ONTOLOGICAL PLANNING

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ABSTRACT

Debates about "being" and "existence" have continued uninterruptedly since ancient times in accordance with the evolution of philosophical thinking albeit at various levels of intensity. "Spatial Planning" which had not constitute a problem area for mankind until the industrial revolution, was linked to "ontology" either. In the post industrial revolution, on the other hand, "Cultural Delay" was regarded as a threshold before harmony in defining social problems mostly as a result of "technology-culture" oriented approaches. Failure to obtain expected results from endeavors to find solution to spatial problems in this manner of relationships paved the way for emergence of new ideas with regard to making use of ontology. However ontology has not been able to find a place for itself within the planning discipline and theory in adequate scope and dimensions in the search for a solution to the problem. This paper will make an attempt at presenting a point of view that can a modest contribution to the planning and ontology relations and try to discuss whether or not such endeavors will evolve into a method.

The theme of planning, which began and was tried to be continued as "people-oriented", also carries an "ontological" approach at the heart of the action. The problem here is to find an answer to the question of how an institutionalized structure or system can be acquired by raising this improvised attitude to the level of consciousness, thereby enabling it to participate effectively in the planning-implementation efforts.

We are now faced with the reality that the efforts that were made from the beginning of the industrial revolution, when urban developments gained momentum, to the Euclidian understanding of planning in the 1950s and 1960s based on scientific approaches, to an approach of planning that channelled limited urban lands to profit during the urbanization process, to making "strategic" decisions on the basis of the planning decision theory and gradually evolving into a search for "strategic spatial planning" have not yielded the anticipated results.

- Can we make use of "ontology" in finding a solution to this deep-rooted and complicated question?
- If yes, how? Can macro and micro level institutional structures be used as instruments to this end, no matter how utopian they may seem today? Can existing ones be rendered more effective?

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- Is it possible that there might be some among the variables of the planning (dependent and independent) that need to be opened for discussion and repositioned (like time)?
- Is it possible to redefine ontology within the hierarchical structure of planning?

We are going to seek answers to some of these questions within the limited scope of this paper and we are going to offer the rest for discussion by just asking them.

In light of these assessments, drawing attention, based on ontological knowledge relying on the wholeness of universe, to the question, on macro level planning, of whether or not the ontological realities of man, energy and movements of thinking can provide macro data for planning on a universal level as important factors affecting mankind will be one of the limited objectives of the paper.

Keywords: Ontological planning, urban memory, human and environment

1. INTRODUCTION

Efforts aimed at "order in space" and "managing spatial differentiation", which began simultaneously with initial settlements and social differentiations, have continued up to the present time in accordance with cultural changes. Urbanization movements, which gained momentum during the industrial revolution due to the trilogy of technology-population increase and migration, soon became a major problem for countries experiencing the industrial revolution.

The results of studies conducted at the technological, economic, sociological and spatial levels of the question revealed that the difference in the speed of change between the material aspect of culture and its sociological dimensions formed the basis of the problems experienced in an industrial society. In short, this area of problem, which is regarded as a reflection of the resistance of culture to change in the culture-technology exchange and which is named "Cultural Delay" by Ogbum and Mores, ensures that problems escalate in an ever-increasing manner in parallel with the increasing speed of technological change and they persist (Turhan, 2015). The fundamental principle determined at this point is that "When a change occurs owing to inventions or innovations, changes need to be introduced in the other relevant section accordingly. The first (inventions and innovation) is an independent variable whereas the second (the other components of culture) is a dependent variable" (Oskay, 1978) and the problem begins at this point.

In this equation, which reflects a macro point of view intended to create harmony between culture and technology or between material and social elements of culture, and solve social problems, **"Space and the question of spatial development"** was included among the material elements of culture. However, an "ontological" error was committed right at the begging at the stage of diagnosis by defining space and spatial developments as a field of sub-problem among the material components of culture despite the problems they cause and their extensive impact on society. This error continued during the industrial revolution and persists invariably in the present day information age, third wave and 4.0 revolution. If we can formulate the problem as a trilogy of Technology, Culture and Space at the stage of identification of the problem, we can then change the point of view with regard to spatial planning and search for solutions because **a change in reasoning will inevitably change the reality as well as the conclusions that will be reached.**
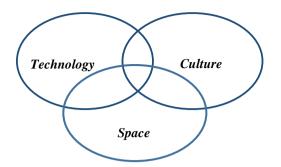
Figure 1. Basic components of social problems and the platform of relationships that needs to be established

The first important problem that will be generated by an evaluation made on this basis is that a vacuum similar to cultural delay appears before us as "Spatial Delay" due to the speed of spatial structure, which changes more slowly and with more difficulty than technology and cultural structure. First of all, we should define the problem accurately within the macro system. A constant complaint is made in the discipline of planning ***that "there are efforts always lagging behind developments and trying to legitimize emerging spatial products"***. If the long standing efforts aimed at implementation of planning in order to go beyond this threshold fail to generate the anticipated results, then it will be inevitable for the existing paradigm to be questioned.

- In the course of this continuing problem, have the spatial issues been accurately positioned with regard to the definition of the problem within the order of hierarchical decision and system of relationships?
- Can "Ontology" contribute to the discipline of Planning in the whole of the problem solving process, from the stage of identifying the problem to implementation?
- Is the memory of the city a time-dependent variable or an ontological reality?
- Can the answers that we can/not find to these problems be a small step in developing the "Ontological Planning" method as a prospective contribution?

2. WHERE ARE WE IN PLANNING?

The idea of planning has been a part of our lives since human beings began to live in communities and started to form units at the level of small settlements that could not be called "city" yet. Undoubtedly, in order for this to rise to the level of consciousness and become a field of "scientific" endeavor, mankind had to experience the industrial revolution, large-scale urbanization movements and the destruction caused by two world wars. At the end of this process;

- An understanding of planning containing one-dimensional, deterministic, and entirely geometrical (Euclidian) spatial arrangements was reached as a result of the scientific approaches of the post-World War II years (the 1950-60s).
- During the subsequent years, in the determination of spatial development strategies, a planning approach was adopted in the spatial transformation of today's cities that favored profit-oriented demands for development in direct use of limited urban lands where generally global actors featured, instead of attempting to strike a balance and

harmony among "strategic goals" such as economic efficiency and habitability, social integration, conservation of resources and sustainability.

- A period has begun where planning is taken to be a function of strategic management and the entrepreneurial dimension of urban management is translated into spatial planning, so that an approach is adopted in which a series of "strategic choices" that are explained with reference to the concept of "Decision Theory" are made (Bilsel, 2007).

The point that has been reached as a result of all these efforts is that *"… Now, uninhabitable urban spaces are created by a means called "planning". It is interesting that people fail to realize what has been lost in the name of obtaining economic benefits, exerting dominance or a show of strength in planned applications of transformation or development by destroying the unity of space, memory and identity via changing the definition of space"* (Bilsel, 2007).

Lefebvre argues that three actors are influential in this process;

(1) Architects, authors and philosophers engage in efforts aimed at creating an ideal city in pursuit of a liberal humanism in the face of current urban problems, consecrating the past with nostalgia; in a sense, they attempt to find solutions to social problems through "space" within the framework of models such as uniqueness of rural life and local communities and humanism of the neighborhood unit.

(2) Planning institutions organized within or near the state almost entirely ignore the human dimension of urban life and regard the city as a rational system consisting of flow of goods and information.

(3) Market players; for this group, Planning is a mere tool for maximizing "exchange value".

The result is a process of colonization where the city is alienated from its inhabitants and the inhabitants are alienated from the city (Lefebvre, 1996: 83-85).

Politicians, who have the power and ability to strictly control the process, need to be added to this classification by Lefebvre. While politics aims at value maximization through market players on the one hand, it tries to establish distribution mechanisms for this sizeable value created with a view to "political benefit" on the other.

"Within the post-modern world view, one does not content oneself with an instrumentalist view of the plan and planning process; they do not consent to the confinement of the future of the society to a squeezed vision of one-person or one-team, nor to its constant closure to people's creativity and individuals' "reification". There is a desire to undertake a planning process that leaves the future open, allows the future to be formed through creative contributions of large numbers of people and is guided via a communicative rationalism (Tekeli, 2001: 31).

The fact that the "Spatial Strategic Planning" approach, which requires approaching the planning area from a distant environment and region and establishing hierarchical relationships between planning planes (horizontal and vertical), taking into consideration the demands of different sectors with regard to site selection and advocating cooperation between sectors, serving as a bridge between yesterday, today and tomorrow relying on urban memory in the temporal dimension and striking a balance between short, medium and long term planning goals, has failed to yield the expected results makes it necessary that the process be re-evaluated.

3. ONTOLOGY

Ontology, which seeks answers to the question of "What is a existence?", whose roots go as far back as Plato, continues to proceed in a developmental line that is consistent with the inevitable story of philosophy. Discussing the historical evolution and reality of ontology is beyond the scope of this paper! Our goal here is to determine the current stage to be able to establish the relationships between Ontology and Planning activities on a solid ground. In this framework;

- Plato's world of ideas and phenomena,
- Idea, which Aristotle defines on the basis of the relationship between matter and body; what exists in reality is the essence of existing objects and real existence is individual,
- Farabi's classification of "Possible Existence", which involves "Absolute Existence " (Vacib-ül Vücud; God) and everything outside of God,
- Descartes' approach which posits that spirit and matter exist together only in existence and that the reason for movement, which is one of the essential components of existence, is God,
- Hegel's idea that subjective spirit occurs in the lives of individual people whereas objective spirit occurs as history, society and state and Idea occurs through religion, art and philosophy,
- Whitehead's idea that there is a constant formation and change in the universe and that nature is eternal and creative,

Have all brought us to a new threshold. Today, we have three anthropologies, one *"naturalistic"*, one *"philosophical"* and the other *"theological",* all of which are unrelated to one another. However, we are still devoid of an agreed-upon idea of what a *"human being"* is (Scheler, 1998). "In spite of this, time has travelled a long way and come where it began. Human beings, too, realized the merits of ontology, which they had for long lost, and got near it because they have been dawdling for hundreds and thousands of years without grasping the original question and problem properly and without having a look at the real solution" (Ercan, 2012).

Planning should not remain indifferent to this point of view, because an understanding based on ontological foundations deals with the existing structures as a whole, taking into consideration the special natures of different fields, and therefore has a knowledge-based value. Since it takes the existential structure or qualities of a thing as a basis, such a starting point takes into account the object itself as well as its existential (ontic) structure of the field to which it belongs in explaining the phenomenon (Hartmann, 2010: x-xı). An attempt at understanding, without disintegrating the human being and tampering with its concrete wholeness, phenomena (such as knowledge, art, education, belief, establishing a state etc.) included in this concrete whole is possible only through an "ontological" point of view (Çıvgın, 2014).

Modern ontology tries to explain existence by analyzing phenomena. Its most important methodological difference from classical ontology is that it adds the pragmatism of life and the information obtained from scientific researches to the process of investigation of existence.
Information is considered to be one of the most important conditions for existence as a phenomenon that makes a human being who s/he is, enables them to live and to exist and finds its foundations in its existential structure.

The most prominent point that needs to be taken into account with respect to spatial planning is that both classical and modern ontological philosophies *"embrace existence as a whole"*.

Prominent figures in modern ontology like Heidegger, who argues that *"Heading for existence begins with heading for man",* and in contrast with his philosophy, Hartmann's approach, which "explains existence through an analysis of phenomena", regard, in final analysis, the human being as the subject and the existing thing as the object while at the same time considering Ontology and Epistemology intertwined. "The subject grasps the object in the epistemological process" (Jalilzada, 2012). In this approach of Heidegger's, Existence is grasped through *"Thinking"*. Thinking, on the other hand, is expressing the human being. Man can arrive at the truth about existence via the man itself because *heading for man is heading for existence* (Yücel, 2014). This enables man's participation in historical formation as a whole, in other words with all conditions of existence. In short, this means "**understanding the human being in its ontic wholeness and togetherness**" as a being who knows, performs, feels their values, assumes attitudes, is free and believes, rather than regarding them only as beings composed of mind, spirit and geist (Mengüşoğlu, 1992:159).

The **HUMAN BEING**
- Whose existential conditions we start with,
- Whose concrete ontic wholeness (integrity) we try to understand,
- Who has a distinguished place as a "**loving being",** with whatever they see during their actions and by dedicating themselves to a target,
- Whose phenomena we define on the basis of the findings of science,
- In whose existential wholeness we appreciate the phenomena that can change and develop should be positioned in where s/he belongs in today's spatial planning and production process.

Where and how?

4. MAN-TIME-ONTIC STRUCTURE

With the reductionist point of view, a need has arisen to reevaluate the human being and the concepts of inventions (technology) and time, which are regarded as independent variables of planning by approaching three seemingly unrelated ontologies (naturalistic, philosophical and theological ontologies) from the analytical perspective of a spatial planner, without excluding any view. Having made this analysis, it will be possible to define an accurate position for ontological approach within the planning hierarchy.

The distinguishing feature of the human being, who is disposed, by birth, to seek their existential (ontic) reality, wonder about it and, after finding it, fulfill its Creator's demands, is their *"Nature (Ontic structure)"*. In other words, nature is the human being's ontological substructure whose source is the same as the source of the divine revelation (Öztürk, 2016). "If the order within us, which is a divine format, acquires a superstructure that is fed by the same source, then the problem of identity split will not be experienced. If it cannot acquire this superstructure, it is inevitable to be alienated from itself, its environment and things, hence God" (İslâmoğlu, 2006). The ontological essence (structure) that constitutes a human being's ontological substructure involves the phenomena of;
- Searching for the truth,
- An inclination for benediction and virtue,
- A propensity for beauty, love and worshipping,
- A search for invention and innovation due to their fondness for creativity,
- Being ethical, fair and conscientious.

The human being is created with a perfect balance and structure that enables this kernel belonging to the quintessence to remain constant (sustainable), and with sensorial organs and a soul that allow him/her to make sense of the time and the universe s/he is in and all the units forming it. For a thinking man who makes sense, *"a kernel"* says; "If I fall into the soil, I take root, grow, bloom and become a fruit. And thousands of seeds like myself*…"* **If the human being can reflect the harmony he possesses in his creation onto the environment where he lives, then he will have carried his ontological substructure to the superstructure**. Otherwise, problems will continue to increase[2]. The viewpoint that has to define man's position in the process of space, planning and production should be developed within the framework of this principle.

Where is time, which is an independent variable of the planning, located? Where and how should time be positioned in light of ontology in the equation of Space, Technology and Culture?

"A moment is the point that brings together 18 thousand realms and where Şah-ı Velayet says I am the dot below the letter B (in the Arabic alphabet). The opening and closing of this dot creates time. When this dot is lengthened, a line occurs that runs to infinity. If a dot on this line is taken as a basis and a circle is drawn around that dot, then the diameter of that circle is called time … It is this central point that is called moment and named eternal moment … Because moment is constant whereas time is moving (active)" (Filiz, 2014: 29).

L. Filiz, who added new interpretations to the theological ontology (sophist tradition) of modern times, states that God implies with the verse "Do you not see how your God has lengthened the shadow?" that He created man in moment and threw him onto time. Therefore, both moment and time are present in human existence. Moment is the realm of hearts, the realm of mind (reason). Time, on the other hand, is our life in this worldly realm. The fact that mind is in the moment is ascertained with the verse "First, I created the mind". The past, the present and the future are almost separated from one another and have acquired different meanings in time whereas all of them have converged at one point in moment. ***Coming to moment is the human point. In this coming, the human being has gathered in his existence everything in universe and he has become moment while universe has become time.*** That is why one meets the expression "The universe revolves around the human being" in the teachings of Sufism (mysticism) (Filiz, 2014: 31-32).

The technological development in today's world seems to be moving from time to moment. We are proceeding towards a world where everything can be recorded and stored with developing technologies. Getting lost is a phenomenon that is specific to time. In moment, on the other hand, there is permanence and approximation.

Modern teaching of Sufism, which proposes the conceptualization of moment-human being, similar to interpretations of early ontologists assuming that human beings were thrown into the world of existence, allows for ***man's being positioned as moment, and time as social life that develops within a framework determined by man***. If this approach can be incorporated into the spatial planning processes together with the other aforementioned phenomenological analyses, it will be possible to expect significant improvements in planning hierarchy and methods.

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[2] *We have shown him two paths, one evil, the other good (Qur'an/Beled.10).*

5. ONTOLOGICAL PLANNING

Dealing with contributions of ontology, which handles existence and the human being, who stands at the heart of existence and all the phenomena defining him as a whole, to the discipline of planning within this wholeness should be the first step in the conceptualization of *"ontological planning"*. At this stage, identification of the goals expected of planning activities within the same framework and within the human being's ontic structure will enable *"ontological essence"* to take its place naturally in the hierarchical structure of planning. Despite urban problems that have accumulated during thousands of years of formation, the following have been determined as major headings of the goals and targets of ontological planning on a macro level to develop an understanding of "Spatial Planning" that will;

- Redevelop traditional forms of relationship which can contribute to the growth and regeneration of human culture,
- Help develop diversity and individuality of regions, cultures and personalities, and will not exhaust natural environment and personalities,
- Help bring under control, at an age when human beings have brought under control not a single river bed but the whole planet, enormous energy explosions that might destroy the entire ecological system upon which human life and welfare depend,
- Put at the service of humankind *"a positive city"* that will be able to contribute to new institutional regulations that will turn power into form, energy into culture and dead matter into vivid symbols of art and help modern man cope with profound energies he is to manage,
- Be adorned with images of love, tolerance, compassion and justice that will help man live at peace with the outer world, where organic ideals will be prioritized over social differentiations, which contributes to the unification of split personalities, and where the highest interests of man are placed at the center of planning,
- Be able to fulfill a sense of re-dedication to cosmic and ecological processes encompassing thought, art and all beings,
- Will be able to increase man's conscious participation in cosmic and historical processes (Mumford, 2013).

The first step in attaining these objectives on a global scale is to change the paradigm. In other words, the boundaries of planning activities should so expand as to include the universe (in a dimension extending as far as space research) whose borders have been delineated by man, thereby redefining the concept of "holism". In other words, *the independent variable of planning should be taken to be Man, who is the nucleus of the universe, and his ontological nature.* Time and society should be placed in their ontological positions in the infinity of moment and man.

For example, thought, as the most powerful element defining the existence of man, will and should continue to exist, together with "man" and as the fundamental determiner of development (its independent variable), on a plane leading to infinity and as a determiner of change[3]. This phenomenon, which constitutes mankind's sociosphere (Toffler, 2008), will be able to maintain its ontological existence and influence so long as it can sustain its circulation in the universe. Will mammoth constructions and conglomerations that will put an end to this circulation (cities with populations of 25 to 30 million, skyscrapers rising hundreds of meters,

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[3] *The first judgment of the paradigm that needs to be questioned arises at this point; is "the only thing that does not change is the "change" itself? Is it Man by virtue of the innovative streak in his nature?*

disappearing natural environments etc.) terminate circulation of positive thoughts that keep man's psychological health in balance? Is it not related to this that more than 50 % of the people living in large cities experience mental and psychological problems?

Another example: In the 1960s, it was demanded in the USA that permission be granted to sell on earth the "clean" energy obtained from sun in the energy stations to be established in space and that necessary legal regulations be passed to this end (Toffler, 2008).

- What will be the effects of the condensation that will be generated in the sociosphere of man by this clean energy, which will enter the world by transcending its ontic structure? Or, will the world, which was created in a balanced manner in its own existence, be able to maintain its position in the universe as a result of such large-scale external loading? In what solution lies the reflection of man's ontological harmony in the universe?
- What kind of a solution can be reached when the release of carbon into the atmosphere is evaluated with respect to this ontological reality?[4]
- Is the fact that the moon moves 2 cm away from the earth each year related to these structural changes on earth and the attitudes that ignore the ontological nature of man and things? What could its consequences be? Could it be a small step or a beginning in the upsetting of the global balance?
- Have we thought about measuring the effects on sociosphere of cordless distribution of energies generated within the ontic structure of the atmosphere itself through electromagnetic waves? It is as yet unclear.

"Man"-oriented implementation of this and similar macro-scale analyses and their inclusion in sub-scaled (region, country, sub-region, city etc.) planning practices as macro-level "strategic data" should be a priority (Alkan and Bala, 2014).

6. URBAN MEMORY AND ONTOLOGY

Standardized forms of space that rapidly spread and became globalized with the advent of modernity, which occurred as a result of the second wave of revolution (industrial revolution), began to be implemented in all societies. As a consequence of these practices, which were performed overlooking the cultural, religious, informational and technological etc. ontic phenomena and differences both among communities and among the regions within the same country, the memories of communities and cities began to weaken rapidly and the feeling of cultural and spatial continuity started to disappear (Alkan, 1994).

Efforts aimed at "Conservation of architectural heritage", which emerged as a reaction to practices that went so far as to destroy as a whole traditional urban units in the name of planning and development and which arose in parallel with a global understanding of "conservation of architectural heritage", have not yielded the expected results, either[5]. For example, streets of "Şirince and Beypazarı, which have become totally tourism-oriented and

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[4] *Mankind has begun to take significant steps and establish global institutions in this regard. UN, UNESCO, Kyoto Protocol etc. are organizations that make us hopeful. However, the problem here is to render these efforts so effective and continuous as to create planning data at the level of consciousness. The fact that the country that releases the highest amount of carbon into the atmosphere (the USA) has not signed this protocol is equally disconcerting.*

[5] *A destruction similar to the one caused in cities by the* 2nd World War in Europe was done in Turkey by development plans beginning in the 1960s and 1970s. *Similar destruction is being done by local and central governments today in the name of urban transformation.*

commercialized, make it difficult to understand the ontology of settlement, and render such traditional settlements indistinguishable from one another. Moreover, such places are assigned characters in the name of turning them into "Touristic brands" which are new but irrelevant to the everyday life practices of their residents. Therefore, in such cases, the question of whether the things that are conserved are "***cultural values or commercialized values***" arises. As a matter of fact, a settlement should be evaluated on the basis of its unique values, character and raison d'être rather than from a general perspective. Ensuring the conservation of the character of a settlement and its cultural legacy will be possible by ensuring the continuity of its raison d'être. Continuity of its existence can be enabled by keeping alive its social (collective) memory, which makes that settlement what it is, and the feeling of adherence to that place" (Koca, 2015).

In this approach by Koca, orientation towards (or heading for) "Ontology" is a positive step but there is a need for an approach that goes beyond the existing paradigm in both conservation-oriented spatial planning efforts and development of collective memory. At this stage, Ontological Planning;

- Should focus on understanding the ontic nature (existence) of the city; is the formation of an urban (collective) memory a time-dependent phenomenon? Or, "***as a living organism, is memory an ontological part of the city, its ontic existence?***" The meaning assigned to this reality by "man" gains significance because it is man again who will make sense of this and decide on what footing the values to be carried over to the future can live. The city possesses memory ontologically. Time accompanies the enrichment of this memory only depending on man's actions. It cannot accumulate. It is man again who accumulates. It will be man who will be influential in changing it and deciding the direction of change. What is important is the presence or absence of institutionalization that will make existence-based evaluations in decision-making mechanisms and in the good-bad duality.

- The second important orientation is the formation of planning data and parameters without understanding "existence" and without making a detailed evaluation of phenomena that are used in making sense of "existence-man". At this stage, reliance of the large-scale inventory (basic data) which will constitute the planning criteria and parameters on ontology and ontological information will be the most important step in the change of paradigm in planning (Alkan, 2016).

In order to obtain the expected benefits from ontological planning, there is a need for institutional structures on a global level that will make decisions that are compatible with the ontic nature of human beings and things and give directives that will guide hierarchical planning echelons. It seems possible and necessary that existing institutional structures be used and improved this end. Yet there is also a need for sub-scaled applications that will feed these tendencies through feed-back processes. Plans based on urban memory will be able to contribute to **"conceptualization of ontological planning"** as the closest planning level and activity to an ontological understanding of planning.

7. CONCLUSION

New and groundbreaking devices developed via technological advancements in each passing day (the number patents obtained in the USA only in the year 2015 is above 200.000) have reached such a level that they threaten human life as well as urban life. In its search for solutions to the problems, the current paradigm adopted technological change (and hence time) at a macro level as an independent variable and culture as a dependent variable. The area of

macro problem identified by this approach is "**Cultural Delay**". Space and spatial developments seem to have been ignored at the stage of identification of problems-at the macro scale. However, a vacuum and a problem as big as the field of cultural delay is the field of "**Spatial delay**".

The turn has come once again back to "ontology and information that will be generated in light of ontology" in solving social problems. The paradigm that should change in the discipline of Planning in light of ontological knowledge involves developing an approach that places man, whose "ontological existence" has been understood, at its focus and redefines man in the process as the dependent variable of macro planning. In the realm defined by man who continues his journey in eternity, society will gain meaning as universe, which develops as its function, and as time, which is the function of moment.

Social ontology, which finds meaning in the human-oriented wholeness of existence, should contribute to sub-scale plans in the planning hierarchy as "macro plan data".

Time and technological changes should be brought down to their positions as sub-scale determiners on a universal plane as dependent variables depending on "man and his existence". It should not be forgotten at all levels of planning that things as well as man have ontic natures. Be it at macro levels (universal or global) or at local levels, expected results will not be obtained from the planning and spatial production processes as long as this reality is ignored.

If we can eliminate our prejudices regarding planning and give up (though at a limited level) our lust for value changes in land, then we can develop a new approach that will benefit by "ontology and ontological knowledge" in order to reach an understanding of a "positive city" planning that can increase informed participation in cosmic and historical processes, and that is adorned with images of love, tolerance, compassion, justice and freedom which will help people live in harmony with the outer world.

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