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In academia, there has been a neglection of the spatiality of human existence, with the focus being primarily on our social and historical dimensions (Soja 70). However, recognition of a triple dialectic encompassing the social, historical and spatial has emerged, and has become increasingly more prominent in recent decades. This is not to take away from the more commonly noted aspects, but rather to elevate the spatial dimension of human existence to a status of equal recognition, respect and importance (Soja 70).

Spatial and social aspects of lived experience are in constant "conversation" with one another – simultaneously producing and re-producing meanings of places, as well as affecting the interactions, behaviour and dynamics that co-exist within these spaces. "Understandings and concepts of space cannot be divorced from the real fabric of how people live their lives," and this ongoing dialectic is fundamental to the notion of space as a social construction (Shields 46). Georg Simmel, recognizing the importance of socio-spatiality, described spatial relations as "both the condition for and the symbol of, social relations" (Tonkiss 148).

The act of theorizing about social justice is a normative one, as one is making claims about morality, and asserting their vision of a just social (and thus spatial) world (Soja 74). Not only does the social implicate space, but time does as well. "No social process takes place uniformly throughout space," but instead evolves overtime, whilst interacting with social actors (Soja 71). This uneven development of space highlights the importance of time, and spatio-temporal relationships and processes. Space is never static.

Spatial (in)justice is inextricably linked with both environmental and social (in)justices, as will be exemplified in rural, urban and global contexts. As well, an emphasis will be placed on the shift from the theoretical zone of spatial (in)justices into their practical manifestations.

Despite its mildly misleading name, Henri Lefebvre's notion of the "right of the city" is not limited to urban areas, but extends to the rural regions of the world as well (Soja 97). His "right to the commons" pertains specifically to the global commons (oceans, air, etc.) that everyone in the world shares (at least theoretically and ideally) (Merrifield 168). This rural-urban divide is bridged somewhat by observing that "things do not just happen in cities, they happen to a significant extent because of cities" (Soja 97).

In *The Production of Space*, Lefebvre equates the natural to the spontaneous, arguing that, unlike in the built urban environment "nature's space is not staged" (70). Moreover, Lefebvre asserts that "nature is being murdered by 'anti-nature' – by abstraction, by signs and images, by discourse, as also by labour and its products" (Lefebvre 71).

The culture in which we live thrives off of the commodification of everything: labour, products, ideas, nature, time, etc.. Even space has been commodified; "it has become a piece of merchandise, a thing to speculate on, to buy and sell, rent out, monopolize and colonize, tear down and reshape" (Merrifield 167). A clear demonstration of our culture of commodification is the massive growth in the privatization of the natural environment.

An example of spatial injustices in the privatization of nature is how, across the globe, farmers' land is being expropriated from them to enable excessively wealthy corporations an opportunity to start up an agribusiness (Merrifield 169). Corporate farming is becoming increasingly more common, pushing people off of their rural land, and forcing them into the shadows of the cities. By losing their farm land and subsequently being deprived of their means of self-sufficiency, people from rural communities are forced into the city in search of employment (and in search of survival…) (Merrifield 169).

The Canadian-European Union Comprehensive Economic and Trade Agreement (CETA) is "a comprehensive free trade agreement that would eliminate most tariffs between Canada and the EU while reaching 'behind the border' to change non-trade related government policies that affect business profits" (Barlow 1). CETA is relevant to the topic of spatial justice because if it were to be approved as official legislation, CETA would welcome (almost encourage!) the invasion of Canada by foreign transnational corporations, who seek solely to privatize and profit from Canadian natural resources.

Privatization of spaces and resources of which were once commonly-owned and publicly-shared is an injustice of socio-spatial colours, as it is just one of the ways that the everyday is being controlled and colonized in modernity, according to Lefebvre (Gardiner 91). As more and more aspects of our lives are commodified, "commodities – and increasingly simulacra of commodities – now become the essential medium of exchange and communication" (Gardiner 91). This increase of social interaction via commodities leads to a gradual decline of meaningful, more permanent relationships. Qualitatively-rich relationships are increasingly becoming replaced with ephemeral, shallow encounters, ones with less social investment and therefore less significance. As Lefebvre poignantly notes, this decline is representative of a "new poverty": a drastic disintegration of the qualities of existence that make life most meaningful and enriched (Gardiner 90).

Spatial injustices are embedded in natural and rural environments in numerous ways. Another example of how injustice has manifested itself in these environments is in the form of democratic erosion.

CETA, if approved, would pose a dramatic threat to the (already fragile) "democracy" of Canada. Not only would the passing of CETA lead to a diminishment of democracy (as municipalities would lose control over their local economy), but the secrecy with which the trade agreement is currently being treated by Prime Minister Stephen Harper is an intentional act of avoidance of public debate and, most importantly, of fierce opposition. Without expressly being made aware of the massively adverse implications of CETA, it is not plausible for citizens of Canada and of the world to create an open forum to host an informed debate surrounding the details of the agreement.

This intentional concealment is in stark contrast to Lefebvre's notion of the "right to the city" or the "right to the commons," which herald the precedence of open forum and debate over the empty rhetoric of politicians. In summation, this democratic erosion marginalizes all citizens of Canada, oppressing people to the point that they become both "space-less and time-less" (Merrifield 169).

Yet another example of the silencing of Canadian citizens can be found in the Green Energy Act (GEA) of 2009. This legislation is a silencing mechanism, stripping all direct local control over zoning and construction approval rights regarding Industrial Wind Turbines (IWTs) from municipalities across the province (GEA 61-62). Furthermore, the Local Municipal Democracy Act represented a recent attempt to reclaim some of the rights lost under the GEA, but Ontario's own Energy Minister Chris Bentley has stated that he will be voting against it, claiming that "it would simply put an end to the investment and the jobs" (Hundertmark 1).

Over the past few years, the threat (and reality) of industrial wind farms have loomed large in Ontario, under the guise of being environmentally beneficial. Industrial wind farms have

now saturated the rural countryside of Ontario, despite thousands of people forming grassroots organizations in active protest, as IWTs pose major threats to non-human and human life, as well as to the very environment they claim to be saving (Krogh 2011).

Not only could industrial wind farms be deemed a form of corporate farming, but the constant, repetitive rotations of the massive turbine blades (although turning in circles) are representative of Lefebvre's notion of linear time, illustrating the "regimented cycles of industrial capitalism" (Felski 81). This notion of time is juxtaposed against the spontaneous *rubato* of the swaying of trees, and the movement of other life in nature. The spontaneity (and "naturalness") of nature is realized (as Lefebvre asserted), as opposed to the robotic rhythms of a rationalized modernity, which homogenizes experience, and empties it of its qualitatively enriching dimensions. In summation: "repetition has everywhere defeated uniqueness" (Lefebvre 75).

By focusing on injustices of spatiality that occur in natural and rural environments, the vital realization of the inter-dependence of social democracy and environmental justice is augmented (Soja 86).

Just as spatial injustices exist in the rural environment, urban settings are a locus for injustices in terms of spatiality as well, with urban housing and neighbourhoods (that is, suburbia), perhaps being the most obvious example. Urban (or suburban) sprawls are specifically designed and constructed to facilitate the "panoptic gaze," as well as to maintain a dependency on the use of automobiles (which is directly linked to pollution of the environment, and thus an act of spatial injustice). In suburbia, where a large amount of housing takes up a proportionately smaller amount of land mass, houses are specifically designed and located to facilitate sight, and

therefore scrutiny, from nearly all directions. The street creates a divider between the rows of houses, allowing for residents to monitor pedestrian and automobile traffic and behaviour. The doors and transparent glass-paned windows face inwards towards the street, and an eerie silence also finds its home in these isolated neighbourhoods, thus amplifying minor sounds and allowing for conversations to be overheard more easily.

The intentional design of suburbia is an unjust use of space, as it is a form of social control, a monitoring mechanism. It encourages individuals to self-regulate, to constantly normalize their behaviour, because they can never be sure who may be watching. Suburbia demonstrates the ubiquitous power of panopticism, as akin to Foucault, and exemplifies the idea that "spatial control is an essential constituent of modern technologies of discipline and power" (Shields 39). The constant surveillance is internalized, resulting in the self-monitoring of one's own behaviour (Foucault 202).

Constant surveillance and internalized control is pervasive throughout society, in places such as mega-shopping centres (e.g. Wal-Mart and Costco): concrete buildings, surrounded by a concrete garden (the parking lot), situated in a concrete forest (the city). This spatial defilement symbolizes, at best, humanity's disconnect from nature, and at worst, humanity's ongoing slaughter of it.

Not only do these privatized kitsch spaces virtually eliminate one's privacy, they also offer a limited amount of things to do there, as they are designed only to facilitate mass consumerism. Therefore everything is planned and pre-programmed for consumption. "In urban spaces, spaces where people used to wander and linger, in public and in common, have steadily been transformed into spick and span privatized zones" (Merrifield 167). Massive shopping areas

that help to characterize the urban environment are areas void of spontaneity and choice. This is an unjust use of space, as the erasure of spontaneity from various spaces throughout society diminishes and impoverishes one's creativity. This is alienating humanity from our inherent nature as creative and spontaneous beings.

This loss of spontaneity and diminishment of authentic choice at large-scale shopping centres could be extended to the loss of choice and accessibility of food. Food deserts refer to areas, in both rural and urban settings, in which there is an unequal accessibility to healthy and affordable food (Brown & Shafft 71). Food deserts, spaces void of accessible healthy food, are unjust regions of the world, as, needless to say, eating healthy food is inextricably linked to maintaining healthy eating habits, body weight, and an overall healthy lifestyle.

As stated previously, one of the primary reasons for food deserts is because of the difficulty (or blatant inaccessibility) of accessing grocery stores in some regions. Thus, transit inequity largely, albeit indirectly, is interconnected with one's overall health. Transit inequity is when mass public transit is not equally accessible and/or affordable to all people living in within a particular area.

This is spatially unjust because by this resource (public transit) not reaching people living on the outskirts of a city, those people are continuously marginalized. Also, those on the outskirts are, by no coincidence, of lower socioeconomic status, and are thus marginalized to begin with. Transit inequity is one of the many interrelated structures in the holistic urban system that works to maintain the status quo of marginalization and inequality.

Furthermore, because more tax-payers' money is allocated to subsidizing the construction of freeways as opposed to funding mass public transit that would assist in mobilizing the

marginalized (granting them increased access to places and opportunities within the city), the inequalities are reinforced and appear to remain stagnant. Public expenditure thus produces adverse effects for the poor people of the population, and reinforced the riches of the wealthy elite (Soja 86).

(In)justices of spatiality can be theorized in ways that approach spatial justice with the intent of either a reformation or transformation of the system. Geographer David Harvey's notion of territorial justice is a "liberal formulation," as it focuses intently on the *processes* which produce these unjust spaces.

A bold critique of Rawl's distributive theory of justice, Harvey demonstrates "that unjust outcomes arise from inherently unjust processes operating in an urban milieu preloaded with distributional injustices to begin with" (Soja 86). The injustices are embedded within the processes that create the system itself, manifesting in our institutions (expressed through our ideologies), and resulting in a consistently cyclical perpetuation of structural inequalities (known as Harvey's "systematic 'urbanization of injustice'") (Tonkiss 57). The interconnectedness of transit inequity and food deserts is an example of these latent processes that perpetuate the wealth and health disparities among people.

Continually, the relationship between food deserts and transit inequity is demonstrative of the unjust use of space, as it is in violation of Harvey's primary principle of territorial justice: "that the organization of space and the regional or territorial allocation of resources should meet the basic needs of the population" (Soja 85).

After a re-situation of his ideas within a Marxist paradigm, Harvey contends that "justice … can only be achieved through the transformation of the social relations of production that

characterize capitalist development," because "powerful social forces … purposefully shape spatial form (geography, the built environment)" (Soja 87). An elaboration of this contention reveals that the implications of this socio-spatial dialectic are problematic because the built environment does not possess adaptive capabilities, thus can become no longer useful. This exemplifies an increased tension between temporal and spatial elements (different uses and needs of various spaces change with time) (Soja 89). In summation, when things in a space, or space itself is not socially in or of use (thus, a denial of space), then this "equates to a pilfering of time" (Merrifield 168), which Lefebvre refers to as "the colonization of everyday life" (Gardiner 91).

Here the cyclical reinforcement of inequalities/injustices are exposed. Malls and super centres are an aspect of the urban built environment that enable consumption (and encourage over-consumption). This represents a dimension of inescapability/unavoidability for marginalized people who can only afford to shop at places such as Wal-Mart. Their continued shopping at such colossal corporations enables the continued existence of the corporations, thus viciously perpetuating the cycle of inequalities, and reinforcing their own marginalization.

Continually, the capitalist mode of production and the urban built environment are mutually reinforcing, and consequently systematically reinforce inequalities and injustices of many shades. This cycle exposes the dangers of capitalism as not only a creator of, but also a perpetuator of crises.

Henri Lefebvre, a heterodox Marxist thinker, emphasizes the domination of space by the bureaucratic state "through the application of technocratic rationality" (Gardiner 90). He conceived of space as having become yet another commodity (as demonstrated by an increase in privatization of once public spaces). Furthermore, *abstract space*, a product of capitalism, is the

environment in which *abstract labour* thrives (Merrifield 169). It is "a material landscape of office blocks and luxury apartments, of shopping malls and boutiques" (Merrifield 169). In the concrete jungle of *abstract space*, homogeneity is augmented and genuine variety is removed by force, resulting in the emergence of a "new poverty," that is, a severe diminishment of the qualities of life that enrich humanity, and one's overall existence (Gardiner 90).

Lefebvre contends audaciously that "the survival of capitalism depends fundamentally on the production of (predominantly urban) space" in ways that favour and cater to mass consumption (Soja 98). Therefore, in order to transform capitalism into a different system of production, a fundamental change in the way we produce space altogether needs to occur (i.e., not using space for the sole purpose of mass consumption of products, especially at the detriment of the natural environment, and the quality of one's lived existence).

With the recognition that processes of power perpetuate injustices spatially, Lefebvre believed that a subsequent call to action was in order, which led to his rallying cry of the "right to the city" (Merrifield 168). Lefebvre confidently contends that the right to the city, the conceiving of the "city as play" (Gardiner 97), needs to be strengthened and complimented by "the right to space, the right to land, because all of that enables people's right to self-affirmation and self-unfolding" (Merrifield 169). The right to the city entails "a right to renewed centrality"; a dynamic core that fosters open forum, bolsters "enchanted encounters" – a public space rich with vibrancy, spontaneity, and human heterogeneity (Merrifield 169).

In order for a spatiality of justice to be actualized, a transition from theorizing socio-spatial justice to practical application of theory needs to be experienced. Henri Lefebvre heralded the emergence of a new spatial consciousness, proclaiming that liberation of the mind must

precede the liberation of one's socio-spatiality: a new spatial consciousness is necessary if a spatial justice is to be achieved in practice. Mobilization of the mind allows one to realize that spaces are socially produced, and can thus be de-constructed, re-constructed, and *re-produced* as something else. This dynamic perspective of the world helps generate the necessary opportunities for the radical socio-spatial transformation that Lefebvre trumpeted with his "right to the city" idea.

As if inspired directly by Lefebvre himself, a global uprising is underway: the Occupy Movement. In cities across the globe, people are joining together, literally staking tents, but also, (and more importantly), staking claims and striking up conversations. Consciously, people are staking claims directly about changes they want to see to the present-day order (both locally and globally, although they are inherently interconnected). However, people are simultaneously staking claims (most likely unconsciously) about the way they conceive of space. They are reclaiming public space, consequently altering their relationship to a particular space, as well as changing the dynamics within it. Therefore, whether it is overtly recognized or not, the Occupy Movement is deeply entrenched with and related to theories of spatiality and (in)justice.

By occupying city parks and reclaiming public space, people have demonstrated the malleability of space, and have simultaneously made clear that space is indeed socially produced. The global Occupy Movement has assisted in exposing the emerging understanding of space as "a structure created by society, a social product and not just an environmental container or context for society" (Soja 91).

One of the major strengths of the movement is its "crosscutting alliances and coalitions" (Soja 109). The multidimensionality of the movement facilitates an approach of intersectionality

towards issues, which both sheds new light and perspectives on things, as well as demonstrates the interconnecting and overlapping causes of the fundamental problems in the world.

The all-inclusiveness of both people and problems within the Occupy Movement could be likened to Brecht's use of montage. The movement is an example of a montage as it an appropriate and audacious attempt at representing the complexity of human existence, in its truly pluralistic and contradictory form (Highmore 23a). Increasingly the rationalization of the world attempts to smother heterogeneity in favour of homogenized forms, but the practice of montage (in this instance, expressed through the Occupy Movement) vows to maintain the diversity of life (Highmore 94b). In summation, the global Occupy Movement, with its representativeness of humanity in a montage of paramount proportions, could itself be deemed a "work of art" – an expression of the human condition, by humanity itself.

Many theorists discuss ways that space can be re-produced, with de Certeau being one of prominence. De Certeau's notion of "tactics" is the use of time to reclaim one's power, albeit temporarily, in a context where power permeates a space (Tonkiss 138). Tactics are hidden and fleeting moments of action against this power: the "skirmishes in the terrain of everyday life" (Tonkiss 138). Rather than robotically regurgitating spatial meanings of the city, de Certeau argues that people find, literally, new paths to walk, as a way of creating a revived meaning of a particular space. When people employ the use of tactics, they are "poaching" the spatial immediacy, taking what they want from it, and using the space as they see fit (Tonkiss 138). Also, it is important to point out that de Certeau is highlighting the vital correlation in social existence between spatial and temporal elements.

Anges Heller's idea of a spatially just world is one in which a multiplicity of personal notions of utopia could co-exist, spatially and temporally (Gardiner 154). Such a space would not be characterized by a dominant ideology or institutional structure, but instead by heterogeneity, and a common "ethics of care" in regards to the genuine needs of all (Gardiner 156). Iris Young supplements Heller's theory by adding that "social justice … requires not the melting away of differences, but institutions that promote reproduction of and respect for group differences without oppression" (Young 47).

The reclamation of space is a practical and realistic approach to achieving spatial justice. The various tactics used to achieve this spatial re-definition are fundamental to the Occupy Movement paradigm, and are being incorporated into the very social fabric in which we live (whether the tents are pitched or not). Because public space is being reclaimed, re-produced, and more justly redefined, people are, personally and collectively, emphasizing a push for the dis-alienation of humanity.

Spatial redefining that works towards a spatiality of justice can ideally only be achieved at the grassroots level, where people are engaging in participatory democracy, taking direct action to accomplish their goals. Spontaneous and unpredictable "self-organization, in short, superimposes its own space-time relations over the state's cartography, over the state's office hours …" (Merrifield 182). Regaining control, not only over the overarching structures that dominate modern life, but also control would be resumed over one's everyday life at a more micro-sociological level. This is because the domineering institutions of modernity have infiltrated the home, dictating one's everyday routines and schedule of activities. With societal self-organization, people would be able to create spaces in which they control their own daily activities, and thus dictate their own lives.

Conclusively, the importance of spatiality in human day-to-day activities, interactions, and thus entire existence, is vastly undermined and under-represented both at the level of everyday consciousness, and in the realm of professional academia. Spatiality is formed in a fluid process that engages the social, the spatial, and the historical aspects of human life. Space is a malleable social construct in which socio-spatial injustices are entrenched.

Spatial (in)justices are inextricably linked with both environmental and social (in)justices, and these injustices are embedded, in various ways, within rural and urban environments.

Justice in terms of spatiality can only be achieved through social processes engaged in at will by social actors that work towards re-producing and re-defining spaces that reflect unrestrained human creativity and impulse. A new spatial consciousness needs to be arrived at, in order to mold a space where multiplicity and healthy co-existence can flourish; a space that is constructed to suit the genuine needs of humankind, whilst never over-riding the fundamental needs of the environment.

Spatial justice comprises the reinvigoration of creative human heterogeneity. This realization of humanity's needs and creative potentials would simultaneously equate to a diminishment of the robotic rationality prescribed by modernity, and thus begin our transcendence of alienation. By seeking to reclaim space spontaneously, freely, and creatively, the metamorphic qualities of human existence are exemplified and nurtured. Socio-spatial justice can be achieved with a new spatial consciousness, and this socio-spatial re-shaping of one's own life would lead to the transcendence of alienating forces, all the while crafting one's life as a work of art.

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