In order to construct her argument, Game draws upon the work of de Certeau (1984) in her analysis of spatial practice. To appreciate de Certeau's approach it is useful to note that his understanding of movement is borrowed from, or echoes, post-structuralist accounts of the analysis of discourse and rhetoric. The point here, exemplified in Rorty's (1989) work, is the ways in which notions of truth are constructed through language. More technically, 'truths' are established by convergence, not by correspondence tests. Thus, the word 'table' and the thing referred to assume correspondence; convergence theorists argue that we collectively form agreements on what a table is. In short, our accounts of table converge through discussion and debate but, crucially, without reference to the essential 'truth' of 'tableness'. De Certeau draws upon a similar pragmatist approach to stress the dialogical construction of truth and understanding. According to such accounts we only know things under our various descriptions of them, not by their 'essence'.

How does de Certeau apply these notions to the city? There are two key points of relevance. First, he is keen to discard the essentialist notions of city (which he terms 'concept city') and he seeks to replace these accounts with one rooted in practices. The implication is that we should come to know our cities not through their external concepts, but in and through the practices by which cities are (contradictorily) constituted. Thus, a public space is not *a priori* a public space by virtue of its essential design characteristics of shape or form, but rather it emerges as one through public use and practice.

Second, de Certeau stresses that we should see disagreements and practical resolutions through the eyes of, or in the shape of, people's movement through the city. This dialogical and argumentative character of movement in the city is not random motion; rather it is purposeful and directed. It is a practical mode of finding what works, when and where. We are all familiar with finding the best route in a city. Again, it is not simply the rational, shortest distance; it is the embodied practice that we draw upon to substantiate such a statement. Thus, it is clear that movement is situated within a web of social relations of people, times and places. In short, actions can be seen as tactical and resolutions are achieved by individual action; in de Certeau's terms this is in practice, that is, 'on the hoof'. Although only suggestive, such a conceptualisation of urban life is one that places a focus first and foremost on the *practice* and the joint and ongoing nature of activities, as well as their embodiment and situatedness. We would argue that such a conception is an appropriate starting point from which to enter into an understanding of urban life.