



Psychogeography in Planning: A New Methodological Approach via Representations of 'Body', 'Urban Space' and 'Walking'

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Abstract

Pattern of urban space penetrates the minds and bodies of citizens; this penetration results in a two-folded map: physical and psychogeographic maps. *Mental representations* enable (re)-reading the invisible components of physical organization through spatial practice. Re-mapping such an authentic spatial knowledge is a crucial but neglected field of enquiry within planning to grasp the gap between 'what is conceived' and 'what is experienced'.

'Psychogeography' concentrates on how the environment influences individuals' feelings and attitudes and therefore -at the intersection of geography and psychology- it presents an epistemological basis to examine such a gap and offers methodological inputs to cover the interrelation among top-down designs of urban space and bottom-up reproductions of 'the soul' of the city. Within this context, the main question of the study is "how the representations of walking experience can be used within planning with reference to the two-folded map assumption". During this examination, theoretical and methodological readings on psychogeography led us to an *epistemological baseline*, as an initial step to construct a new spatial methodology of the 'body' and 'walking experience'.

The study is composed of three sub-sections. Firstly, the gap between 'physical' and 'psychological' maps is conceptualized. Secondly, the concept of *psychogeography* is defined as a source and method of spatial knowledge within its deficiencies and potentials. Lastly, the term, *Dérive*, implying 'deviation' and 'resistance', is discussed as a methodological path in grasping the gap between physical and psychological maps via the experience of body and conception of the designer.

Keywords:

Body, dérive, psychogeography, representations of space, walking.

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INTRODUCTION

Urban spatial pattern indicates a two-folded map while penetrating citizens' minds and bodies. On the one hand *the physical map* exists as a real and concrete scale of reality and on the other hand *a psychogeographic map* appears as a personal and abstract level of representations of spaces. The physical patterning, which is composed of 'occupancy' and 'vacancy', touches the walking body in urban space and shapes the *mental representations* within spatial repertoires through *nodes* and *routes*. Collecting and evaluating these mental representations of the body in relation with urban space, via the spatial experience of walking, gives room to re-read the invisible components of both physical organization and spatial practice within its psychological and societal inputs. On the basis of such a reading, re-mapping invisible components of spatial practice is possible, which is crucial to grasp the gap between 'what is conceived' and 'what is experienced'. Planning as a discipline neglects such enquiries which may generally result in unsuccessful top-down trials of spatial re-formations. A meso-level enquiry (from 'the self' to 'the context'¹) is needed to grasp the gap between these two realities – the physical-spatial and the socio-psychological levels– and so 'psychogeography' appears as a field of study, giving alternative methodological inputs to produce such a knowledge of urban spatial pattern. Then what is *psychogeography*?

Psychogeography examines the interaction between geography and psychology concentrating on how the natural and built environment influence the feelings and attitudes of individuals. We can trace its development especially in the field of literature as Covery (2011) demonstrates in his book named *Psychogeography*. It is new to adopt the term to spatial analyses, which has a fruitful potential in planning and design areas. In 1950s, led by Guy Debord (1955), *Situationist International Movement* posed the concept 'psychogeography' within their artistic point of views, however a political content flourished with the term, *Dérive* (implying 'deviation' and 'resistance'); soon this term evolved to 'a political tool to transform the urban everyday life' (Coverly, 2011). In her thesis, *Psychogeography as a Tool of Urban Spatial Experience*, Jale Sarı (2013: xv) defines the term 'derive' as: "saunters of individuals throwing everything in the wind within their everyday life," which implies the main technique of psychogeography while experiencing the urban space.

Psychogeography has an elastic and ambiguous nature which complicates the construction of a possible methodology within planning since psychological projections of urban space change rapidly and it is difficult to use the knowledge and maps of individuals as an objective and general source of knowledge. Therefore, to construct a psychogeographic methodology in planning occurs as an epistemological problem also discussed in the book of Covery (2011) as well. He argues that Debord later retired the concept since it was insufficient to serve his objective

¹ Layder (1993) introduces four scales of research: (1) context, (2) setting, (3) situated activity, (4) self. This frame can be adopted socio-spatial analyses as well.

scientific approach (Covery, 2011), which is true to some extent as a result of the vague character of the concept. It is difficult to adopt psychogeography within a scientific methodology to planning discipline but it not impossible. At this point, the very basic and simple psychogeographic method, *Dérive*, enables such a construction: *walking and documenting what you perceive within your deviations*.

The main axis of this problematic is the interaction between body and urban space and the representations of this reciprocal interaction. Within this frame, the body, which contacts *with* and *at* urban space, is placed at urban space within its moves and stays. In his book *Urban Bodies*, Paquot (2011 [2005]) emphasizes on 'the suffering and lost body' at urban space; this starting point presents a backcloth for an interrelated phenomenological analysis in the disciplines of planning, design and urban policy with reference to the two-folded maps of reality. The aim of this study is to examine the limits and potentials of the concept of *psychogeography* as a *methodology* in planning to question related themes (such as walkability, spatial appropriation, (collective) memory, representations of space, (re)production of space, and design).

The main question of this study is "how the representations of walking experience can be used within planning with reference to the two-folded map assumption in relation with psychogeography". The study is composed of three sub-sections. First part concentrates on the nature of the gap between 'physical' and 'psychological' maps; the 'touch' of the urban space onto human body is discussed and examined during this first subheading. Second part questions the definition and limits of *psychogeography* as a source and method of spatial knowledge within its deficiencies and potentials in relation with the nature of urban spatial patterning. Third part concentrates on the term, *Dérive* which means 'deviation' and 'resistance'; related methodological papers are discussed within this subheading as a trial to open a path to the construction of psychogeographic methodology to grasp the gap between physical and psychological maps via the experience of body and conception of the designer.

(RE)POSITIONING 'THE WALKING BODY' ONTO URBAN SPACE

Discussion on gathering the information of the walking body is the focus of the first step to construct a psychogeographic methodology in planning discipline. How can we position the body onto space then? This query indicates both the *movement* and the *contact* of the body. Starting from a random spatial spot or location, the body would move and stop on several points within an imaginary path and would knit 'a lacework of routes' [as stated by Paquot (2011: vi)] within its nodes and traces, through a dialectical and rhythmic spatial practice of urban daily life and would act like a slug which can be monitored from the bird's-eye-view by an imaginary flying, attentive urban voyager (Fig.1.).

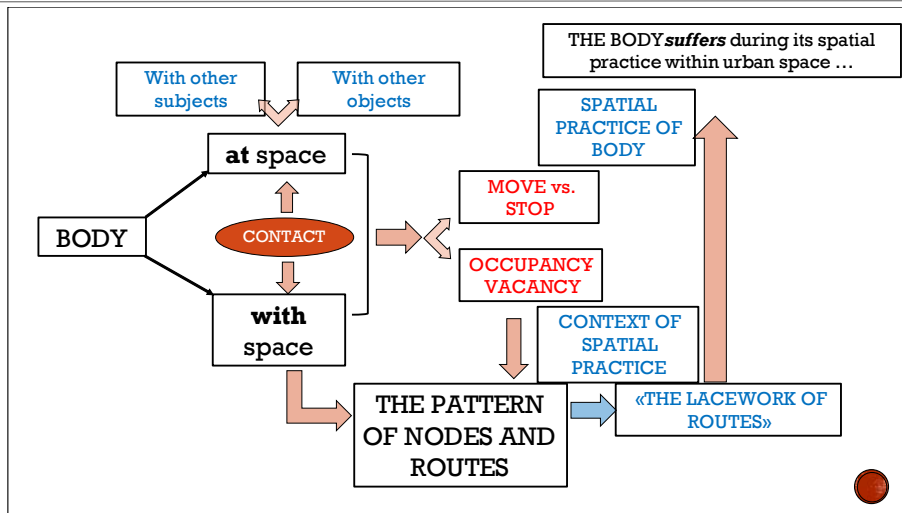


Figure 1. The contact of the body *with* and *at* space resulting in the lacework of routes and bodily suffer (Produced by the author for the presentation at KBAM 2021, December)

Such an imaginary urban voyager or urban analyst would recognize a pattern of this movement; the contact of body to and at space would leave readable traces, which are formed through movements and stops of the individuals. The patterns of urban occupancy and vacancy enable both motion and contact of the body with and within urban space. The body contacts **with** and **at** urban space (with other subjects and objects) during this spatial practice. Such a contact is shaped through on the one hand spatial hierarchy (which can be re-read physically) and on the other hand the sociological and psychological factors (which can be monitored via mental representations). The pattern of occupancy and vacancy limits the perception and experience of the body within nodes and routes (which can be monitored via spatial topology analysis and rhythm analysis). In addition to the physical map (which is real and concrete) a second map appears as a psychogeographic map which is relatively personal and abstract and therefore is difficult to document. This psychogeographic map is formed through the mental representations coinciding with spatial repertoires, and it can be revealed through techniques such as *attentive walks*, *mental maps* and *in-depth interviews during walking together*.

The pattern of urban occupancy and vacancy penetrates the spatial experience of the body and frames the setting of walking practice of the body on three levels. First level of this penetration occurs as 'the *crash* of body' to the spatial patterning physically and mentally; the body perceives, sees, smells, feels, hears, and senses the urban space within its physical, visual and later symbolic boundaries. Getting out of his/her 'home' to the street, the body encounters differentiated scales and hierarchies of urban space from the neighbourhood to the whole city; and reacts to such a differentiated spatial patterning via its moves and stops.

These reactions carry us to the second level of penetration: the psychological facet of the bilateral map within patterns of nodes and routes. After the first encounter (seeing, hearing, touching, smelling, sensing the space) the body recognizes and then reads and rewrites the map of the space in his/her mind and (probably unaware of the conscious

preferences) decides *how to react* to the space and his/her spatial experience. From a different point of view, this space is designed and constructed with respect to technical codes and policies, which is materialized in the physical space and represented in a field map. But now, it is re-written by the individual who perceives and starts to experience the space via his/her own psychological backcloth which is probably not the same map with the designers' conceptualization. Such a backcloth has been formed via both psychological-sociological contents and has been re-shaped through the recent spatial practice of the body; therefore, it is open to change and be reshaped within different time lapses and experiences. This mental representation of the individual is re-drawn via the body's perception and experience; moreover it is difficult but crucial to be revealed. Therefore, the conceived space and its representations overlap with mental nodes and routes and constitute the basis of the mental representations in addition to spatial repertoires; this process results in a two-folded map: real/concrete/physical map and personal/abstract/psychogeographic map. The facets of this two-folded map indicate the opposite sides of 'the representations of space', discussed in the spatial trilogy of Lefebvre (1991) shaped via spatial practice: 'the conceived space' [or 'representations of space'] and 'the perceived space' [or 'the spatial practice'].

Then what does the gap between physical and psychological maps state to planners and policy makers? Or how can we interpret such a distinction? Now we reach to the third level of penetration, which gives way to reproduction of space both physically and politically, corresponding to the nature of this gap and enables a creative and positive interpretation of the relationship between what is designed and what is sensed and lived. At this point, gathering and evaluating the mental representations (of 'the body' and its spatial practice during the walking experience) shine out. On the basis of two-folded map assumption, the psychogeographic representations gathered during the daily derives would make the hidden, unseen snapshots of the city visible, and therefore the researcher and designer would reach neglected sensory-cognitive parts of urban experience. Re-reading space via such neglected and invisible parts and experiences, would also enable to sense, re-read and probably re-write the soul of urban space through differentiated urban narratives. Such a re-reading would result in a spatial synthesis of psychogeographic inputs through the set of derives, mental maps, urban narratives within spatial topology and rhythm analyses, all of which indicate a new methodological approach in urban spatial analyses based on psychogeography.

PLACING THE PATTERN OF PUBLIC SPACES WITHIN PSYCHOGEOGRAPHY

The discussion of gathering information on the spatial patterning via psychogeography is the focus of the second step to construct a psychogeographic methodology in planning discipline. While discussing

this phenomenon mental constructions and representations of space and spatial experience gain importance. First, the characteristics of physical environment are essential within perception and representation mechanisms, since the form and structure of the space influence the minds of the people (Göregenli, 2010). Werner and Schindler (2004) propose that the separate patterns (as a result of arrangement of physical components) affect the differentiated mental organizations on the basis of perception and representation. In addition to such a frame, Paquot (2011) introduces the concept of 'suffering body' who could not find his/her place in the city, which is the starting point of the idea of psychogeographic analysis within this research. This concept also designates a potential field of problem formulation and analysis in planning and especially in the education of the discipline in relation with design and urban policy planning. *Body suffers through its experience and motion in urban space*, which generally implies the physical and symbolic pattern of urban public spaces (or common spaces as Stavrides (2018) re-conceptualizes).

The position of the body is a critical issue within this frame; when urban space touches onto the body, the body would position oneself with reference to both physical patterning of space (with the objects on it) and the mental-social repertoire of the individual. According to examinations, pre-observations at urban space and in depth thinking processes during theoretical readings, we can propose that this self-positioning and repositioning of the body occur at mental, social, and physical levels; body positions itself with reference to spatial patterning (especially the pattern of public or common spaces within spatial hierarchy) and moves within its conceptualization on what is limited and what is accessible among subjects and objects at space.

Sennett (2008 [1996]) examines the interrelation between body and urban space in his book *Flesh and Stone: The Body and The City in Western Civilization*; he discusses *the disciplinary character* of urban space on human body in the example of Roman city. He writes: "As a Roman, you could not ramble on the city. The massive buildings would command you to adopt yourself to the city. ... The geometry of Roman city disciplines the movements of the body and in this sense gives the order of 'Look and obey,'" (Sennett, 2008: 99). Herein, urban space is on the one hand a spatial matrix of occupancies and vacancies through which we pass during our daily walks, on the other hand turns out to be a constructive, shaping and positioning actor in our everyday lives. With respect to such an implication, relational spatial approach steps forth; leaving behind the absolute space approach (which sees the urban space as the scene or container of social phenomena) and relational space approach (which reduces space to the relations among social objects on the space) (Şengül, 2000).

Physical pattern of space is the dominant factor shaping the positioning of body and the disciplinary role of the space. In a remarkable pioneer study, Lynch (2010 [1960]) proposes five spatial elements which constitute the image of the city, bridging the real/concrete map to the

representations shaped in human minds. These elements are, *paths, edges, districts, nodes* and *landmarks*, all of which can be traced in the mental representations of the citizens via mental maps. This framework partially can be adopted to our bipolar map assumption however it especially indicates the physical/concrete map, which is on the side of designer not the daily citizens, although it is based on gathering mental maps of citizens. Lynch's frame of reference should be supported with a more bundle of phenomenological and psychological inputs and techniques to grasp the nature of physical and mental parts of walking experience holistically.

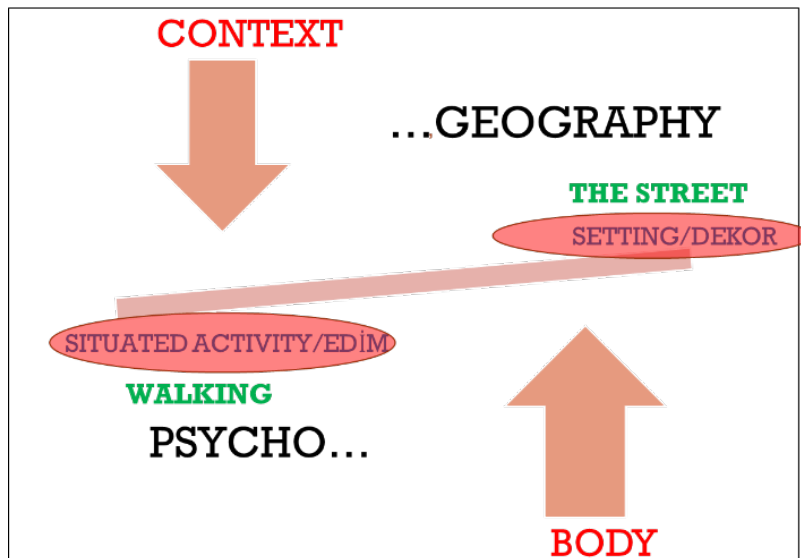
In her study *Spatial Topology of Walking in the city within the focus of Spatial Appropriation: The Case of Sub-Walking Districts in Van*, İlkey (2020) tries to integrate Lynch's (2010 [1960]) framework of image of the city to the place attachment conceptualization of Seamon (2013) as a first attempt of psychogeographic enquiry. The five elements of the image of the city [paths, edges, districts, nodes and landmarks] were overlapped on the six processes of place attachment proposed by Seamon (2013) which are: (1) *place interaction* – daily spontaneous encounters; (2) *place identity* – where that specific place stands within the lives of the individuals, (3) *place release* – chatting or interacting spontaneously with the people you know and encounter at the street, (4) *place realization* – physically constructing a place, giving the soul and shape of the space, (5) *place creation* – actors' taking part in the creation and (re)production of the space, (6) *place intensification* – resurrection of a place within a intentioned policy, design and application. Seamon is also known to conduct the research on phenomenology of space, which can be adopted the concept of psychogeography. Based on this overlap trial, four walking districts were distinguished in the case of Van as 'the city centre', 'university campus', 'the dock' and 'Edremit shore', and lastly own neighbourhoods of the interviewees (İlkey, 2020). Sub-districts are open to be analysed in detail via psychogeographic approaches by gathering mental maps, and urban narratives in later research.

The street (or the paths discussed as in Lynch's analysis) is the constructive and main component of a psychogeographic analysis since it enables the body to move through the vacancies and occupancies of urban space. Streets shape the paths and forms of bindings among squares and parks as well, which makes the street the constructive element of this pattern of public-common spaces. Correspondingly, 'street' is the main analysis unit of psychogeography in addition to 'walking' and 'dérive'. Moreover, psychogeography also concentrates on the practice of getting lost while walking in the city. By this way, the hidden resistance of the body fades into what is designed in the city. In addition, the researcher can become aware of the details of urban space which are dictated by the planner, designer or policy maker however refused by the bodies of the citizens; such an awareness may result in an in-depth insight to policy and design processes. After introducing and discussing main concepts of the study, in

the next subheading selected research papers will be discussed with reference to ontological and epistemological assumptions pursued in this paper so far and a new methodology of psychogeography will be investigated with reference to the term *Dérive*.

DÉRIVE AS A METHODOLOGICAL TOOL WITHIN PSYCHOGEOGRAPHY IN PLANNING

What can be the roots of psychogeography as a scientific, methodological vein? In 1960s and 70's, a shift in mindsets and political stands occurred; therefore, the entrance of perceptual and psychological techniques can be placed in 1960s in the development of geography and social sciences. Social psychology entered the scene in 1950s and environmental psychology, examining the influence of environment on human beings, appeared as branch of social psychology (Göregenli, 2010). In 1960s, behaviourism and (radical) humanism began to dominate the field of social sciences, as a result, human centred geography took its place within the history of geography and as a reaction to positivist approaches in social sciences. Therefore, perception and mental maps entered the field of interest within social sciences and especially geography in 1960s and 70's. This period is also parallel to the timelapse where Lefebvre took to the stage with his conceptualization of social production of space within a radical humanist paradigm as a neo-marxist writer. Psychogeography can be rooted to such a tradition, and rises on three focuses: Body, walking and urban space.



Within this paper, mental representations of the interaction between body and urban space constitute the backbone of our examination, which we started from positioning the body at and onto urban space. This backbone is located at the intersection of psychogeography and planning. The concept of 'contact' shapes the frame of such a backbone. 'The street' indicates *the setting* of the research and 'walking' indicates *the situated activity* which can be examined during such research; wherein planning is *the context*, and the body is the individual scales of a possible spatial enquiry (Fig.2.). We can re-

Figure 2. The scales of research in relation with main concepts of psychogeographic analysis (Produced by the author for the presentation at KBAM 2021, December).

state our main question as follows: “On the basis of the bipolar map assumption, what kind of inputs can be gathered from mental representations of space-body contact to use in the processes and mechanisms of planning, design and urban policy?”

Before discussing the methodological tools, let's first re-answer what 'psychogeography' is. Psychogeography is a field of enquiry examining the reciprocal interaction of humans and space, which especially refers to the discipline of literature. At that point the main assumption is that “geography shapes space and space shapes the human beings” (Coşkun, 2017) [Fig.3].

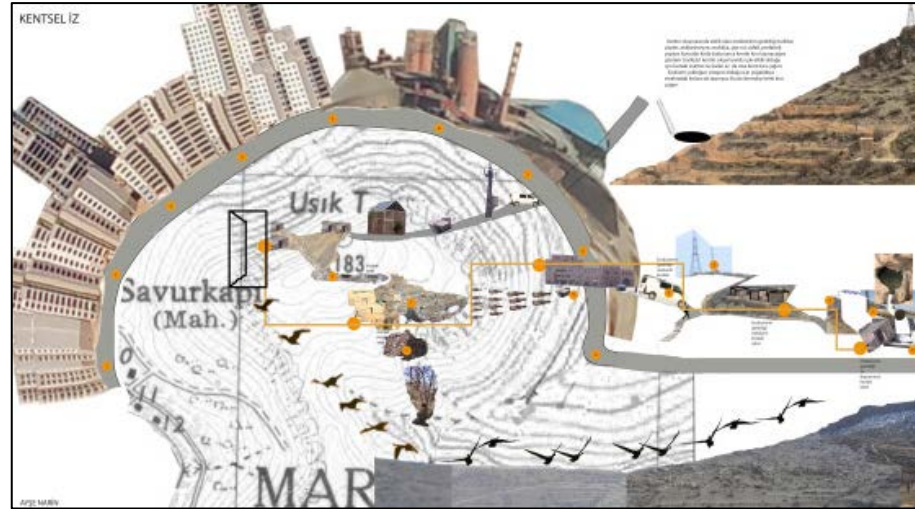


Figure 3. What is psychogeography? (Coşkun, 2017).

Psychogeography concentrates on understanding and defining the effects of the environment on the feelings and attitudes of individuals. *Situationist International Movement* raised the concept in 1950s within artistic motives, however the term '*psychogeography*' evolved gaining a political content and turned out to be 'a political tool to transform the urban everyday life' (Covery, 2011; Sarı, 2013; Şahin Yeşil, 2016). The term, *Dérive*, implying 'deviation' and 'resistance', enabled such an evolution. Jale Sarı (2013) describes *psychogeography* as a tool both to experience urban space and to grasp this spatial experience in her thesis; and moreover, on the focus of this description, she defines the term '*dérive*' as: “saunters of individuals throwing everything in the wind within their everyday life,” which refers to the main method of psychogeography in the city as well (Sarı, 2013: xv).

Covery (2011) starts his book with the definition of psychogeography as “the guide of beginner” and defines a psychogeographic tour with reference to a passage from MacFarle's (2005) *A Road of One's Own*. He guides the reader as [shortened and translated by the author, to give a brief idea on the very basic method of psychogeography]:

If you want to make such a tour or create such a road, first open a map of London's streets and mark a circular area on the map to investigate. Then go there with the marked map and tour the circle. Record and save your experience while you are walking, either by film, or photograph, or may be with your handwriting on a notebook or record your voice to a cassette, whatever you choose. During this trial, MacFarle suggests trying to capture “the textual flow” of the streets through graffities, trash buckets or other types

and tools of communication within streets. Within this tour, open your mind to 'the changing soul' of the city. When you complete touring the circle, make a record of the results (MacFarle, 2005; cited in Covery, 2011: 7).

Covery (2011) argues that such a spontaneous urban tour (with the motive of recording the spatial experience) enables the voyager to challenge the dominant urban image which is imposed on his/her body. We argue that, recording spatial experience during spontaneous urban tours has two basic potentials; one is the citizen's recognition of one's spatial practice in relation with everyday life and the other is the designer's recognition of the hidden impacts of his/her design of the space. In addition, as Covery (2011) explains this technique would enable the researcher to transcend traditional methods of gathering urban spatial knowledge. Since this is a way or method to track the purest mode of contact of the body with the urban space during its perception and spatial practice. Based on such a methodology, the two main veins of psychogeography would take part in further research: 'space' and 'time' in the form 'parkour' and 'nostalgia' or 'palimpsest' as mentioned in Şahin Yeşil (2016).

'Parkour' refers to 'nodes' and 'paths' which can be related to our prior discussions on positioning body within the pattern of space, especially via the hierarchy of occupancies and vacancies; this indicates a similar conceptualization in the spatial topology analyses ('nodes' and 'routes') (İlkay, 2016); 'nostalgia' can be related with the collective and personal memories; 'palimpsest' may refer to the process of reading and re-reading and re-writing of the space; all of which form a wholistic framework to grasp the urban space within the time perspective. Moreover, Lefebvre's rhythm analysis can be adopted to this frame as well. So, what are the main concepts of psychogeography in relation with planning and design? Walking, Flâneur, Dérive, nostalgia (in relation with 'memory'), parkour, palimpsest, Paris, London and mental map are some of the main concepts of psychogeography in relation with city and planning (Covery, 2011; Sarı, 2013; Şahin Yeşil, 2016).

When we examine a couple of studies which try to combine planning and psychogeography, first we recognize that this bond presents an ambiguous but a fruitful field of analysis. The studies formulate experimental methods of adopting psychogeography to spatial analyses in order to generate suitable data for planning processes. In one of the remarkable studies, Yorgancıoğlu and Çolak's (2020) introduces the concept of 'experiential mapping'. Yorgancıoğlu and Çolak (2020) conducted a workshop named 'Re-mapping Visible and Invisible of Vefa-Zeyrek-Fener-Balat', and within this study they aimed to enable architecture students to touch and feel the urban space within its original, real atmosphere and to grasp the interrelation among body, city, and place in depth. Students were encouraged to concentrate on their senses and feelings during the workshop and they tried to document their findings via the experiential map technique, which is a step to reveal the

invisible levels of spatial knowledge at a historical and multi-level district of Istanbul. Then this knowledge is aimed to be translated to a kind of design data (Yorgancıoğlu & Çolak, 2020).

In another research, Kelly (2020) conducts a psychogeographic examination at an abandoned university campus, using the concept of 'attentive walk'. She grasps the site within its historical story, concentrating on the past, now, and future of the students, who joined the research; and uses the techniques of taking photographs and notes. The researcher evaluates this approach as valuing the sensory and emotional experience of a place, which would result in focusing on the 'humanness' of the space (Kelly, 2020).

Öner (2020) puts forward the 'collaborative planning' in the study and examines how differently the users perceive and experience the public spaces in the case of Kadıköy; formulating "sound walks". Mental maps are used to capture different perceptions on the public space patterning with reference to 'sound' (Öner, 2020). In another related research study, Çelen Öztürk (2016) re-reads the collective memory of the city, Eskişehir, through mental maps by psychogeographic techniques using cognitive maps (Çelen Öztürk, 2016).

Taşdizen and Kaygan (2016) evaluate critically the spatial policy on the transformation of Ulus historical city centre through examining the moral values represented by Hacıbayram and they discuss in detail the thesis of surpassing these values by the urban transformation project within a psychogeographic manner (Taşdizen & Kaygan, 2016). In another study, which presents a new framework for planning educational tours, Aksümer (2019) concentrates on the technique of 'guided tours' within planning education and discusses the inadequacies and possibilities. Merely, Önen (2016) tries to frame the relation of walking and the city in a more sociological point of view and discusses the potential contribution of walking to the process of the democratization of the cities. And while writing the ways of sociology of discovering city via walking, she also presents an alternative and critical way of reproducing urban space by walking (Önen, 2016).

The papers which are examined under the heading of 'the psychogeographic urban analyses' are listed, compared and contrasted in table 1.

Although these studies have differentiated focuses and have been conducted in variable disciplines (such as architecture, planning, and sociology), they all seem to resist a dominant planning approach. Some studies such as Öner's (2020) soundwalks case and Önen's (2016) sociology of walking concentrate on contextual outputs of psychogeographic methodology, like collaborative planning and democratization of cities. These two studies aim to distinguish the essence of individualistic differentiations on perception and experience of urban space which is usually ignored. Önen's research is more theoretical, but Öner's study uses 'mental mapping' technique to cover

cognitive-emotional representations, which is the starting point of this paper in parallel to the suffering and lost body conceptualization of Paquot (2011 [2005]). This approach seems to be valuable with respect to creating more democratic cities and creative and liveable urban space starting from top to down with a from grassroots perspective.

Table 1. Selected research papers concentrating on the concept of Psychogeography with their titles, publication dates, case studies, techniques and emphasis (2022, Produced by the author).

	Researcher	Research Paper Title	Date	Case study	Technique	Emphasis in relation with Psychogeography
1	Yorgancıoğlu and Çolak	Methodological Inquiry for Re-structuring Spatial Knowledge Derived from Bodily Experience	2020	Vefa Zeyrek Fener Balat İstanbul	Experiential Mapping	<ul style="list-style-type: none"> •Bodily Experience •Visible-invisible •A historical and multi-level district of İstanbul
2	İlkay	Spatial Topology of Walking in the city via Spatial Appropriation	2020	Van	Mental mapping	<ul style="list-style-type: none"> •Components of the Image of the City •Processes of Place Attachment •Spatial Appropriation
3	Kelly	Psychogeography of a Decommissioned University Campus	2020		Taking photos and notes	<ul style="list-style-type: none"> •psychogeographic examination •'attentive walk'
4	Öner	From Soundwalks and Spatial Perception Studies to Urban Planning: The Case of Kadıköy_AKUS TIK	2020	Kadıköy İstanbul	<i>Mental mapping</i>	<ul style="list-style-type: none"> •collaborative planning' •"sound walks" •'sound'
5	Çelen Öztürk	Reading Trials of Urban Memory in Eskişehir via Mental Maps	2016	Eskişehir	Cognitive Maps	<ul style="list-style-type: none"> •collective memory of the city •mental maps •cognitive Maps
6	Taşdizen and Kaygan	Immoral Objects: A Psychogeography of Urban Transformation in Ulus	2016	Ulus, Ankara	Psychogeographic manner not defined clearly	<ul style="list-style-type: none"> •immorality •urban transformation •psychogeographic manner
7	Aksümer	Learning the City from the Inhabitants: Application of the Commented Walk Method in Urban Studies, İzmir-Selçuk and Bursa-İzmit Examples	2019	İzmir-Selçuk and Bursa-İzmit	Commented Walk Method	<ul style="list-style-type: none"> •planning education •guided tours
8	Önen	The Sociology of Discovering the city through Walking	2016	-	Reproducing urban space by walking	<ul style="list-style-type: none"> •the relation of walking and the city •sociological point of view •democratization of the cities

Apart from Önen's (2016) theoretical study, the first seven studies concentrate on practical cases and methods from individual scale to the scales of setting, situated activity and context. Four of the studies use either mental or cognitive mapping, and Yorgancıoğlu et.al. (2020) goes further with the concept of 'experiential mapping'. All these four studies have different focuses. Yorgancıoğlu et. al. (2020) aims to reveal the visible and invisible in the case of a historical urban region. İlkay (2020) uses the mental mapping technique to discover the differentiated walking districts of the city. Öner (2020) uses 'sound' as the main component of mental mapping and units separated techniques such as walking, perception and mental mapping. Çelen Öztürk (2016) examines the collective memory using the cognitive mapping technique, which also indicates both individualistic and contextual scales.

Another distinguishing feature of methodologies is the emphasis on 'walking' as the scale of situated activity. Kelly (2020) uses the term 'attentive walk'; Öner (2020) proposes the concept of 'sound walk'; and Aksümer (2019) introduces the method of 'commented walk' proposing the potential role of guided tours within the planning educations.

Lastly, almost each and every study visits a technique of recording the urban experience while walking. İlkay (2020) mentions spatial topology analysis; Kelly (2020) suggests taking photos and notes, and Önen (2017) proposes a kind of urban narrative and re-writing urban space via everyday spatial practices.

As a result, three veins of methodological techniques shine out: **walking** (attentive walk, commented walk, guided tour); **recording** (taking photos, and notes) and **mapping** (experiential map, mental map, cognitive map), all of which constitute all together the structure of a possible methodology of psychogeography in planning. These three techniques can be related to the very basic and simple method *psychogeography* - 'walking and documenting what you perceive within your deviations' - in other words, *Dérive*.

In the following sub-section possible research themes and cases will be discussed to construct a psychogeographic methodology in planning within its limits and opportunities.

CONSTRUCTION OF A NEW METHODOLOGY: PSYCHOGEOGRAPHY IN PLANNING

The gap between 'what is designed' and 'what is perceived/experienced' is the common ground of the studies on psychogeography and planning, examined in the last part of the paper. This gap indicates the difference between physical reality and psychogeographic representations / maps of the individuals. The experimental research projects and studies discussed above, and the epistemological-ontological discussions held previously show both the potential and ambiguous ways of psychogeography as a methodology in planning, design, and urban policy.

This literature review led to a three segmented enquiry while constructing a psychogeographic methodology in planning. First part introduced the nature of the gap between 'physical' and 'psychological' maps and described the 'touch' of the urban space onto human body; we repositioned 'walking body' onto urban space under this subheading. As

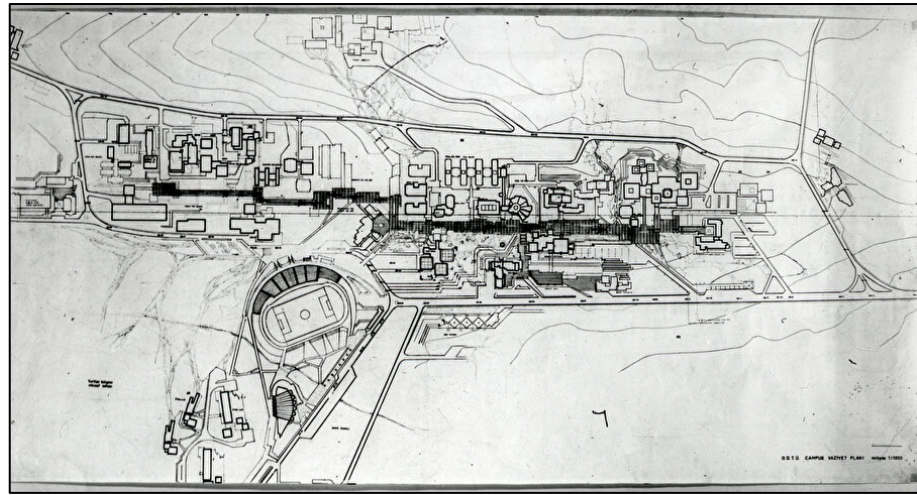
an ontological level of discussion, second part aimed to place the pattern of public space in psychogeography and examined the nature of urban spatial patterning in relation with its impacts on the body with reference to the term of *psychogeography* -as a source and method of spatial knowledge. Third part examined related methodological papers concentrating on the psychogeographic techniques and emphasis and related with the term, *Dérive* which means 'deviation' and 'resistance'.

These three parts aimed to open a path to the construction of psychogeographic methodology to reveal the gap between physical and psychological maps on the same space. At this point, some possible further research themes and problems can be discussed with reference to ontological and epistemological assumptions pursued in this paper so far and possible lines of a new methodology of psychogeography can be highlighted with reference to the term *Dérive*. These themes have been structured through brainstorming with respect to both observations since the PhD thesis period in 2014-16 and readings of the author on spatial topology, space syntax, spatial appropriation, environmental psychology and psychogeography after 2016. Therefore, these problematics (presented under this sub-heading) should be considered as drafts of possible research which will be shaped and developed within upcoming months and years. We tried to cover a basic and broad framework as far as possible, especially concentrating on potential walking districts and practices, and on differentiated forms of spatial appropriation and representations. The methods can be enlarged to various cases and cities, even countries. Therefore three main segments were defined as: (1) street (alle in the periphery of the city or the public space pattern at the city centre), (2) promenade (either sea and lake coast or river coast); (3) neighbourhoods in relation with the reproduction of one's identity, urban space and everyday life.

On the basis of both this frame explained in the previous parts of the paper and the findings of the paper on sub walking districts in Van (İlkay, 2020), highlighting the phenomenon of 'street', the concept of 'alle' can be one of the possible fruitful topics; and this problem can be enlarged to spatial-experiential analyses in several universities in Turkey, some of which are constructed in 1960s and some are built as a small complex or single building after 2000s.

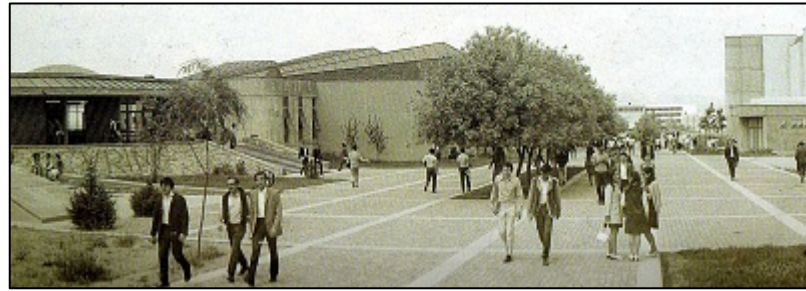
'Alle' is an extension of the street phenomenon within the university campuses which are interesting walking districts of the city. The integration or disintegration of the campus with the city is both a design and a place attachment issue, which concerns both principles of planning and scope of urban policy planning.

Figure 4. The layout plan of METU, by Altuğ and Behruz Çinici; the alle can be seen clearly and was designed as the main axis of pedestrian circulation (<https://www.gzt.com/arkitekt/bozkiri-veserten-beton-verleske-odtu-3592966>)



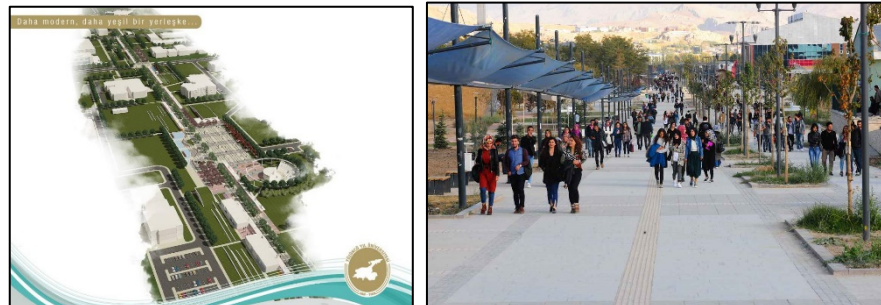
The alle in METU (Middle East Technical University) designed by Çinici's in 1960s (fig 4. And 5) can be compared with the recently realized alle case in Van YYU (Yüzüncü Yıl University) (fig 6.) as further research of İlkey (2020).

Figure 5. The alle of METU, (<https://haber.sol.org.tr/bilim-teknoloji/odtu-nun-mimari-behruz-cinici-nin-ardindan-haberi-47597>).



METU Campus is a well-designed and wholistically planned university campus having a historical spatial tradition shaped within differentiated layers of spatial and political practices. On the other hand, Van YYU alle has a relatively short-term history and placed in a partially designed university campus. This difference can be analysed psychogeographically via the problematic of spatial appropriation. The phenomenon of alle influences the texture, the spine and the soul of university campuses, which may shape the place attachment and spatial appropriation of both lecturers and students, and other groups living or experience campuses. Therefore, owner-visitor dichotomy points a fruitful research focus based on the university campuses and especially the alle, which has psychogeographic elements.

Figure 6. The alle in Van YYU. (Left: The design: <https://wikimapia.org/37522194/tr/YY%C3%9C-Alley#/photo/7417760>; Right: The street view in everyday life, <https://www.yyu.edu.tr/foto-galeri>).



Another fruitful theme is the psychogeographic analysis of the interrelation of streets, parks and squares at especially city centres of metropolitan areas, such as Taksim Square-Gezi Park-İstiklal Street in İstanbul, Güvenpark-Atatürk Boulevard-Kızılay Square in Ankara, the linear route consisting of Konak Square, park and the Cordon in İzmir. A similar formation can be traced in other cities of Turkey, a primitive analysis was held in the case of Van with respect to the prior senses and observations of İlkay (2018) on the city centre. These four patterns can be compared with reference to psychogeographic principles, and such a comparison would give us a wholistic representation of city centres as walking districts decoding the gap between what is conceived and what is perceived. As Jacobs (2011) argues the negative aspects of overemphasizing park areas in planning, such research would result in an awareness of failures of the design on creating dead spaces especially parks which are not used, not lived, as Jacobs (2011) criticises in her famous book *The Death and Life of Great American Cities*.

Şahin Yeşil (2016) frames the concept of psychogeography in her paper evaluating Orhan Pamuk's (2006) inspirational book *İstanbul: Memories and the City*; she compares Pamuk's approach with Ahmet Hamdi Tanpınar's (1960) panoramic description about İstanbul. Pamuk's (2006) narrative and Şahin Yeşil's (2016) evaluation give a sense that a historical city like İstanbul would be an interesting and fruitful case to examine with both the history of the city itself and the personal history of the observer or the derive like Orhan Pamuk. Such examinations would provide prosperous input to analyses of urbanisation, planning, and urban policy planning.



Figure 7. Donau-Canal in Wien, the relationship between human beings and water element; spatial diversity at promenade (*Personal Archive, 09.03.2014*).

A third field of possible research problematic is related with the conceptualization and perception of water element in the city, promenade is one of the major concepts in cities. Fig 7 and Fig 8 demonstrates two separate design approaches touching to the senses and perceptions of body. In the case of Dona-canal promenade, the space acts as if it unites the body with the

water element in different shapes and experiences. In other several cases in Europe like the promenades in Budapest, Prag, Bratislava the body can get in touch with the rivers in several ways, in the form of platforms, sitting areas, step-formed common spaces, linear paths enabling cycling and walking, etc. We can see a meaningful and readable spatial patterning and hierarchy within these cases.

However, in the case of Amasya, the feeling of 'being repressed' was the dominant perception within a limited spatial organization basically shaped through boundaries and routinized barriers. While walking along the riverside, a question may occur, whether the designer protects the people from the water or the water from the people (fig.9.). This question crashes the walking body inevitably. Van is also another problematic case in this respect; although located in the edge of the largest lake of Turkey, Van is perceived and experienced as a city turning her back to such a great water element. Citizens have limited opportunities and spaces to touch and interact with the water element in the city, which can be examined and analysed in a psychogeographic research. The design and policy of water element in the city is also a critical issue in both design and urban policy. Moreover, such research would give astonishing and valuable results on the implications of the reflections (of the design and policy approaches) on the bodies and minds of citizens.

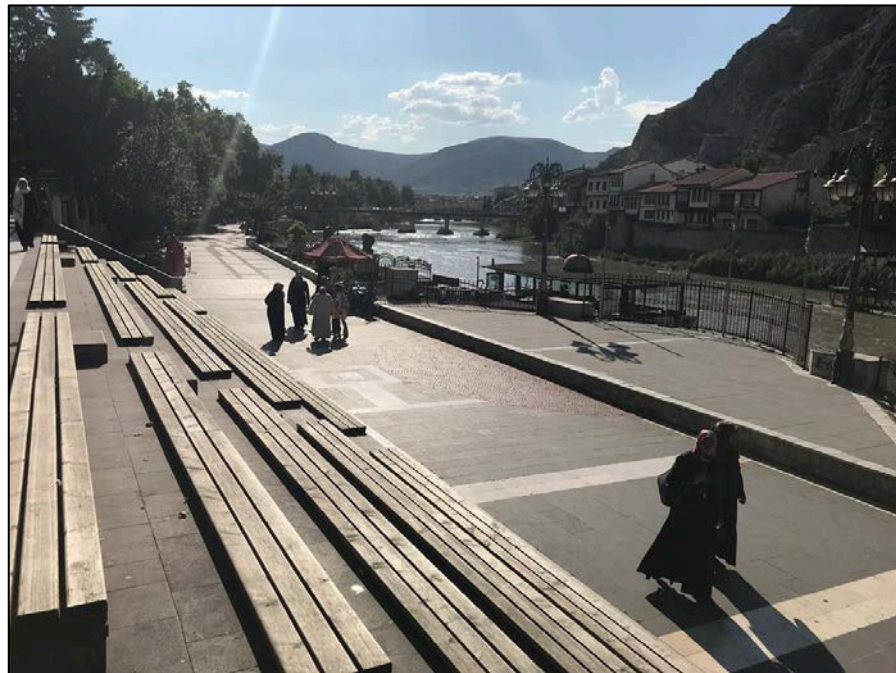


Figure 8. Amasya, promenade on the edge of Yeşilirmak, the relationship between body and water element; spatial barriers at promenade and inadequacy of spatial diversity at promenade (Personal Archive, 27.06.2018).

Psychogeographic examinations on the neighbourhoods of the citizens would also give an instance of the differentiation of spatial appropriation and would reflect on the different walking districts on scales from reproducing the one's identity to neighbourhood and to the urban everyday life with urban space.

These problematics indicate tentative case studies selected on the basis of the author's own experience, which can be a starting point. METU and Van YYU are the campuses where the author has lived and worked for several years. The main axes mentioned in the second theme have historical, spatial and political essence in the political-spatial history of both these cities and Turkey; therefore, Ankara, İstanbul, İzmir are good examples to conduct a psychogeographic analysis on the problematic of pattern of public spaces; and Van is added to this frame since the author has studied this region before and recognized astonishing differences and similarities to the metropolitan cities. The third and fourth themes of promenade and neighbourhoods can be generalised to other cases in any city of Turkey, but these cases Vienna and Amasra, and Van were used since the author has directly experienced them.

CONCLUSION: PSYCHOGEOGRAPHY IN PLANNING WITHIN ITS POTENTIALS AND LIMITATIONS

The possible research problematics and frames can be multiplied and developed within this perspective. The focal points of possible research indicate a two folded frame of reference. On the one hand, the body is examined in its situated activity within spatial narratives, mental maps and photographing practices. On the other hand, planning and policy making occur as contextual analyses in relation with the setting, like patterns of public spaces.

In this respect the problem of legitimacy of planning can be reconsidered as a new problem with respect to psychogeographic filter. Then how does this issue reflect on *the body*? Does the fragmentation and reduction of planning result in a fragmentation in the mental representations or not? This problem is related to the suffering and lost body mentioned in Paquot's (2011) framework.

Several examinations –discussed in the previous subheading– can be conducted on individual and contextual scales, which would result in a wholistic comprehension on the gap between physical and psychogeographic maps. So, what are the potentials and limitations of constructing a psychogeographic methodology in relation with planning, design and urban politics? Although the techniques and approach may seem to be at a very micro level, the knowledge rooted from body scale and individuals' minds would enable designers, planners, and policy makers to think in more detail on the users' needs and reactions to the built environment. Therefore, when we recognize once the gap once between what is conceived and what is perceived, then we would have a chance to create more democratic urban spaces where people decide on their own living environments and we would reproduce more humane cities, through which body can breathe and find its place easily.

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Resume

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