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Photo on the front cover: Shelley Smith. *Relief – plaster and pigment*, Shelley Smith.

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A "MORE-THAN-REPRESENTATIONAL" MAPPING STUDY: | LIVED MOBILITIES + MUNDANE ARCHITECTURES |

DITTE BENDIX LANNG

Abstract

In urban design mapping is a generative tool that can evoke site conditions and animate design potentials. James Corner has stated that a "map is *already* a project in the making" (1999b, p.216), and thereby pointed to the evocative "agency" of mapping in composing a design project. This paper takes Corner's essay as its starting point. It couples his considerations with non-representational research to elaborate mapping as a "more-than-representational" tool with which to think and work when we seek to understand and evoke design sites in conjunction with the lived world. This coupling is done through a concrete mapping study of a suburban site of lived mobilities and mundane architectures. From this coupling the paper elaborates three central attentions of mapping as a creative and reflected more-than-representational tool in urban design: the evocations of *eventfulness* of sites, intricate *relations* between lived lives and architecture, and the potential *yet-to-be* of sites.

Keywords:
mapping, urban design, non-representational research, mobilities, site, mobilities design

1 Introduction

The entwined processes of capturing, analyzing, and representing existing conditions of a specific design site, and of identifying its design potentials, is often termed "mapping". Mapping is a prerequisite of the urban designer's work with imagining and developing alternative futures through design proposals, "inaugurating new worlds out of old" (Corner, 1999b, p.252), and actualizing the unseen and unrealised. The mapping of a site and the subsequent design proposal are closely interlinked – what we draw, as designers, is shaped by what we see:

> *The implications of reciprocity between ways of seeing and ways of acting are immense [...] With regard to design, how one maps, draws, conceptualizes, imagines, and projects inevitably conditions what is built and what effects that construction may exercise in time* (Corner, 1999a, p.8).

Accordingly, in every urban design process the chosen design site is subject to "site knowledge construction" (Burns and Kahn, 2005). This brings mapping as an evocative and subjective operation to the foreground. It also points to the key interdependencies between the tools and techniques of mapping and the way we design. Thus, in qualifying processes around site design, it is important to reflectively engage with the mapping tool.

As suggested above, mapping cannot be a cartographic work alone, and certainly not a neutral representational practice. This point is made vibrant by architect and scholar James Corner in his essay "The agency of mapping: Speculation, critique and invention" (Corner, 1999b). Taking his cue from philosophers Deleuze and Guattari Corner advocates that, in architectural and design practice, we move beyond mapping as a representational practice of "tracing" that which is already known, towards mapping as an active experimentation with the actualization of site occurrences, processes, interrelations, and potentials for the future:

> *[T]he unfolding agency of mapping is most effective when its capacity for description also sets the conditions for new eidetic and physical worlds to emerge. Unlike tracings which propagate redundancies, mappings discover new worlds within past and present ones; they inaugurate new grounds upon the hidden traces of a living context. The capacity to reformulate is the important step. And what already exists is more than just the physical attributes of terrain (topography, rivers, roads, buildings) but includes also the various hidden forces that underlie the workings of a given place [...] Through rendering visible multiple and sometimes disparate field conditions, mapping allows for an understanding of terrain as only the surface expression of a complex and dynamic imbroglio of social and natural processes. In visualizing these interrelationships and interactions, mapping itself participates in any future unfoldings* (Corner, 1999b, p.214).

Mapping in this sense is "doubly operative" (ibid., p.225): It is a selective and exploratory process of "digging, finding, and exposing" as well as "relating, connecting, and structuring" with the intention to activate and challenge the architectural imagination of the possibilities at the given site. Through this process a "map is *already* a project in the making" (ibid., p.216), Corner asserts. He underlines that while multiple "dark" issues are related to mapping as a powerful practice of setting the scene for how to see and act, his focus is on the "world-enriching" potential of mapping in architecture and design (ibid., p.213).

Building on Corner's attention to the "agency" of mapping, this paper elaborates mapping as a tool that reaches beyond representation, or, in other words, as a "more-than-representational" tool in the processes of designing sites in urban design. The paper's aim is to couple an urban design mapping study with non-representational research. This is done, because non-representational research offers a nuanced appreciation of some of the fleeting characteristics of sites, such as "the contingent, the ephemeral, the vague, fugitive eventfulness of spatial experience" (Corner, 1999b, p.231) which tend to be less apparent and less representational, and thus difficult to reverberate in mapping. Non-representational research can help us to reflectively understand better the "more affective, tactile, sensual effects" (Kraftl and Adey, 2008, p.214) of sites, and foreground the "capacity of architecture to enable bodies to inhabit it" (ibid., p.213).

Non-representational research is growing from an eclectic landscape of post-modern thinking, including, e.g. Actor-Network Theory, post-phenomenology and pragmatism. It reacts to the assumed impossibility of accurate representations by working to "rupture, unsettle, animate, and reverberate rather than report and represent" (Vannini, 2015). Non-representational research is not anti-representational, and, thus, it does not promote that we disregard mapping as a tool to understand existing site conditions. Rather, it helps us deepen our understanding of mapping as more than a mimetic practice of representation – as a kind of "presentation" in itself. Human geographer Jamie Lorimer (2005) has used the term "more-than-representational" to better capture this continuum, which is also appropriate for the scope of this paper.

The urban design mapping study that is described stems from a research project on the design of mundane transit spaces in the Danish suburb of Aalborg East. The study focuses on design as a way to orchestrate lived lives on the move. Lived lives at the site are comprised mainly by trivial movements of people travelling from school, to work, or to the supermarket. The study seeks to unfold these movements as "lived mobilities", i.e. embodied journeys. It also aims to examine the interrelations between travellers, lived mobilities and mundane architectures of the site. The objective of the mapping study is to activate the design-

er's creative imagination of design potentials for this site as a collective space animated and co-produced by those lived mobilities. In pursuing this objective non-representational styles of work are helpful. They can aid us in articulating mapping as a "more-than-representational" tool to understand and evoke design sites in conjunction with the lived world. Mapping can be a generative tool to work with vague and ephemeral site qualities in urban design.

The paper offers three headlines – *eventfulness*, *relations*, and *the yet-to-be* – that spotlight some central attentions of this coupling between the mapping study and non-representational research. Together they foreground mapping as a tool that does not solely seek to capture physical objects and spaces of the site (though this is indeed part of the scope of mapping!), but also as a tool that can help us to learn about and evoke design potentials of sites as active, ongoing and relational. The foregrounding of these three headlines certainly does not rule out that many more important dimensions of more-than-representational mapping in urban design exist, nor do they conceptualise mapping through its much wider terms as a cartographic practice (see Abrams and Hall, 2006; Dodge, Kitchin and Perkins, 2011). On the contrary, they are meant as an opening pathway to elaborate mapping as a more-than-representational tool that can be helpful when, in urban design, we seek to diversify our understanding of sites for lived lives and emancipate potential for future designs.

The paper is divided into five parts. After this introduction, it presents non-representational research and relates it to mapping. Then the mapping study is retold: the site, the aim, the challenges related to this, its method, and, not least, selected "extracts" (Corner, 1999b) of lived mobilities of the site. In the fourth part this example, plotted on the "Map of | lived mobilities + mundane architectures |", is tied in with eventfulness, relations and the yet-to-be of the site, so as to encircle some of the reach of more-than-representational mapping. The paper ends with brief concluding remarks and perspectives for elaborations.

2 Non-representational research and mapping

Non-representational research offers a growing field of studies and concepts with which it is fruitful to engage in order to reflectively attune urban design site mapping to lived lives. Not a completely coherent field, research with an attention to the "non-representational" arises from literature on Non-representational Theory pioneered by human geographer Nigel Thrift (2008) and followed by, e.g., geographers Anderson and Harrison (2010). Non-representational theory "is an umbrella term for diverse work that seeks to better cope with our self-evidently more-than-human, more-than-textual, multi-sensual worlds" (Lorimer, 2005, p.83). It works in experimental ways and has been said to add to research "more

action, more imagination, more light, more fun, even" so as "to render the world problematic by elaborating questions" (Thrift, 2008, p.20).

Although non-representational researchers may have doubts about the ambition of surpassing the authority of structure and order of representational research, they maintain that there is some promise in a shift of focus from representation to "more-than-representation" (Vannini, 2015). The search for accurate, yet impossible, representation is backgrounded in favour of the "animation" of our on-going "hybrid world" (Thrift, 2008) and of new potentials for the future (Vannini, 2015). Geographer Philip Vannini captures this movement away from representation toward the promise of an experimental more-than-representational genre:

> *Imagine you are […] the one academic frustrated by your all-too-human inability to represent an event or feeling or encounter as you experienced it. Your orientation is toward the past of knowledge: you struggle to report precisely – or sufficiently creatively – something that happened already. That is happening because events are unique and their mimesis is impossible. But let us say your orientation changes. You cease to be so preoccupied with how the past unfolded and with your responsibility for capturing it. You become instead interested with evoking, in the present moment, a future impression in your reader, viewer, or listener. It is the present that suddenly interests you, and how the present can unfold in the future: what can become of your work, what unique and novel ways it can reverberate with people, what social change or intellectual fascination it can inspire, what impressions it can animate, what surprises it can generate, what expectations it can violate, what new stories it can generate. It is no longer what happened that matters so much, but rather what is happening now and what can happen next. It is no longer depiction, reporting, or representation that frustrates you. Rather, it is enactment, rupture, and actualization that engage your attention* (Vannini, 2015, p. 12).

An entry point to a more-than-representational understanding of mapping in the process of designing sites is Latham and McCormack's (2009) effort to "think with images". Images, they find, are representations, but they will always fail in their representational endeavour. Similar to Corner's point on mapping as an active producer of the world that it is meant to show, Latham and McCormack assert that images cannot provide a reliable tool to depict the moment. This resonates also with Vannini's frustration in the quote above and the impossibility of precisely reporting events. However, this does not mean that we should give up on writing, drawing, photographing, filming – or on mapping; instead, we might need to rethink the terms of use (Latham and McCormack, 2009, p.253). Images have the capacity to evoke affective resonances of their own; they make (new) sense as they present themselves and not solely for what they represent (ibid., p.260). When images of a city are connected

or juxtaposed with other images, or other media, ideas, or experiences, they exceed the interpretative narrative of which they have been a part and become "non-representational participants in the processes and practices of thinking through cities" (ibid., p.253). The point here is that we can 'think with maps' as well as we can think with images. Maps, like images, provide us with a "generative constraint" (ibid., p.260) that we can use to mobilise concepts and develop ideas.

The concepts and ideas that non-representational styles of work concentrate on are plentiful, and have been listed in various ways (see Thrift, 2008; Anderson and Harrison, 2010; Vannini, 2015). A central consideration across these concepts and ideas is the effort to understand the lived world as it unfolds in daily life in complex relational ways, with practices, affects, and non-intentional and habitual elements:

> *The focus falls on how life takes shape and gains expression in shared experiences, everyday routines, fleeting encounters, embodied movements, precognitive triggers, practical skills, affective intensities, enduring urges, unexceptional interactions and sensuous dispositions* (Lorimer, 2005, p.84).

These lines of thought offer reflections and nuances of the "agency" of mapping as it was introduced by Corner. They can articulate further how mapping can be a tool to understand design sites in conjunction with the lived world. If we want to attend to urban designing as a way to orchestrate an ongoing life of sites, non-representational sensibilities can help us unfold in mapping the less tangible qualities of sites. In the next section a 'more-than-representational' mapping study that seeks to do exactly that is retold. Its focus is to elicit the eventful lived mobilities of the site, animate the relations between these lived mobilities and the mundane architectures of the site, and evoke potentials for its future design.

3 Mapping a tunnel and a parking lot

The mapping study concerns a mundane traffic segregated junction in the Danish suburb of Aalborg East. The study focuses specifically on unpacking some of the more-than-representational particularities of a pedestrian/bicyclist tunnel and a parking lot (see Figure 1). These two transit spaces are ordinary sites of the contemporary city; they are typological of the ways in which sites of mobilities have been designed. Their spatial organisation and design is a result of the functionalist urban planning initiated by the CIAM movement in 1933. This powerful urban agenda orders transit spaces through traffic segregation and separation, setting apart the transport function from other urban functions, i.e. dwelling, leisure and work (Mumford, 2000; Hagson, 2000). Following the increasing integration of cars in urban areas in the 20th Century, the

transport function, in particular, has been carefully structured through traffic planning principles systematising instrumental flows of cars, bikes, pedestrians etc. In line with this agenda the site is an ordinary, uniform and standardised functional setting designed to afford safe and efficient traffic flows.

Figure 1
The tunnel and the parking lot of the mapping study.
PHOTOS: DITTE BENDIX LANNG.

Following Corner, we may seek to direct mapping to that which is not so apparent: the obscure conditions of site that may hold unseen potential (1999b). In the case of the suburban transit spaces of this example, the "banal exteriors" (Kolb, 2008), in addition to the generic "images and ideas of suburbia" that "tend to be without place or time, and thus without site" (Hess, 2005, p.223), may contribute to overwhelming our

ability to evoke design potentials. The site is marked by an abundance of movement; it seems to be hosting only dispersed and instrumental movements on its surface. Perhaps, therefore, we could assume it to be an aseptic "placeless" environment (Relph, 1976). Not much existing quality is immediately available for our efforts to found a design project. Yet, as artist Lucy Lippard has noted, all places are some places, and "'[p]lacelesness' then, may simply be place ignored, unseen, or unknown" (Lippard, 1997, p.9). With this in mind, the mapping study is used to open an understanding of the site beyond its apparent banal exteriors. It does so by concentrating on its own mundane and fluid characteristics, as a collective space that is "continually practiced and performed through the movement and enfolding of a myriad of people and things" (Cresswell and Merriman, 2011, p.7).

3.1 Aim: Re-imagining and re-designing transit space

The mapping study is part of a speculative narrative that explores underused potential for re-imagining and re-designing the transit spaces into cherished collective spaces. In more specific terms, the study asks how these transit spaces operate, i.e. how journeys, or lived mobilities, are orchestrated by the mundane architectures of the sites. The asphalt, concrete and dirt verges of transit spaces may not shape a spectacular setting for urban life. But they *do* orchestrate the unfurling of local mobile lives: mundane architectures contribute to the conditioning of lived mobilities in various ways. Perhaps there is a design potential connected to considering in detail and with non-representational sensibility the relations between mundane architectures and lived mobilities? Perhaps if we diversify our understanding of the site, we could re-imagine how it could operate in the future and how its architectural resources could be developed and extended to orchestrate a richness of lived lives on the move?

3.2 Method: Disentangling daily journeys through film-elicitation

The mapping example is based on an empirical study of actual situated journeys through the traffic junction. Through disentangling these journeys the example seeks to convey a sense of lived lives on the move, more specifically the practices and experiences that unfurl in the intimate bond between the traveller and what is being travelled through (Fincham, McGuinness and Murray, 2010). The method employed is film-elicitation (Murray, 2010; Pink, 2008a; 2008b; Pink and Mackley, 2012). The researcher joined the travellers on their journeys, talked to them, video-recorded our meetings, and met them again for a follow-up interview during which they watched parts of the video. This ethnographic method seeks to reverberate the "lived experience" (Degen, Rose and Basdas, 2010; Spinney, 2011) of transit spaces, enlarging individual narratives and allowing social and sensorial moments that emerge along the way to come forward. Through this the aim was to map some

of the fluid and relational conditions and potentials of the mundane architectures of the site:

> *[I]t is through paying attention to embodied practices, meaning kin-aesthetic-sensory engagements, that we can start to understand the unstable and complex entanglements configured through the constant re-assemblage of entities and corporeal intensities* (Degen, Rose and Basdas, 2010, p.63).

As we see below, the disentanglement of three specific journeys through the site allows some of the lived mobilities of the site to surface: intuitive and unreflected practices, sensorial experiences of embodiment in those spaces, and emotional impressions. These tend to be less representative: "All forms of mobility are profoundly embodied and consequently much of the experience of moving has remained stubbornly beyond the means of the visual and the verbal to decode" (Spinney, 2009, p.818). In spite of the difficulties related to unpacking lived mobilities, the film-elicitation of the situated journey initiates a way to animate the eventfulness and relationality of the site. A word of caution is necessary, however: these journeys cannot be claimed to be exemplary of transit space commutes and they are not representative in terms of some of the lines that would separate one user's circumstances from another's (age, income, ethnicity, education, health etc.). The strength of this study is instead in its minute attention to "little practices" and "mobile situations" (Jensen, 2013) of the lived mobilities, as well as to the relations between travellers and the site. Thus, the mapping study does not claim to be exhaustive, and in a design process this map could not stand alone. It does, however, let us construct *one* eidetic version of the site (Corner, 1999b, p.215), which may open the imagination for design potentials.

On the "Map of three journeys" (Figure 2), selected material from the study provides a contextualisation to the tiny extracts plotted on the "Map of | lived mobilities + mundane architectures |" (Figure 3) that follows. The map of three journeys shows the routes and a few characteristics of a walk, a bike ride, and a combined bus drive and walk. These three journeys are ordinary commutes in the daily lives of the travellers. In spite of this ordinary character they unfold as multi-sensorial journeys, which surpass the conception that a daily commute is merely about getting transported from point A to point B (Cresswell, 2006; Jensen, 2013; see also Ingold, 2007; Ingold 2011; Vannini 2012).

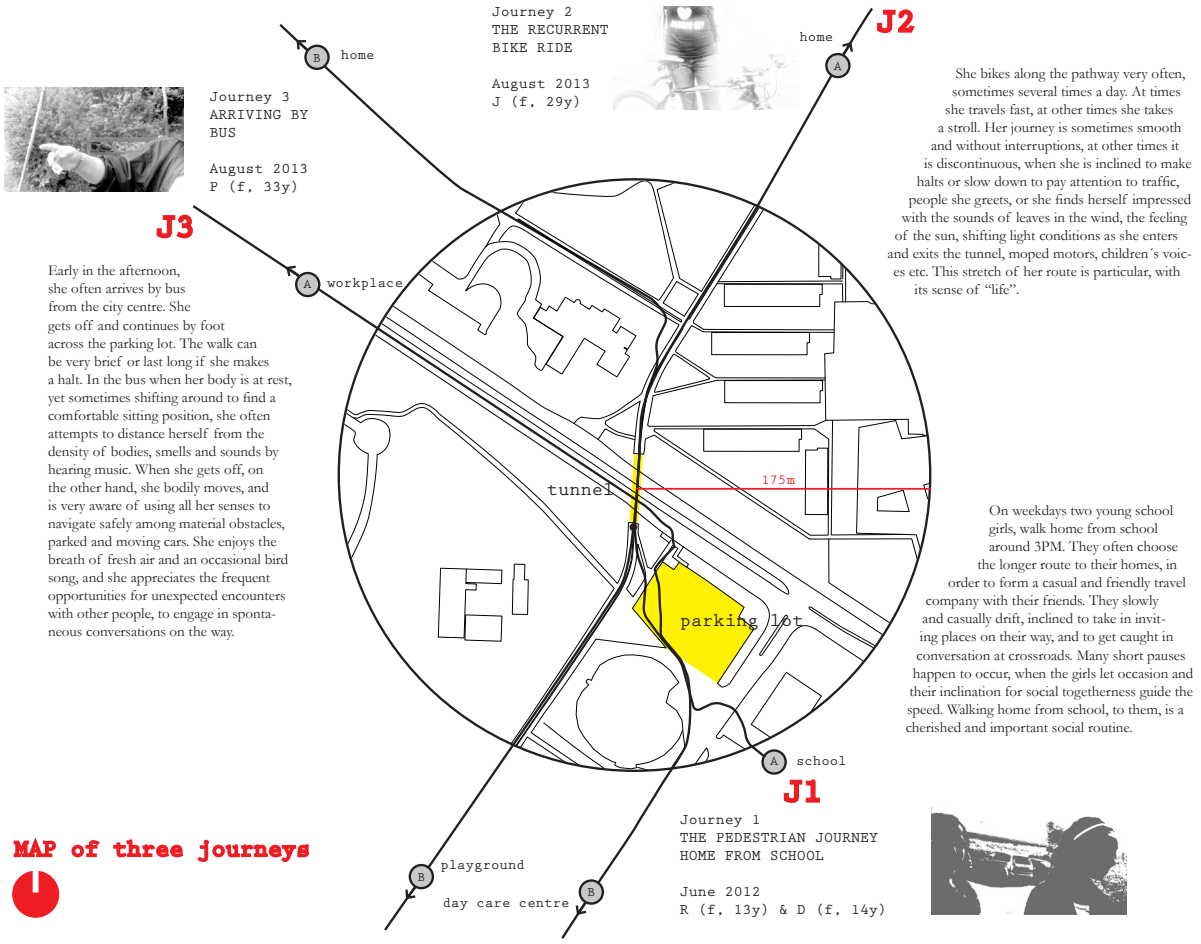

Figure 2
Map of three journeys.
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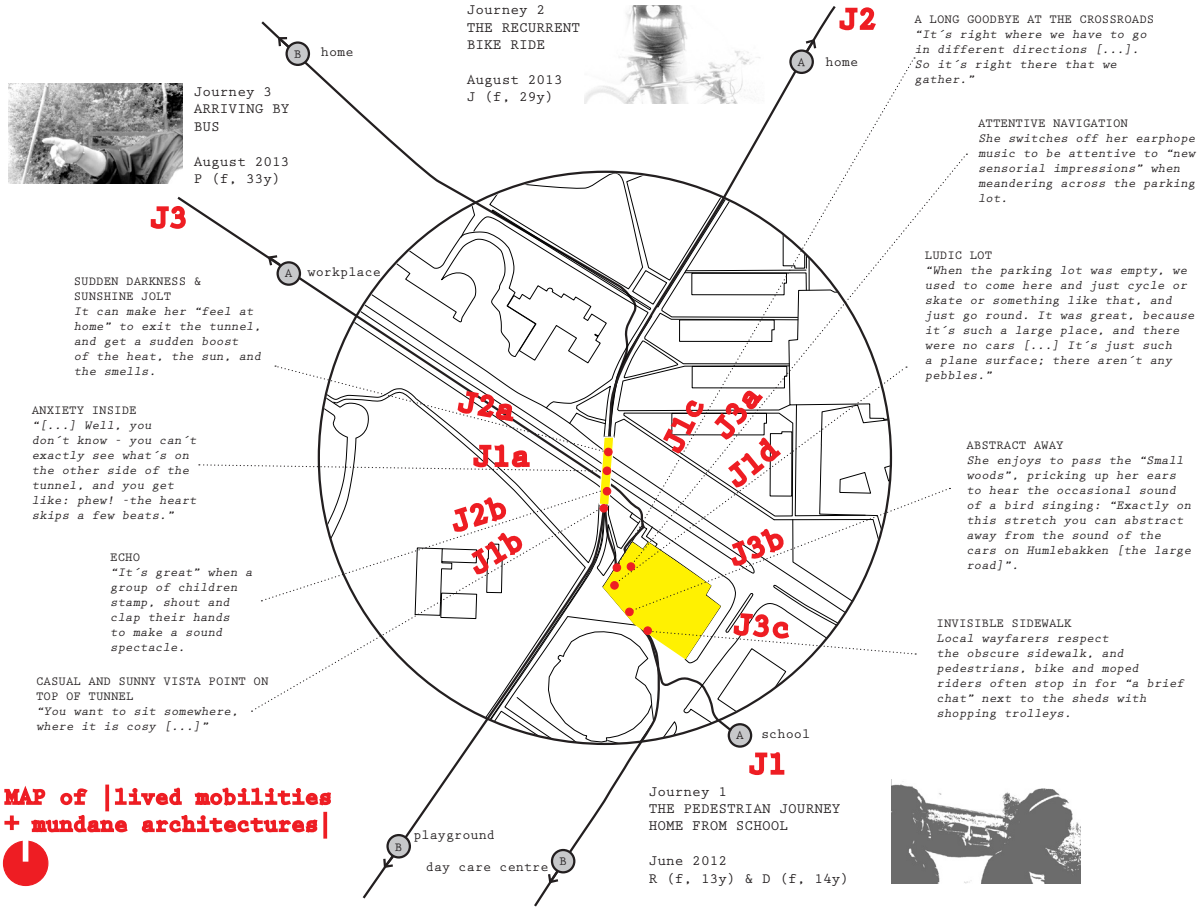
4 Map of | lived mobilities + mundane architectures |: The eventfulness, the relations and the yet-to-be of the site

It is characteristic for the three journeys to embrace a wide range of situations and sensations. The engagements of travellers with places, objects, and other people are varied and multi-sensorial. The "Map of | lived mobilities + mundane architectures |" (Figure 3) concerns some of these situations that range from atmospheric childhood memories to casual yet important social togetherness, and from alertness towards the traffic in the parking lot to affective grains of unpleasantness as well as joy in the tunnel. There is a common denominator for all of these glimpses of lived mobilities: they happen while the travellers are rather slowly, sensuously, and tactilely present in the transit spaces, interacting in direct ways with the mundane architectures, and, occasionally, enacting them in surprising, and, through functionalist design, unintended ways.

The "Map of | lived mobilities + mundane architectures |" shows some tiny occurrences and sensations of these lived mobilities and exposes their interrelations with the mundane architectures of the site. Asphalt, concrete, and dirt verges are thus animated as "lived architecture" when

inhabited by travellers. If you dive into the map, it should be possible to get a sense of the active and ambiguous relations between lived mobilities and mundane architectures.



This map, then, "extracts" and, subsequently, "plots" (Corner, 1999b) specific spatial relations between the travellers and the tunnel and parking lot. In this process, it de-territorializes both the mobile situations of the journeys and the architectural features of the locations "from their original seamlessness with other things" (Corner, 1999b, p.230) and juxtaposes them in sharp ways to evoke possibilities of "lived architectures". Incited by this example and by non-representational sensibilities three headlines are outlined below: eventfulness, relations, and the yet-to-be. These three headlines gather some central attentions of the more-than-representational mapping study.

Figure 3
Map of | lived mobilities + mundane architectures |.
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4.1 Eventfulness: lived mobilities of the site

"What's going on here?" This was one of the questions guiding the initial fieldwork of the mapping study above. As such, the study attended to the eventfulness of the site with a focus on fleeting journey practices and spatial experiences. "Eventfulness" points to mapping beyond an attention to the physical objects and compositional arrangement of spaces

of the site. With attention to eventfulness of the site we leave behind any idea of a dominant ocular gaze that can neutrally represent site as a fixed and stable entity. This is crucial, according to Corner:

> *The experience of space cannot be separated from the events that happen in it; space is situated, contingent and differentiated. It is re-made continuously everytime it is encountered by different people, every time it is represented through another medium, every time its surroundings change, every time new affiliations are forged* (Corner, 1999b, p.227).

Events are all sorts of happenings, unfoldings, and occurrences. A daily journey is one such event; a mobile situation along a journey is another. They are embodied and practiced events, actions, and performances that happen as daily life flows and encompasses "complex habitations, practices of dwelling, embodied relations, material presences, placings and hybrid subjectivities" (Merriman, 2004, p.154).

The kind of eventfulness that the mapping study above attends to encompasses quantifiable facts of the action of movement, i.e. route, speed, and duration. But its main focus is to expose glimpses of an embodiment of those journeys at concrete locations of the site. These are plotted on the "Map of | lived mobilities + mundane architectures |" in the form of extracted quotes from the travellers performing the journeys. The eventfulness of the site in the mapping study, therefore, highlights the practiced and habitual qualities of embodied mobilities. To seek to animate such embodiment of lived mobilities, the simple question "How does it feel?" guided the dialogue-on-the-way with the travellers. The map exposes that these "in situ" embodied experiences of daily commutes encompasses a richness of sensorial and physical variation. As one travels through the site, she enters into affective engagements with its mundane architecture in "a distinct embodied, material and sociable 'dwelling-in-motion'" (Edensor, 2011, p.191). As such, the mapping study points to transit spaces as places briefly encountered, inhabited, and enacted during continuous journeys of various speeds, rhythms, durations, socialities, bodily experiences, etc.

Non-representational literature offers a comprehensive and nuanced appreciation of such embodied eventfulness, including affects and atmospheres, practices and experiences, and the recognition of the pre-cognitive ways in which we relate to our material environment while performing journeys (Thrift, 2008; Anderson, 2009; Bissell, 2010; Spinney, 2009; Adey, 2010; Anderson and Harrison, 2010; Vannini, 2012; Vannini, 2015). Geographers Kraftl and Adey foreground the "inhabitation" of architectures as a focus of a "geography of architecture" that works with spaces as "made in an ongoing, contingent sense, in styles that are not only symbolic, but more than representational, haptic, performative, em-

bodied, material, and affectual" (Kraftl and Adey, 2008, p.214). This is an interpretation of architectural design that reaches beyond its symbolic and representational operations by considering how architecture enables inhabitation in practical and affective ways.

With this focus on eventfulness, the site comes forth as a conglomeration of "place-events" (Pink, 2008a; Pink and Mackley, 2012) on the "map of |lived mobilities + mundane architectures|". Thus, the site itself is foregrounded as an ongoing event, or, in other words, as a space that is continually made and re-made when inhabited by travellers. The asphalt and concrete of the site is thus understood as being in interdependent processes with the bodies that inhabit it (MacPherson, 2010). This non-representational attention offers a way to understand site in its liveliness, openness, and unboundedness. It sets the lived world in the centre of the design project of which mapping is part and parcel. It also forces us to push our understanding of physical objects and shapes of the site towards the ways in which they actually contribute to orchestrate the lived world. In the fluid engagement between travellers and the transit spaces the site is enacted as a relational space of mobilities. It is characterized not only by its mundane architecture but also by its eventfulness. As such, when the study maps site through its eventfulness, it parallels a non-representational compulsion to examine events because, as Vannini writes, "they inevitably highlight not instrumental plans, blueprints for action, and a priori scripts and conditions but rather the possibility of alternative futures, the failures of representations, the contingencies of interventions, and the effervescence with which things actually take place" (Vannini, 2105).

4.2 Relations: lived mobilities, mundane architectures, 'lived architectures'

In the mapping study the minute attention to eventfulness of journeys aims at animating glimpses of the relations between lived mobilities and mundane architectures. As we saw above the insignificant architecture of the site is part of the intangible spectacle of daily life journeys between point A and point B, with embodiment, sociality, spontaneity, approximation of places, and enacted meanings. The physical objects of the site come to life through small daily life occurrences; sometimes they indeed shape significant locations where people involve themselves in place-making as they go. As Vannini has also dealt with (2012, p.50), this meaningful enactment is not confined to moments of transgression or special events but happens continuously and routinely when the site and the travellers perform together, creating a variation of unique spatialities and temporalities.

On the "Map of |lived mobilities + mundane architectures|" the travellers' experiences of lived mobilities are juxtaposed with the mundane architectures of the specific localities of those mobile situations. Through

these juxtapositions "lived architectures" of the site are animated, such as how the simple concrete enclosure of the tunnel comes to life when an excited group of small children passes through and makes a sound spectacle by clapping their hands, stamping and shouting. Or how the "invisible sidewalk" along the side of the parking lot comes to life when pedestrians use it as a route of chats-along-the-way where they can enjoy the presence of the "little woods".

These juxtapositions show that mundane architectures of the site do not exist in isolation. On the contrary, they are embedded in the eventfulness of the site. The map seeks to contribute to a more-than-representational understanding of the lively agency of architecture at the site – what it *does* as it emerges both socially and materially (Yaneva, 2012, p.67), with embodied practices and experiences of lived mobilities. The mundane architectures are not just immobile, inert matter but can be "brought to life" because they have material qualities that emerge and change in relation to the surroundings (Ingold, 2011, p.26). As Jacobs and Merriman put it: "Seen in this way, the stable architectural object (architecture-as-noun) is the effect of various doings (architecture-as-verb)" (Jacobs and Merriman, 2011, p.212). The mapping study is thus directed towards unpacking some of the temporal qualities and multiplicity of mundane architectures of the site, and possibly evoke a field of design potential that possibly follows from the proposition that "[m]atter is much more variable, unpredictable, and surprising than expected" (Yaneva, 2012, p.19).

The map suggests that the two transit spaces have the capacity to *do* something – indeed, diverse and ambiguous things – to the living out of mobilities. For example, they can facilitate and speed the circulation of people, as well as slow it down or stop it. They can enable and disable various types of urban life. They can provide the facilities for sensuous experiences of travelling; they can invite for cultivation of an appreciated mundane urban life with meetings and social exchange; or they can fail to do so. What they afford depends not only on the solid design but also on the relational and fluid ways in which travellers enact the site:

> *For pavement, you can walk on it; you can sit on it; you can drive on it… […] You have to actualize it as this or that. What will it be? It is your choice at any given time. So, in the actualization, people play essential roles. But one should not underestimate the materials: their hardness, their softness, their ability to maintain a shape. All this makes the material a player in a way that is significant, causative, but not* causal (Rob Shields, in Farías, 2010b, p.297).

Like other relational scholars, non-representational researchers suggest that we should not study units in isolation. Instead, we should study constellations, ecologies and co-fabrications (Vannini, 2015). The relational

human-nonhuman configurations of the site demonstrate that transit spaces may be understood as existing as "enacted", in other words, co-constituted in networks of both human and non-human actors; and as "multiple", meaning that multiple realities co-exist in the same time-space (cf. Farías 2010a, pp. 13–15). Following this relational conception, the mapping study juxtaposes the hard architecture with the soft bodies of travellers in the search to evoke an understanding of how mundane architectures emerge through their interrelation with travellers "rather than being free floating or objective 'givens'" (MacPherson, 2010, p.3). The site exists "in complex relations [...] with our individual sensuous engagements" (ibid.).

Although in very small glimpses, this mapping study attempts to understand more about the collective public realm of transit space. It conveys a sense of transit spaces as both interrelated with the lived mobilities that flow there and as a mundane architecture that gives shape to the conditions of the living out of those embodied mobilities. It plots a relationship between elements of the site that may seem disparate in order to let us learn about its architecture. It produces a story about how a tunnel and a parking lot live as ambiguous and, at times, cherished mundane architectures.

4.3 The yet-to-be of the site: re-designing the "lived architecture" of transit spaces

Non-representational research shows a dedicated sensibility to the reverberation of that which happens in the field *and* to the animation of future potentials. A close connection between the interventionist design scope of urban design and the non-representational transformative and experimental feel, orientated towards future, life and practice can be prompted (see Jones, 2008; Anderson and Harrison, 2010). In non-representational research, such potential thinking comes forth, for example, in the attention to events, which allows the contingency of order to be part of empirical concerns (Anderson and Harrison 2010). It brings forth that "mundanity is always potentially otherwise" (Binnie, et al., 2007 cited in Vannini, 2012, p.171); that the abundance of trivial movement may lead to an "abundance of opportunity". This opens up a research agenda for invention, change and creativity, and it resonates Corner's conception of mapping as a creative and enabling practice. Corner goes so far as to assert that, when mapping, the distinction between what we "find" in the world and what we "make up" is irrelevant. The promise of a map, he writes, is not what it represents but what it does: that it is able "to expose, reveal and construct latent possibilities" (Corner, 1999b, p.225).

The "Map of |lived mobilities + mundane architectures|" seeks to stimulate imagination of change. It encourages the map reader to "think with the map", to use it as a tool of thought and action by seeking out potential in the obscure tiny "doings" of mundane architectures. Although it is

(as) true (as possible) to actual events, the objective of the map is not to copy it as exhaustively or accurately as possible. Rather, it is to contribute to identifying ways to engage with it.

To end this section, we can exemplify one way to "think with the map" about design potentials (see also Lanng, 2014). The map reverberates glimpses of that which already is – namely various fleeting moments of "lived architecture". From the juxtapositions between lived mobilities and mundane architectures we can sense that a considerable sensorial heterogeneity exists at the site in spite of the insignificance of the architecture. These mundane, even banal, architectures turn out to "kindle certain capacities for inhabitation" (Kraftl and Adey, 2008, p.225). As spaces for travelling, the tunnel and the parking lot are ambiguous and dynamic "lived architectures" of movement, rest, activity, meeting, and experience, which are animated and co-produced by lived mobilities. They can be conceived of as physical spaces where people can cultivate the "precious gift of travel time" and develop meaningful social practices and experiences (Vannini, 2012). Such an eidetic construction of the site might open the imagination of many more heterogeneous situations that *could* occur in the tunnel or in the parking lot. We may begin to explore in design the ways in which transit space architectures *could* orchestrate these and other lived mobilities. This more-than-representational mapping study evokes a questioning of a utilitarian design agenda for transit space and the notion that transport can be reduced to an instrumental displacement of bodies. The design of transit space may be more than a technical concern of organising inert matter to facilitate flow from A to B. In future design processes, we could develop its potential for further orchestrating a richness of lived lives on the move.

5 Conclusions and further perspectives

In Corner's 1999 essay the author was concerned with the "agency" of mapping. This paper follows Corner's thinking by elaborating how urban design mapping can be a helpful "more-than-representational" tool to animate some of the intangible fleeting qualities of lives on sites. Mapping is a generative tool in urban design, and it can be reflectively developed as such. To these ends the paper has presented a mapping study and used non-representational research resources to elaborate three central attention points for 'more-than-representational' mapping as a tool for thought and action in urban design: *eventfulness*, *relations* and the *yet-to-be* of sites. Here follows a brief sum-up of these three headlines.

Mapping concerns not only what already is but also design potentials for the future. As such, mapping is concerned with the *yet-to-be* – with animating some of the abundance of opportunities of sites. Such opportunities may well be connected to the lived world, as the study above

considers. The scope of mapping, therefore, clearly does not have to be confined to depicting static structures and organisation of spaces. On the contrary, mapping can aid urban design to reverberate and work with fleeting and ephemeral qualities of sites. Mapping of such *eventfulness* of sites requires that we develop nuanced appreciation of the effervescence of, e.g., embodiment, affects and atmospheres, practices and experiences. And it requires that we work with the fixed architectures of sites in terms of their *relations* with the eventfulness of the lived world and that we acknowledge unpredictability, possibility and diversity as qualities of architectures that come to life. In these ways (and probably many more) mapping is a more-than-representational tool in urban design.

This paper does not provide a recipe for mapping. That was not the aim. It does, however, open a pathway from urban design to a field, namely non-representational research, that offers concepts and reflections to help elucidate what mapping can do. The theoretical scope of this paper, therefore, is to link non-representational streams of thought with the elaboration of mapping as an urban design tool. Through this the paper has pointed to a possible fruitful kinship between urban design and non-representational styles of work. Beyond the scope of this paper, this coupling could be much better developed to make the most of the nuanced and detailed research on the lived world offered by non-representational research. A point of departure for such further development is the possibility to deepen the re-theorisation of sites in relation to a profound understanding of the senses and the body. Another point is the relevance of ethnographic modes of inquiry. If, in urban design, we want to know more about embodied experiences, practices and affects, we may seek to reflectively develop our methods to learn about such "vague" issues in relation to sites and architectures. Although in the mapping study ethnographic film-elicitation was used to reverberate journey experiences, this paper did not address the wider pros and cons and other possible techniques of "more-than-representational" ethnography as a method in urban design and in mapping.

The mapping study of the paper focused on transit space design. Practicing mapping through representational approaches alone may contribute to shaping these places as primarily technical landscapes. But using mapping as a "more-than-representational" vehicle of creativity might provide us with a tool to supplement such approaches with consideration for inhabitation. In this respect, it is clear that mapping is a powerful tool. The choices that are made about what and how to map are, as Corner also argues, crucial for the ways we subsequently imagine the future of sites. Conjoining non-representational research into a "more-than-representational" urban design mapping tool is a step taken to supplement more intuitive processes of mapping with reflective articulations of its capacities.

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