The act of walking is to the urban system what the speech act is to language or to the statements uttered.

At the most elementary level, it is a triple “enunciative” function: It is a process of appropriation of the topographical system on the part of the pedestrian (just as the speaker appropriates and takes on the language); it is a spatial acting-out of the place (just as the speech act is an acoustic acting out of language); and it implies relations among different positions, that is, among pragmatic “contracts” in the form of movements (just as verbal enunciation is an “allocution”, posits another “opposite” the speaker and puts contracts between interlocutors into action).

It does seem possible to give a preliminary definition of walking as a space of enunciation.

(Michel de Certeau)
The urban can only be conceptualized in opposition to segregation... The urban presents itself as a place of conflict and confrontation, a unity of contradictions. It is in this sense that the concept incorporates dialectical thought...

We could therefore define the urban as a place where conflicts are *expressed*, reversing the separation of places where *expression* disappears, where silence reigns, where the signs of separation are established. The urban could also be defined as a place of desire, where desire emerges from need, where it is concentrated because it is recognized where Eros and Logos can (possibly) be found side by side.

Nature (desire) and culture... come together during the course of a mutual self-criticism that engenders impassioned dialogues. In this way the immature and premature character of the human being is formed, handed over to the struggles of Eros and Logos, although this formation is not necessary for the formation of the mature adult.

The urban as a practical medium would, paradoxically, serve a pedagogical role that is quite different from the customary pedagogy based on the authority of acquired knowledge, the finished adult.

*(Henri Lefebvre)*
Of all the affairs we participate in, with or without interest, the groping search for a new way of life is the only thing that remains really exciting. Aesthetic and other disciplines have proved glaringly inadequate in this regard and merit the greatest indifference. We should therefore delineate some provisional terrains of observation, including the observation of certain processes of chance and predictability in the streets.

The word Psychogeography... is not too inappropriate. Psychogeography could set for itself the study of the precise laws and specific effects of the geographical environment, whether consciously organized or not, on the emotions and behavior of individuals... [Psychogeography goes against] an idea of happiness whose crisis must be provoked on every occasion by any means.

The first of these means is undoubtedly the systematic provocative dissemination of a host of proposals tending to turn the whole life into an exciting game.

(Guy Debord)