) in one of his recent works took a middle ground and assessed the realities of that time, based on the performance of capitalism on both positive and negative perspective.

If any positive or negative or moderate assumptions about the performance of capital structure are to be accepted, the word “space” must first be taken seriously because the action of the structures and functions does not take place in a vacuum but rather in the space. As capital is absorbed into space, the concept of a second cycle emerges where capital plays a role in the context of space and produces the built environment and the fixed capital within it in the area of production and

consumption (Harvey, 1985). In the light of the definition of space, the problem of capitalism now becomes the problem of capitalist space in the sense that how the production of space within the framework of science (knowledge and ideology) and capitalist action (function in both potential and de facto forms) during a trialectic process affects the realities of urban life? And what are the subjects and objects? Although the final analysis and the positive and negative inferences from the production and reproduction of capitalist space are very important, it is increasingly more important to examine the process and manner of capitalist action and how it affects the materiality of life, because as the citizens’ lives have been conquered by capitalism (more precisely, capital) and their real life atmosphere has also been conquered by capitalist production relations. It seems inevitable to first analyze the process and then the products of space production in the second cycle of capital accumulation or lived Space in order to confirm or reject the hypothesis of “Objectivity, passivity and consumerism of the citizen”, through which we may criticize the everyday life in the capitalist space.

Literature review

The idea of “Production and reproduction of space in the second cycle of capital accumulation” was first discussed in Henri Lefebvre’s essay “Space Production” (Lefebvre, 1991b), although earlier Friedrich Engels in a book entitled *The Status of the Working Class in England* had addressed the spatial contradictions of capitalist societies (Engels, 1987) but his focus was more on examining the status of capitalist societies, rather than on the ways of producing space in these societies. Following Lefebvre, Harvey in his book *Urbanization of Capital* initiated a discussion of capital circulation in urban spaces and the production of space derived from it which critically criticized capitalist structure and function (Harvey, 1985). Interestingly, all of these thinkers were loyal

to the roots of Marx's thought but Marx himself never took the word space seriously in his trilogy of *Capital* and other works including *The Communist Manifesto*, *Grundrisse* and his *Economic and philosophical manuscripts* and he did not tend to use that term, instead, Lefebvre entered the space into the realm of Marxian thought by giving more attention and preference to it in his works. If we depart from these fundamental ideas that are more theoretical and then examine current works, the first point to be noted is the tremendous impact of these writings on contemporary scholars but it has also been more concerned with the theoretical domain of time rather than space, to the extent that only a limited number of works in world literature could be found which have evaluated the production and reproduction of space within the framework of capitalist practice. The subject of the second cycle and its spatial processes are entirely derived from Harvey's thought and have so far received little attention as even Harvey as the originator of this theory has expressed it only in a few lines. (See first section of Harvey, 1985). The theories of Marx, Lefebvre, Harvey and to some extent Engels as supportive ideas have led to various studies in this field. Although research on "production and reproduction of space in the second cycle of capital accumulation" may not be found, there are some researches that to some extent cover this area.

In the study entitled "Urban development with demolition, inclusive urbanization and early accumulation" it has been concluded that instead of rebuilding cities and controlling the process of urbanization, capitalism seeks to accumulate space around cities and create new cities which in turn lead to the destruction of the environment, the production of rents and the abolition of local labor and peasants. In fact, a dual space is created by initial accumulation, in which part of the community as well as the environment will be destroyed and a new segment produced in accordance with the policies of initial accumulation (Khan & Karak, 2019). In this regard, "Urban

processes under financial capitalism" postulates that today capitalism is struggling to generate economic space and the city has become a major economic, cultural, social and political infrastructure in which finance is concentrated and the efficiency of the city is largely in line with accumulation policies (Moreno, 2014). Moreover, the emergence of society class is one of the first consequences of capitalist economics and the division of jobs and the type of access to financial markets between the lower and upper classes of society is evident. Basically the upper classes determine the general policies of the economy and the lower classes with high social capital are struggling with daily living and meeting daily needs (Williams & Round, 2010). "Capital accumulation, government and production of artificial environment, Case: Turkey" is the title of a study which demonstrates that government intervention and supportive policies by government agencies are one of the main factors for the production of artificial environment in Turkey. In fact, political actors, by intervening in urban processes, are establishing their speculative role in urban spaces. There is also a clear link between government policies and capital accumulation in urban areas, which is often referred to as government economic policies, anti-development and anti-strategy (Balaban, 2010). In "Capitalism and space" it has been argued that capitalism, on one hand, generates unequal space and on the other hand reduces the price of commodities by monopolizing advanced technologies resulting in monopolizing the market, generating more profit and consequently destroying traditional and more indigenous spaces. Moreover; the production of capitalist space is not just an economic one, it is certainly gender and racial based, thereby causing gender and racial inequality and dividing communities into different groups, classes and strata (Das, 2009). In "capital spaces/ resistance spaces: Mexico and the global political economy", it has been contended that since the 1970s, when major changes in the field of production led to metamorphosis in Mexico's socio-

economic geography, class struggles have been able to maintain their central role. Indeed, in the last half-century that Mexico has become the orbit of Latin American capital accumulation, popular resistance to it has intensified and the reflection of capital's effects on citizens' lives has failed to achieve their relative satisfaction. In the southern states of Mexico (for example, Oaxaca and Chiapas), capital seeks places to accumulate and at the same time the highest levels of resistance and dissatisfaction are found in the people of those areas (Hesketh, 2008). "Generating public spaces: dialectic of design and training" is based on Lefebvre's ideas on redesigning urban public spaces with an approach to increasing the social power of citizens and their role-play. Three terms "concept of location", "sense of place", and "real presence of place" as the key elements of redesigning urban spaces are analyzed. Indeed, urban public spaces must exhibit an external image, a conceptual and professional image in order to achieve the social production and reproduction of space (Apostol, 2007). "Law and social production of space" contends that neoliberal governments over the past two decades have been able to greatly influence spatial planning and what Lefebvre's goal for social production was ruined by the power and authority of states. This thesis examines the relationship between space production and spatial planning with neoliberal law for the first time and maintains a critical view of domineering and out-of-community powers (Butler, 2003).

The literature review extracted from two categories of paper and thesis indicates that none of the research has simultaneously directly focused on the process and products of space production and often one item has been dealt with separately, especially in the context of capitalism's effects on space or its products. Previous research has also analyzed most of the specific indicators and components such as class distance, environmental degradation or production of capital space under capitalism which in contrast to these elements, in this research using supportive theories, a more broad subject is

analyzed in the context of everyday life while with the process of space production alongside, it is one of the major topics of this research.

Methodology

The nature of this research is descriptive-analytical and it is considered as one of the fundamental research in terms of purpose. Library resources, especially reference and authoritative articles and books, have been used to collect data and information. According to Fig. 1, this study seeks to formulate the problem of capitalist space, therefore it is necessary to first discuss the mechanism of space production according to the Hegelian dialectical methods as well as Lefebvre's trialectics and ultimately from the confluence of capital and space, it ends with capital accumulation cycles with an emphasis on the second cycle which tends to be reproducible. In addition, overlapping of Lefebvre and Harvey's theories in a comparative way will lead to analyzing the capitalist space issue and a critique of everyday life.

The Mechanism of Space Generation: The Evolution of Hegel's and Marx's Dialectics in Lefebvre's Triplet Trialectics

Hegelian works, based on sometimes imaginative and idealistic aspects (according to his student, Marx), were used to explain the process of world history and Marx's writings were used to explain the formation of capitalist economics. But both thinkers used a methodological process in explaining the problem and it was dialectic process. Among the dialectics used by thinkers such as Hegel and Marx before Lefebvre, the three elements of thesis, antithesis, and synthesis went through the evolutionary process in such a way that each ideology and thought (thesis) within it engages an ideology and antithesis thinking (antithesis) a conflict which leads to the formation of new thought (synthesis) (Pillai, 2013; Mueller, 1958). In the dialectics of German thinkers, as displayed in Fig. 2, the triple nature

is radically altered so that two opposing states (thesis and antithesis) knit together that in the third state (synthesis) this Gordian knot opens and the conflict is resolved. At the next level, there rises another contradiction in the heart of that synthesis and the process continues.

Marx used the above dialectics, depicting the history of economics from the early communes to the end of history and Hegel depicted world history. Whereas Lefebvre's Trialectic¹ expresses its own narrative and all three elements act as thesis, each referring to the other two, not only negating each other but they are also complementary to each other's survival (Table 1). More precisely, Lefebvre's trialectics, unlike the dialectics of Marx and Hegel, occurs continuously and indivisibly at one time and place, and none of the three elements negate one another, unless in space of life or everyday life a state of denial is occurred by people.

The three elements include:

- **Spatial practice (physical, perceived or**

understood): Spatial practice or action carries the physical and material flow of individuals, groups or goods as well as their movements and interactions in space. Its structure is such that it produces and reproduces behavior and social life (Zieleniec, 2007, 60; Thacker, 2003, 19-20). From Lefebvre's view, society space is hidden by the means of spatial practice. The space of society is gradually being produced and spatial practice eventually conquers and dominates space of society (Lefebvre, 1991b, 38). Simply put, the perceived space also refers to the spatial activities of individuals in society, in addition to the multiple distinct activities of space in the production and reproduction of community structure. Spatial practice can be associated with the production and transformation of physical and material structures, such as the construction of highways and transportation networks, the creation of luxury business and financial centers, and the upscale buildings and even environmental destruction. These points

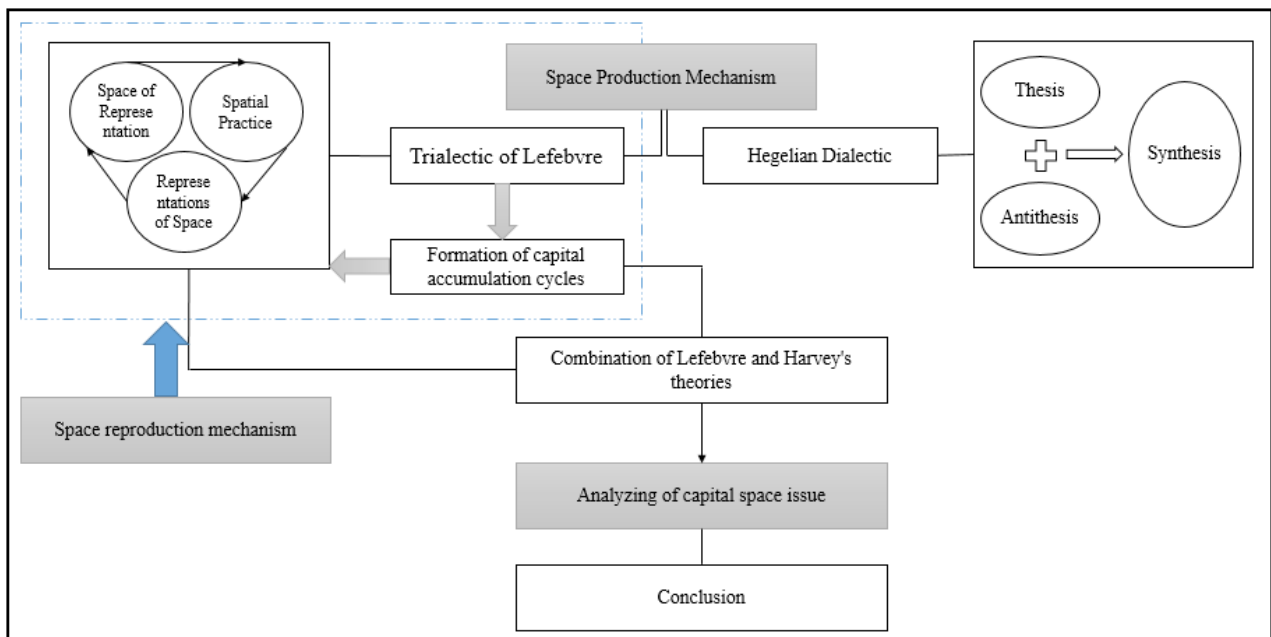


Fig. 1. Conceptual-theoretical model of research. Source: authors.

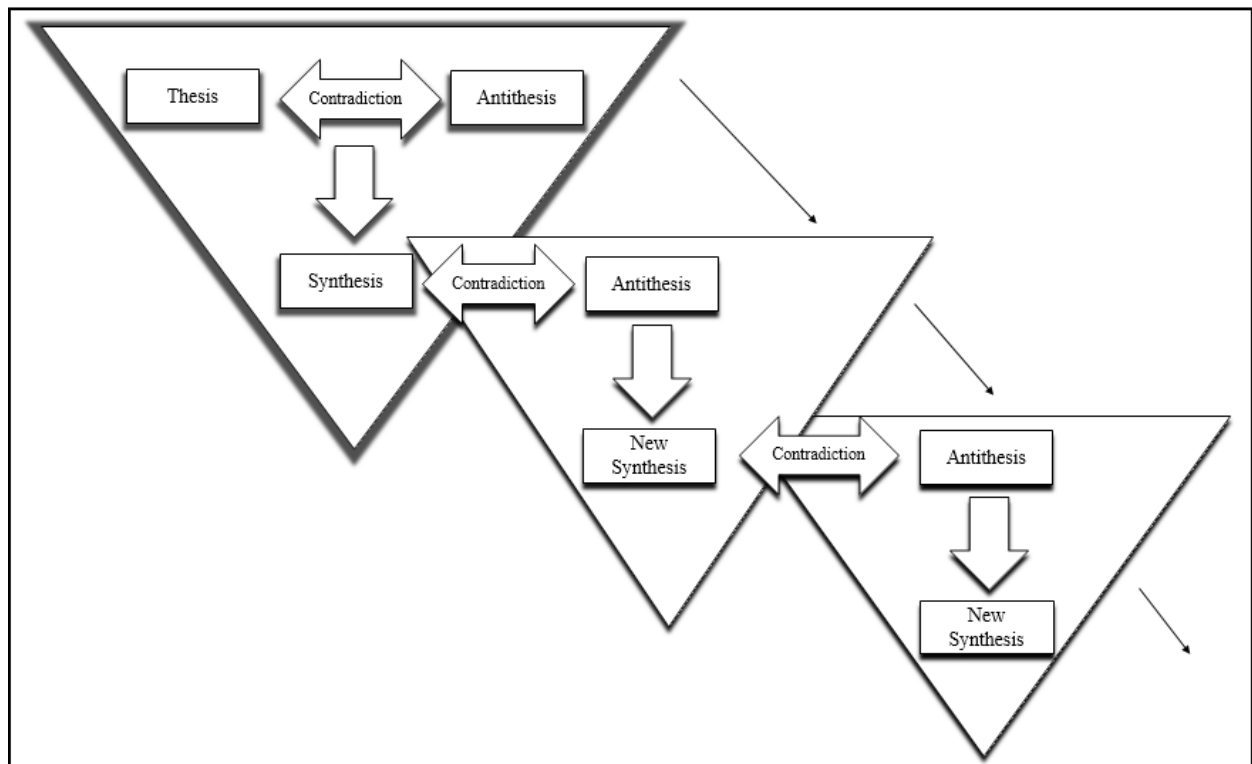


Fig. 2. The dialectics of German thinkers and the reproduction method. Source: author adapted from Pillai, 2013 and Mueller, 1958.

Table 1. The Lefebvre’s trialectics and its foundations. Source: authors adapted from Zieleniec, 2007.

First element	Second element	Third element
affected by Marx’s materialism	affected by Hegel’s idealism	Lefebvre’s invention
spatial practice	representations of Space	space of representation
understood	perceived	lived
comprehended	imagined	experienced
physical space	mental space	real space
material production	production of knowledge and ideology	production of meaning
structure	function (expectations)	performance (final result)
nature	imagination	social life
producing artificial nature	valuing consumerism culture	citizens tendency to consumerism and trialectics circulation
producing artificial nature	valuing consumerism culture	“right to the city” and change of special practice and representation of space

refer to fixed capital which is a prerequisite for accumulation. In Tehran, for example, the creation of luxurious commercial and financial complexes such as Paladium, Arg and Kourosh are examples of the production of structures for capital accumulation. It is worth noting that these structures are neither based on productive activities nor industrial activities. Moreover; it is often in contradiction with the structure of the local economy and it is often a space for the consumerism of luxury goods and global brands and the promotion of new consumption patterns that are also associated with the global economy. This physical space is produced in order to dominate everyday life and the dailiness of urban life and acts as the structure and format of new urban movements within the context of capitalist economy.

• **Representations of space (subjective, assumed or imagined):** This space is the dominant space of every society (or mode of production) (*ibid.*, 38-39). From Lefebvre's view, those who control how space is represented also control how it is produced, organized, and applied (*Zieleniec, 2007, 62*). In order to understand the assumed space, it must be stated that it is impossible to understand space without a prior thought. The intertwining of the constituent elements together appears to form a whole, which is associated with the production of thoughts and knowledge (*Goonewardena, 2008, 39-40*). Therefore, planning appears as an ideology and a practice in space (*Zieleniec, 2007, 62*). Simply put, the set of ideologies, consciousness and sciences that produce physical structures and conquer the thoughts and minds of citizens is the second step towards realizing accumulation policies because accumulation of capital is not achieved simply and only by making structures. This accumulation is created when citizens consume productive space and the consumption of that space requires ideology. Legal frameworks and even the absence of laws can also play a

role in representations of space. For example, non-payment of tax on vacant houses and luxurious homes in Tehran due to the lack of established laws is one of the main factors behind the creation of physical structures and the lack of laws has ensured the survival of capital accumulation in this sector. Advertising and promoting consumerism and creating unrealistic and fabricated values are other requirements for capital accumulation. Examples of spatial representation are in situations where physical structures are produced and people are encouraged to be consumerist and use those structures and new values are created for people.

• **Space of representation (social, lived or dailiness reality):** Lived Space is a real space and everyday living space (and the dailiness of urban life) which is in opposition to the control and domination of perceived space. Space of Representation will dominate physical space and uses symbolic and fake objects. This space is full of rationality, intervention and anger (*ibid.*, 62). Spaces of Representation are a complex and intertwined combination of mental and social dual factors. For this reason, the reality of everyday life through the eager and creative use of space carries the potential to challenge the physical and mental space. In this space, blended with perceived space and understood space, citizens become passive consumers and objects of capital because both physical and mental space are conquered by the capital. People's tendencies to use luxury goods such as mobile phones, endless consumerism of all kinds of goods and even the use of a personal car are examples of the reality of everyday life, all influenced by the conquest of material and immaterial spaces.

As depicted in *Fig. 3*, according to Lefebvre, the territories of the understood, perceived and lived issue can be harmonious and interconnected (in contrast to Hegel and Marx's dialectic) in which case, the subject is guided from one territory to another, and the stream of trialectics reproduction

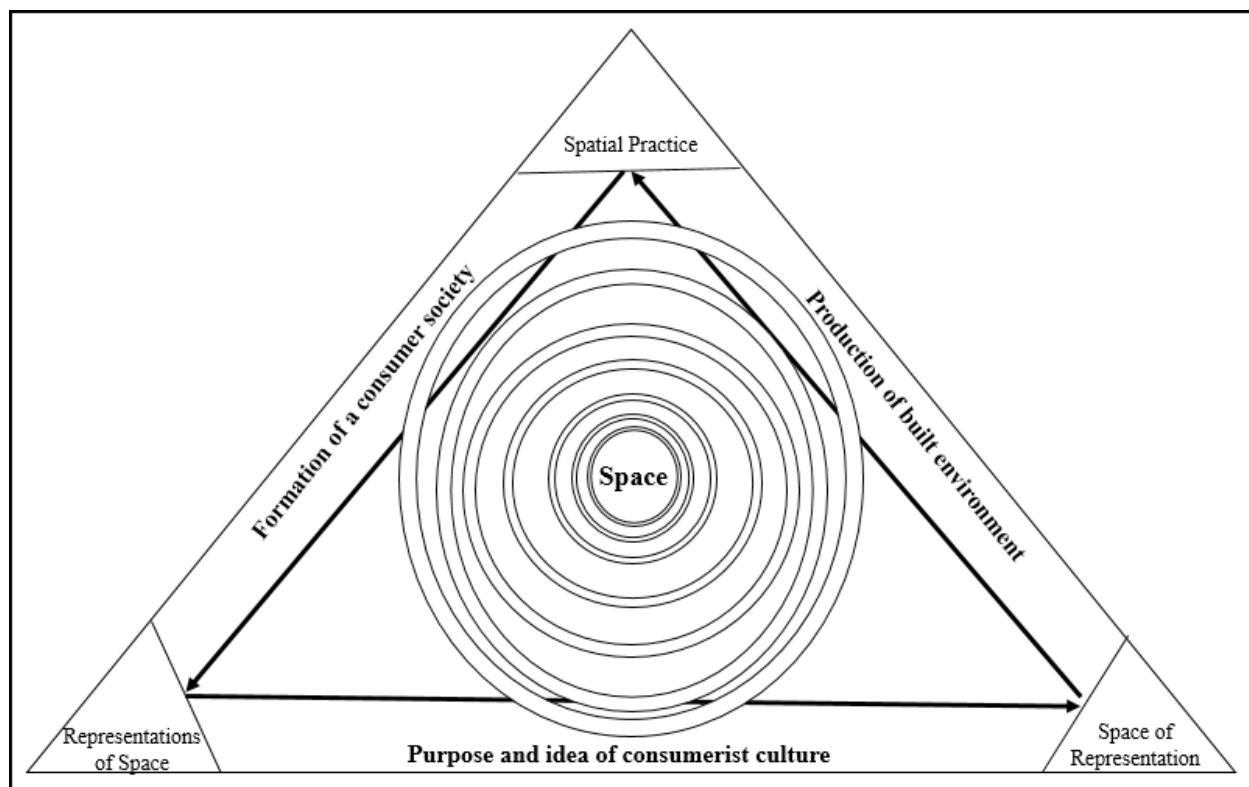


Fig. 3. Lefebvre's trialectic model and the interplay and combination of spatial practice, representation of space and space of representative. Source: authors adapted from Lefebvre, 1991b.

is provided. This is the pleasant situation which existed in European cities from the Renaissance to the 19th century. During this period of time, representation of space with religious origins was dominant over space of representation (Lefebvre, 1991b). The three elements of Lefebvre's trialectics operate in different ways according to historical periods, relations, and productive forces of society, accumulation regimes, and dominant economic systems and we cannot make full generalizations about all different communities and historical periods but we can take advantage of this trialectic model in the capitalist space which was also Lefebvre's field of study as a Marxist thinker.

Following this organic cohesion, Lefebvre warns that if it is regarded as a mental model, it will lose all its strength and if we understand it merely concrete and objective, then it will be strongly

restricted (ibid., 41). Therefore; we must conceive of the overlapping of material production, ideology production, and meaning production in one place at a time to maintain the model circulation. The importance of Lefebvre's analysis of trialectics stems from the fact that capitalism hegemony is implemented on space so that through regulating society, controlling the structure of spaces and its reproduction is ensured.

The circulation of capital in space and the emergence of triple cycles of accumulation

In the first cycle about which Harvey also comments referring to Marx (Harvey, 1985), the contradictions arising from the tendency of individual capitalists to invest are very evident and these investments in space continue to the extent that the surplus accumulation occurs. What

to do with space constraints in this situation? How does capital solve this crisis self-made crisis? So long as space is constrained by the circulation of capital and accumulation of capital, excessive value will not be produced. In other words, at the end of the first cycle, space is a barrier to capital turnover, leading to a decrease in profits and an increase in the time to move [delaying economic returns] (Feldman, 2015, 4). Passing this stage requires organizing a second cycle, where capital begins to create a new environment or a new space. For example, multipurpose and international business complexes, as artificial environments for production and consumption, present large portions of fixed capital, such as luxury goods, brand equity, global and generally at staggering prices with come with a considerable added value and the final profit will merge in the initial capital of mergers and capital accumulation occurs. Also unused lands in the city, in the second cycle of capital accumulation takes a complex form and require in-depth analysis because it is recognized on the one hand as a scarce source of capital, they are considered as a formal not real capital (therefore; their economic value is not derived from social labor)

and on the other hand, they are exploited by both the structure of production and the structure of consumption and huge profit is earned by the capitalists. It is worth to note that fixed capitals cannot be marketed without built environments. Also, large-scale industrial activities in the first cycle give way to manufacturing activities, daily consumption and light industrial goods that lead to mass consumption. The capital flow will be completed when in the third cycle, capital first enters the field of science and technology where the ultimate goal of capital entry is to connect knowledge to production [and increase economic efficiency] as well as reducing social costs under all circumstances, from investing in the military, ideological, and political sectors to suppressing the workforce to investing in education, sanitation and health care that increase the capacity of production forces (Harvey, 1985) (Table 2).

Overlapping Lefebvre and Harvey’s theories: production and reproduction of space in the second cycle of capital accumulation

These keywords in Harvey and Lefebvre’s works indicate commonality between their theories:

Table 2. Basic features of the triple cycles of capital accumulation. Source: authors adapted from Harvey, 1985.

The process of capital accumulation	Space investment scale	The typology of space investment	Investment-eligible structures	The fundamental goals of the capitalists
first cycle	prone spaces of the city	industrial space	huge factories and production workshops	production of added value
second cycle	all city spaces (artificial environment production)	production and consumption space	commercial complexes, upscale towns & communication arteries and ...	facilitating the capital circulation and ultimately the accumulation of surplus capital
third cycle	social infrastructure (science and technology)	creative and technological space (but controlled)	education and sanitation, health, military and security institutions and ...	increasing economic efficiency and repressing the masses

- domination of capital over space;
- capital as a subject;
- consumption (consumers) as objects;
- the movement of the deceiving the masses by the ideology of capital;
- production of space by capital;
- consumption of the majority of space by the masses;
- reproduction of space by consuming it;
- reproduction of production relationships by creating the added value;
- subject & object in the middle of capitalistic space;
- space as a real issue;
- space as a goods;
- loyalty to marxist roots, especially from Lefebvre.

The inferences that can be expressed jointly from Harvey’s and Lefebvre’s ideas about the production of space (or the artificial environment) contain the hegemony of capital and in a more radical way, the dominance of capital over space. In the second cycle of capital accumulation from Harvey, artificial space will be produced that will include the object of consumption and the domination of capital over space and everything in it, which will eventually result in the reproduction of second cycle. Similarly, in Lefebvre’s trialectic, the capital that is dominated by the space is first intertwined with (realized) space practice, the circle in which the new artificial environment and

structure are produced in space and then, at the stage of representations of space (thought) that is dedicated to the production of consciousness and ideology, the produced physical space transmits knowledge to the masses which is derived from capitalist ideology and is more intertwined with the training of space consumption. After that at the space of representation stage (lived), in addition to the consumption of space, the reproduction of production relations becomes a reality and at this stage, the production of structure and the production of meaning leads to the production of space consumption method and the structure produced by capital, reaches its final consumption and due to the simultaneous production and consumption, this trialectic cycle still continues (Table 3).

The problemology of capitalistic space in the second cycle of capital accumulation: a critique on everyday life in lived space

In the second cycle, capital will face a wide range of investment opportunities (Harvey, 1985), which on the one hand is concerned with the reproduction of capital and on the other hand with the social life of citizens. The role of these capitals also appears in space. The extent to which the capacity of space for receiving these funds is at the service of the citizens and for the benefit of the citizens, is of paramount importance. In this respect, Harvey, with a hostile view believes that “The transfer of capital to the second cycle and the over-investment

Table 3. Basic features of space production and reproduction in the second cycle of Harvey and Lefebvre’s trialectics. Source: authors, adapted from Harvey (1985) and Lefebvre (1991b).

	Harvey- second cycle of capital accumulation	Lefebvre- space production trialectic
First cycle	production of artificial environment and fixed capital within it	production of space structure
Second cycle	space consumption	production of knowledge
Third cycle	second cycle reproduction	space consumption
Forth cycle	reproduction continuation and transition into third cycle simultaneously	space reproduction

in this sector is only in relation to the capital needs and has nothing to do with the real and unmet needs of the people” (*ibid.*).

If the above statement by Harvey is analyzed deeply, we could imply that capital flows meet the needs of the people, not the fundamental and real needs but the artificial and formal needs. Those needs that are no one’s top priority are tied to mass consumption, induction, and unproductivity. In the second cycle, the production environment is formed on one side and the consuming environment on the other is remarkably active. The more consumption increases, the more reproduction of production relations and meanwhile capital accumulation is imminent and likely to happen. Harvey further argues that the recurrent circulation of capital in the second cycle in urban spaces is a factor causing the separation of habitat, types of rent, the tendency for the coherence of capitalist structure, the uneven development of urban spaces and the classism of society (*ibid.*). It would be no surprise if the above statement is confirmed because the only way through which the capital reproduces capital and accumulates it, is creating such anomalies and such spaces. In this cycle it seems obvious that capital will be able to promote added-value and eventually reproduce the relations of production and even reproduction of society. But how it even affects the details of citizens’ lives requires a historical analysis. On order to perform historical analysis of this subject we can get help from the notion of “Everyday life” from Lefebvre that occurs exactly in the lived space (although Lefebvre never mentioned it). Lefebvre’s lived Space is synonymous to the second cycle of Harvey’s capital accumulation and in particular the artificial environment of consumption and the circulating capital in which an interesting debate will rise.

Lefebvre’s “Everyday life”, is very complex and confusing but it is necessary to examine his point of view. In his triple of Critique of Everyday

Life, Lefebvre criticized the function of capitalist economics and even went beyond capitalism in the first volume of the book in French which was published in 1947 and translated into English many years later. He fearlessly attacks the deconstruction of science foundations and historical failures in such a way that he defines realism as ossified and fossilized, the contemporary art and philosophy as humiliation, romanticism as museum of petty bourgeoisie, surrealism as dumb and the French Baudelaire as a clown like Chaplin. He goes on to say: “Our era is an age of criticism and criticism of everything must be acceptable” (Lefebvre, 1991a, 138). The sharp edge of Lefebvre’s criticism in the first volume of his book addresses “Everyday life” and believes that one who analyzes everyday life without regard to historical processes is bound to fall (*ibid.*, 136). Adopting a Marxist viewpoint and by criticizing money, needs, labor and freedom (*ibid.*, 138-173), he believes that producers must work together and be rationally controlled in a collective manner while maintaining the system of private ownership that has conquered the material and intellectual dimensions of life, needs to be changed (*ibid.*, 175). Lefebvre is attempting to liberate everyday life from the domination of capitalism by proposing claims of capitalist system and its mode of production which relies on the creation of unrealistic needs and in the second volume of the book, published in 1961, he launches more severe attacks on the interventionists in changing everyday life. Continuing with explaining the wisdom of capitalist producers and peoples’ silliness, he notes that why the machines play a role today as an important part of our lives, our culture and our civilization? He responds that this importance is the result of a social choice without having sufficient knowledge or reason for it or at least thinking about its consequences (Lefebvre, 2002, 212). The result of this system of thought is that alienation begins and that all the economic and social systems of the city exhibit

the signs and symbols of capitalism domination to the extent that in a city such as New York, some essentials need to be done including the sociology of waste bins, the analysis of the relationship between people and their machines and peering into women's journals. In this book, Lefebvre notes that everyday life and dailiness are two different and distinguishable items. Everyday life remains at the level of the whole by bringing about work, love, hope, despair, entertainment, activity, planning, knowledge, etc. [which is like a container carrying good and bad contents] while dailiness is monotonous, repetitive, boring, and with a sense of rejection in the capitalist system (*ibid.*, 356-357). Describing these complex concepts, Shields states: "The word everyday life in the works of Lefebvre, is every day and even meaningless activity [with its all aspects], not merely daily life. In France, there is a difference between the meaning of daily life and ordinary activities. In fact, everyday life means daily activities that continue in the form of more or less ordinary activities [with despair and hope]. Whereas dailiness always means ordinary, common and repetitive [without despair and hope]" (*Shields, 1999, 69*). From the definition of Lefebvre and Shields, it can be deduced that everyday life is philosophical as it is combined with hope and thought, while dailiness is recognized as a boring reality of life. In the second volume of his book, Lefebvre attempts to answer the sociological approach to how people live in a capitalist society (in which new spaces are produced) or how bad do they live? Or even how do they not live? (*Lefebvre, 2002, 18*). He radically criticizes the needs, uses, and thoughts of the capitalist world and he believes that the modern world has brought about alienation and dailiness. The book remains tough at the level of general criticism, and continues with third volume of the book which was published in 1981 and details everyday life with a worrying outlook on the future. Lefebvre explicitly states: "Modern

society is engulfed in contradictions that even people do not know what has happened to them ... Modern society is prone to death; people do not die but rather disappear. Therefore; this society is prone to a frightening future. We shall once again remember the role of economy arms in this regard" (*Lefebvre, 2008, 166*).

He points highly pessimistic to the computer and even its impact on the working class in its critique of the achievements of the contemporary world and dailiness. Who is indeed able to measure energy and social time instead of using computers to estimate cost and money so that exchange value is not solely based on money, market and capital? The economic powers of the contemporary world intend to use these technologies, not for the comfort of the people but to increase their domination over everyday life. In the contemporary world, the working class finds itself among the modern and destructive technologies that it rarely understands and the only thing being imposed to them is to improve their working conditions. Technologies have now made it possible to put an end to work and daily life is summarized in agony (*ibid.*, 91-92). Lefebvre's critique of everyday life in the age of modernity to the postmodernity includes first a critique of political economy and then processes that lead to the reproduction of society, in particular the working class and even the middle class. In this age, capitalist economies transform people into blind and deaf consumers whose consequences, in addition to reproducing society, can be attributed to individual dailiness and capitalist valuation. Now some basic questions are of course repeated such as what this boring, meaningless, powerless social life has to do with Harvey's capital accumulation cycle and Lefebvre's trialectic? In what way is it related to these models? And the contemporary dailiness in cities is the reflection of what structure? In Lefebvre's trialectic, the first element of which is spatial practice, capitalism produces the structure and physical environment

(Lefebvre, 1991b). This phase coincides with the Harvey's second cycle of capital accumulation, where capital acts to increase surplus value and ultimately to continue capital accumulation to generate fixed capital as a physical framework and circulating capital (Harvey, 1985). In both of these stages, the artificial environment and the physical structure are produced by capitalist thought. It requires a kind of personal behavior and social life that is achieved by having domination over space.

Conclusion

It is now crystal clear that capital does not circulate in a vacuum but that space as the background of capital carries all the contradictions and crises and plays a fundamental role in the survival of capitalism so that capital and its associated ideologies, in addition to the production of space are also consumed by the masses. In the second cycle, capital first examines the creation of the potential environment for creating artificial space in production and consumption and then the produced environment (spatial practice) which is itself influenced by capitalist ideology, deals with the creation of ideology (representations of space) and requires the appropriate behavior from the space residents and in the lived Space, citizens as consumption object assist the reproduction of the structure (space of representation). The need for continued consumption (not just goods, even ideology) in the lived Space for capital is obvious and when the production space is not consumed, one can expect the trialectic cycle to get out of the circle. Believing in the roots of traditional Marxism, Lefebvre sees the revolution in lived Space as the only way out of capitalist structure.

In sum, the findings of the study can be summarized as follows: In the second cycle of capital accumulation in addition to a production environment, a consumer environment is also created that directly affects the daily lives of

citizens and according to Harvey it creates a monotonous and artificial quality of life. Similarly, in Lefebvre's trialectics, spatial practice together with representations of space, ends in a space of representation or lived Space which Lefebvre claims is the real life space of citizens often taking a passive form and a kind of objectiveness emerges among the citizens. This objectiveness is the result of structure and knowledge production that leads to the dailiness of citizens in the living space and as long as citizens use this structure and knowledge, the reproduction of production relations (Fig. 4) emerges and the objectiveness and consequently the citizen's passivity could be observed. The second cycle of capital accumulation in the Harvey intellectual system also develops the lived Space dailiness of citizen's lives contributes to the redevelopment of citizens' lived Space by producing structure and at the point where the second cycle of accumulation reaches a crisis, in order to get out of the crisis, the third cycle of accumulation is generated by relying on the production of new ideologies, knowledge and awareness which in the Lived Space results in the very ideas of Lefebvre and as long as the artificial environment in production is consumed by the citizens, the relations of production will also be reproduced, resulting in the dailiness and passivity of the citizens.

Lefebvre views the emergence of a revolution and disobedience against capitalist thought in the lived Space as a way to prevent the reproduction of production relations³. This solution can be generalized to Harvey's second cycle in the consumer environment to prevent capitalist restructuring by preventing mass consumption. The results of past research also show a similarity in the relationship that is objectively and practically associated with the resistance of public groups against the flow of capital (Balaban, 2010; Apostol, 2007) Also in all of the studies mentioned in Table 1, the most significant critique is on the forces of power and economic

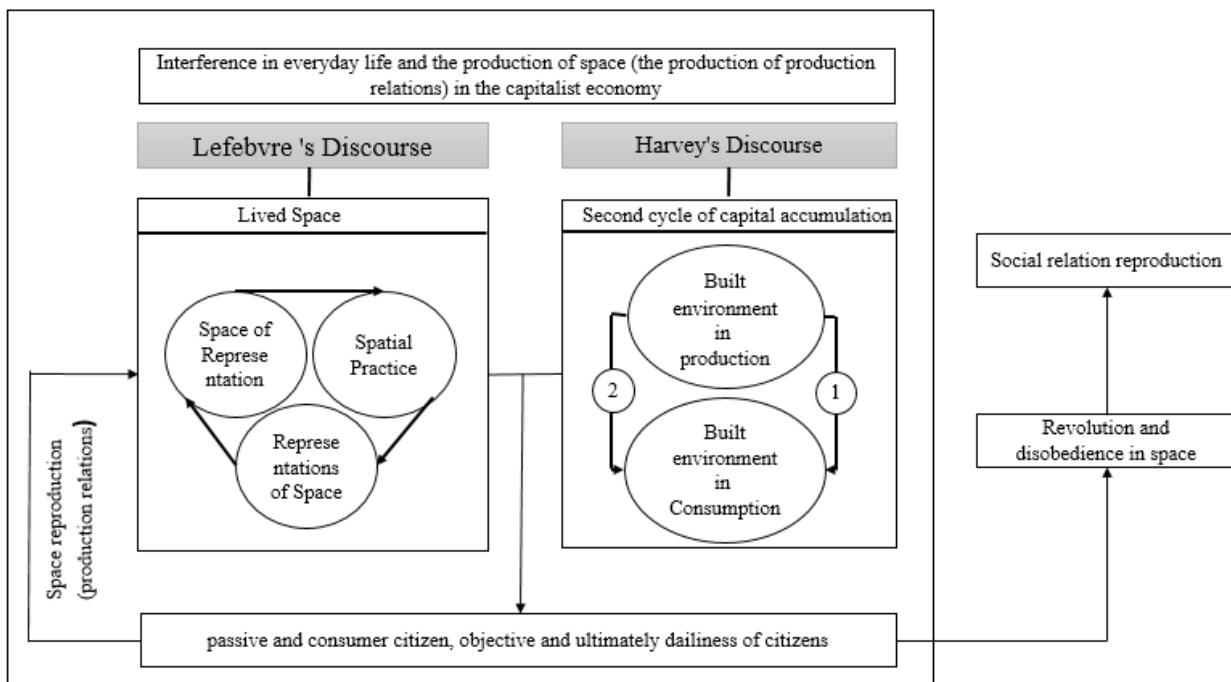


Fig. 4. The production and reproduction of space in capitalist economics and its escape strategy in the Lefebvre and Harvey intellectual system. Source: authors adapted from Harvey, 1985 and Lefebvre, 1991.

domination which affect the daily lives of citizens outside the lived space and the increase of social dissatisfaction and anti-development processes and as Lefebvre noted, this type of societies are prone to death. Finally, the critique of the second cycle concludes with the point that the lived Space and in a simpler sense the real life space of the citizens is produced passively and objectively in the second cycle produced in harmony with the function of capitalism and its first and greatest impact is on the lived Space, in addition to the urban space, where dailiness life is one of its dire consequences.

Endnotes

1. The three words that Lefebvre used are respectively “spatial practice”, “representations of space” and “spaces of representation”.
2. The first element does not mean that the trialectic necessarily starts from this stage. Lefebvre’s trialectic can even start from the third element. In capitalist society, special practice seems to be the initiator but this rule is no exception.
3. Lefebvre’s views embrace the transition from lived space under capitalism through “transformation” not gradual “reform”.

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